

# رسالة برنابا

Holy\_bible\_1

يتكلم مشكك عن رسالة برنابا وحاول ان يلف ويدور مستخدمها لاثبات ان الانجيل محرف وادعاء انها كانت سفر وحذف

وقبل ان اعرض شبهته أقدم فكره سريعة عن رسالة برنابا

أولا الكاتب ليس هو برنابا أحد السبعين رسول

اسم برنابا

من قاموس الكتاب المقدس ودائرة المعارف الكتابية

ويعني الاسم - حرفياً " ابن النبوة " ولكن لوقا يترجمه " بابن الوعظ " أو بالحري " ابن التعزية "

فالكلمة اليونانية تتسع للمعنيين ( أ ع 4 : 36 ). ويظن " ديزمان " أن برنابا هو الصيغة

اليهودية اليونانية من " برينبوس " وهو اسم سامي اكتشف مؤخراً في نقوش أسيا الصغرى ومعناه

"ابن نبوة".

التقليد عن برنابا الرسول يقول إن برنابا كان واحداً من " السبعين " وأنه مات شهيداً في قبرص  
غالبا في نفس العقد الذي استشهد فيه بولس وبطرس الرسولين.

لم يكتب برنابا الرسول شيء ولم يخبرنا الكتاب المقدس عن هذا

ورسالة برنابا

Επιστολή Βαρνάβα

هي رسالة كتبت باليوناني

كاتبها هو شخص اسمه برنابا وغالبا هو أحد المسيحيين في نهاية القرن الأول بداية القرن

الميلادي ولكنه ليس القديس برنابا الرسول

زمن الكتابة

كتبت اقل تقدير لها في نهاية القرن الاول الميلادي ولكن البعض من الباحثين يقول انها كتبت

تقريبا سنة 130 م ومن هذه المراجع

**Christian Cyclopedia**

*Barnabas, Epistle of.* Originated in Egypt ca. 130; characterized by extreme allegorical interpretation of OT; enabled Christians to find Christ in every incident of OT Written to Christians in danger of lapsing into Judaism.

Ascription to Barnabas of NT considered false by modern scholars. See also *Federal Theology*.

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رسالة برنابا كتبت في مصر سنة 130 م تتميز بتفسير قوي للعهد القديم تمكن المسيحيين من اكتشاف المسيح في كل حادث في العهد القديم كتب للمسيحيين.... انتسابها لبرنابا العهد الجديد يعتبر خطأ بالمفسرين الحديثين.

واول دليل انها متأخرة هو اقتباسات الرساله نفسها

تقتبس الرساله من سفر اشعياء والعهد القديم ولكن الاهم هو اقتباساتها من العهد الجديد بكلمة مكتوب في الكتاب وتتعامل مع العهد الجديد الموحى به من الله بعد اكتماله معي العهد القديم ككتاب واحد مثل في

الفصل السادس من افسس 2: 21

الفصل السابع من اعمال 14: 22

الفصل الثاني عشر من يوحنا 3: 14-18

والفصل الثاني عشر من كلوسي 1: 16

والفصل الثاني عشر من تيموثاوس الاولي 3: 16

والفصل الرابع عشر من عبرانيين 3: 5

والفصل الثامن عشر من كورنثوس الثانية 12: 7

والفصل التاسع عشر من يعقوب 1: 8

وايضا الفصل التاسع عشر من افسس 6: 9

نفس الفصل ايضا رومية 8: 29-30

وهذا امر مهم لأنها تشهد ان الكنيسة في نهاية القرن الأول تعتبر كل هذه الاسفار من العهد الجديد وحي مقدس مثل العهد القديم وتقتبس منها وتؤكد ان الكتاب المقدس بعهديه هو وحدة واحدة في الكنيسة من قبل نهاية القرن الأول الميلادي.

فمثلا يقتبس الكاتب من الإنجيل للقديس متى 16:20 باعتباره كتاب مقدس وموحى به بقوله 'كما هو مكتوب: كثيرون يُدعون وقليلون يُنتخبون (72)'. وصيغة "مكتوب"، كما استخدمها السيد المسيح وتلاميذه عن أسفار العهد القديم تعنى "سفر مقدس" وموحى به، ومكتوب بالروح القدس، ومُعترف بقانونيته

فكل هذه الاقتباسات تؤكد انها كتبت بعد كل الاسفار وانتهاء العهد الجديد واكتمال الكتاب المقدس

وما يؤكد انها في نهاية القرن الاول الميلادي هو قوله في القسم 16: 3-4

الذين دمروا الهيكل هم بانفسهم سيبنوه

وبالطبع الهيكل دمر سنة 70 ميلاديه فلهذا هي كتبت بعد هذا التاريخ وبالطبع هي قبل 132 م  
وتمرد باركشبا الذي يتأكد فيه انه لن يبني الرومان الهيكل وبالطبع ليست بعد 135 م الذي بني  
فيه هادريان معبد روماني مكان الهيكل

هذا الي انه يلح الي منع ادريان لليهود في 9: 4 فغالبا بالفعل هي كتبت سنة 130 م

ويقال انها كتبت بعد الامبراطور نيرفا 96 م

ويقول كتاب انكور بايبل

Since *Barnabas* 16:3 refers to the destruction of the temple, *Barnabas* must be written after 70 C.E. It must be written before its first undisputable use in Clement of Alexandria, ca. 190. Since 16:4 expects the temple to be rebuilt, it was most likely written before Hadrian built a Roman temple on the site ca. 135. Attempts to use 4:4-5 and 16:1-5 to specify the time of origin more exactly have not won wide agreement. It is important to remember that traditions of varying ages have been incorporated into this work.

حيث ان رسالة برنابا 16: 3 تشير الى دمار الهيكل فبرنابا لا بد ان تكون كتبت بعد 70 م ولا بد

ان تكون كتبت قبل اول استخدام لا شك فيه لاكليميندوس الاسكندري لها سنة 190 م. ولان 16:

4 يتوقع ان الهيكل سيبنى فهي غالبا كتبت قبل هادريان ان يبني المعبد الروماني مكان الهيكل

سنة 135 م....

وايضا اسلوب كتابته واقتباساته الكثيره من العهد القديم مع تفسيره للمعني الروحي للعهد القديم  
والناموس يؤكد انه قبل ان يأتي باسيليدس او ماركيون (140م) بفكرهم الخطأ عن العهد القديم  
لانه لا يوجه اي دفاع ضد فكرهم

اسم الكاتب لم يكتب فيها أصلا فلا يوجد دليل قوي عليه ولكن ذكر الاباء اسم برناباس مثل  
القديس اكليمندوس الاسكندري (216 م) ان كاتبها برناباس فاسمه برنابا ولكن ليس بشرط انه  
برنابا رفيق بولس وايضا اقتبس منها اوريجانوس مثلما اقتبس من كتابات فلاسفه مختلفين ولكن  
لم يقل انها وحي مقدس ولم يقل اسم كاتبها

وهو واضح تماما انه من الاباء الارثوذكس في التعاليم ولا يحمل فكره اي فكر غنوسي بل هو أحد  
الإباء الارثوذكس (مستقيمي الراي) في الكنيسة في بداية القرن الثاني الميلادي  
(وسأعرض اقتباساته فيما بعد)

مكان كتابة الرسالة

من اسلوب الكاتب هو في المنطقه الشرقيه مثل الاسكندرية او سورية او فلسطين وأكثر اعتقاد  
انه أحد اباء الكنيسة الاوليين الشرقيين في نهاية القرن الاول الميلادي بداية القرن الثاني  
الميلادي. وأكثر راء مرجح هو مصر ولهذا هي أكثر انتشار في مدرسة الإسكندرية.

## مكونات الرسالة

هي تتالف من 21 قسم وتنقسم الي عدة اقسام

### التحية

التعاليم عن الله والمسيح والشعب وواجبات الشعب

الطريقين طريق النور وطريقة الظلمة

الخضوع للوصايا

الختام بالتحية والبركة

ملحوظة هامة جدا وهي ان رسالة برنابا لا علاقة لها لا من قريب ولا من بعيد بإنجيل برنابا

الأكبر بكثير الذي كتب بعدها بكثير جدا واسلوبه إسلامي ولغته مختلفة

وما ذكره الموسوعه الكاثوليكية ونشر ترجمته ارسالية مار نرساي

## رسالة برنابا

"رسالة برنابا"، وهي غير "إنجيل برنابا" المزعوم، من المؤلفات التي راجت في المسيحية الأولى. وهي من الرسائل المنحولة، أي تلك الرسائل التي تنتمي إلى أدب الرسائل المنحول أو المنسوب إلى غير كاتبه. ودرجت العادة أن تصنف رسالة برنابا بين مؤلفات الآباء والكتاب الرسوليّين. وفي بعض الأحيان بين الأسفار القانونية، في حين عدّها البعض الآخر من الكتابات المنحولة. ليس في رسالة برنابا من اسم لمؤلف، وقد نسبها إكليمنضس الإسكندريّ (+216) إلى القديس برنابا رفيق الرسول بولس، وتبعه التقليد في هذه النسبة. ولكنّ العلماء، اليوم، يستبعدون أن يكون برنابا هو الكاتب، لأنّ الرسالة دوّنت حوالي العام 115 وكان برنابا حينئذ قد توفي. أمّا مكان كتابة الرسالة فيرى البعض أنّه في الإسكندرية، والبعض الآخر يميل إلى الاعتقاد بأنّ موطنها أسية الصغرى أو سورية أو فلسطين.

تتألف رسالة برنابا من واحد وعشرين فصلاً، وتنقسم إلى قسمين. فيستهلّ الكاتب رسالته بتحيةٍ ومقدّمة عامّة، ثمّ يستعرض في القسم الأوّل التعاليم الواردة في الكتاب المقدّس عن الله والمسيح وتعبث الله الجديد وواجباته، ويتكلّم في القسم الثاني على الطريقتين، طريق النور وطريق الظلمة، ويدعو في الفصل الأخير القرّاء إلى الخضوع لوصايا الربّ، ويختتم بالتحية والبركة.

إنّ الأهميّة اللاهوتيّة لرسالة برنابا تكمن في أنّها أوّل من أعطى تفسيراً رمزياً وروحياً لكلّ العهد القديم، ورأى فيه نبوءة عن المسيح والحياة المسيحية. والكاتب يرى، في القسم الأوّل من رسالته، أنّ ما رسمه الله عن الذبائح والخاتنة والأطعمة ينبغي أن نفهمه فهماً روحياً. فعوض الذبائح يطلب الله قلباً تائباً، وعوض ختانة الجسد ختانة القلب والأذنين. ويعتبر الكاتب أنّ اليهود أساءوا فهم إرادة الله إذ فهموا وطبقوا الشريعة بالحرف، فيقول: "لقد تكلم موسى بالمعنى الروحيّ فتقبّل اليهود كلامه بحسب شهوة الجسد. لقد فهمنا نحن معنى الوصايا الصحيح. لا شك أنّ الله أعطى العهد لليهود إلا أنّهم لم يكونوا أهلاً لتقبّله من جرّاء خطاياهم". لذلك، يعتقد كاتب الرسالة أنّ العهد والكتاب أعطيا للمسيحيّين من دون سواهم، ولهذا استطاعوا أن يكتشفوا المعنى الروحيّ خلف المعنى الحرفيّ، فيعلن: "إنّ الربّ قد أعطانا هو نفسه العهد على أنّنا التمسب الوريث، بعد أن تكلم من أجلنا".

في القسم الثاني، وهو أخلاقيّ، يصف الكاتب الطريقتين، طريق النور وطريق الظلمة. يتّصف هذا القسم بالتمط السائد في كتب الحكمة من العهد القديم، أي بالعبارات القصيرة الناصحة والهادية إلى السلوك الحسن والابتعاد عن الشرّ: "أحبّ كبريؤ عينك كلّ من يعطك بكلام الله. إعتزف بخطاياك. لا تذهب إلى الصلاة بضمير سيئ. هذا هو طريق النور. طريق السواد هو، على خلاف ذلك، ملتو وملء باللعة".



تعاليم الرسالة تتمحور حول تأكيد تعالي السيد المسيح وألوهته. فالمسيح، "يسوع المحبوب" ابن الله الذي تجسد وافتدانا، هو وحده السيد: لقد احتمل السيد أن يدمر جسده لكي يطهرنا بمغفرة الخطايا، التي ننمّ بالنضح بدمه. لقد احتمل السيد أن يتألم من أجل نفوسنا على الرغم من أنه هو سيد الكون الذي قال له الله منذ نشأة العالم: لنصنع الإنسان على صورتنا وشبهنا". الجدير بالذكر أن الكاتب يستعمل عبارة "سيد الكون" حين يتكلم على الأب أيضاً، ممّا يدلّ، عنده، على مساواة الأب والابن بالألوهة والأزليّة. ومن الملاحظ كذلك أن الكاتب يفسّر كلام سفر التكوين عن خلق الإنسان ناسباً الفعل إلى الأب والابن، وهذا التفسير هو الأوّل في هذا المنحى.

يتناول كاتب الرسالة موضوع المعموديّة كونها خلقاً جديداً وتجديداً: "إذ قد جدّدنا بمغفرة الخطايا، جعل لنا ختماً آخر بحيث باتت لنا نفس أولاد صغار، وكأنّه قد خلقنا من جديد". والمعموديّة تحدث فينا تحويلاً، فمسي هياكل لله: "ننزل في الماء مملوئين خطايا وأناساً، بيد أن نخرج منه محمّلين تماراً، في قلبنا مخافة وفي فكرنا رجاءً بالمسيح (...). إنّنا، بتقبّلنا مغفرة الخطايا وبرجاننا باسم السيد، نصبح أناساً جدداً، يعاد خلقنا رأساً على عقب. على هذا النحو يسكن الله حقاً فينا، في داخلنا".

تتسم رسالة برنابا بلغة بسيطة مؤثّرة، محورها أن حياة المسيحيّ متجدّدة كلّها بالمسيح وكنيسته. أمّا الأخلاق فمطبوعة بطابع اجتماعي يهتمّ بالآخر: "لا تحبّسوا منزليين، منزويين في ذواتكم، كما لو كنتم قد بررّتم، بل تجمّعوا لكي تبحثوا معاً عمّا يعود إلى الفائدة العامّة". غير أن ما يطبع هذه الرسالة بشكل خاصّ فهو طابع الفرح المسيحيّ، الذي يتجلّى أكثر ما يتجلّى في يوم الأحد: "ذلك نعيّد بفرح اليوم الثامن الذي قام يسوع فيه وصعد إلى السموات بعد أن أظهر ذاته". ولا عجب في دعوة الكاتب المسيحيين إلى الفرح، فهم، بالنسبة إليه، أولاد المحبّة" وأولاد الحبّ والسلام"، تنبع حياتهم من "ينبوع الربّ الفيّاض" وتتوق إلى التقرب منه.

## واورد ما ذكرته دائرة المعارف عنها

### رسالة برنابا :

وترجع إلى العصور الأولى، وهي عبارة عن خطاب عام إلى المؤمنين من " الأبناء والبنات " ولا

يظهر اسم برنابا إلا في العنوان والخاتمة.

1- مؤلفها : من المستبعد جداً أن يكون كاتبها هو برنابا المذكور في سفر الأعمال، والذي كان

رفيقاً للرسول بولس في رحلته التبشيرية الأولى، فهي ترجع إلى تاريخ متأخر عن ذلك كثيراً، ولكن

الأهم من ذلك، هو أن أسلوب التعليم الذي بها يختلف كل الاختلاف عن تعليم الرسول بولس،

فالخلاص هو موضوع سعي وجهاد تتدخل فيه أعمال البر، والبصيرة المميزة تساعد على ذلك.

والتوراة ( الأسفار الخمسة ) تزخر بالشخصيات التي تمثل تعليماً روحياً، فلم يقصد منها أن تفهم حرفياً، بل لكي تنقل معاني روحية. ويجب ألا نفهم أن الناموس قد تممه المسيح، بل مازال الناموس ملزم للمسيحيين، " إن نفسي لترجو ألا أكون قد أهملت ذكر شيء من الأمور اللازمة للخلاص " ( 17 : 1 )، فأى برنابا ( ؟ ) هذا الذي كتب ذلك !!

2- أين كتبت الرسالة : في رسالة برنابا عناصر تذكرنا بأسيا الصغرى. فمدة الملك الألفي " بعد مجيء الابن " عنصر من عناصر الرسالة ( انظر بابياس وإيريناوس )، ثم فكرة إعادة البناء روحياً لما قد تهدم جسدياً (ص 16). ويتفق مع " الديدك " ( تعليم الرسل ) في " قصة الطريقين "، طريق النور وطريق الظلمة، كما يوجد فصل مشابه لذلك في " كتاب النظام " لجماعة قمران ( 3 : 18 - 4 : 26 ). ويبدو أن القصة كانت واسعة الانتشار، فلا نصلح أساساً لتحديد تاريخ كتابة الرسالة.

والدليل الوحيد على استخدام رسالة برنابا في القرنين الثاني والثالث، هو أن أكليمنديس الإسكندري اقتبس منها باعتبارها سفرًا كتابياً. ويبدو أن أوريجانوس كان عنده نفس الفكر. وأسلوب تفسير العهد القديم يتفق بصورة واضحة مع التقاليد الإسكندرانية وما كان يراه الكثيرون هناك في العهد القديم، مما يحمل على الظن أنها كتبت أساساً في الإسكندرية.

3- تاريخها : يدل اقتباس أكليمنديس الإسكندري من رسالة برنابا في أواخر القرن الثاني، على أنها لا بد كتبت قبل ذلك وثمة عبارة أكثر تحديداً : "وبعد ذلك، يقول أيضاً : إن الذين دمروا هذا الهيكل، سيبنونه هم أنفسهم، وهو ما يحدث الآن، لأنه بسبب الحرب، دمره العدو، أما الآن فإن عبدة العدو هم الذين سيبنونه مرة أخرى " ( 16 : 3،4 ). ويرجح أن الإشارة هنا إلى تدمير

الهيكل اليهودي في أورشليم في أثناء الثورة ضد روما التي أخمدها تيطس في 70 م. أما إعادة البناء المشار إليها بأنها كانت جارية، فلا بد أنها تشير إلى الشائعات عن إعادة بنائه في منتصف عهد هادريان، أو إلى بناء هادريان بعد ذلك للمعبد الوثني في نفس الموقع، وعليه يكون تاريخ كتابة الرسالة هو حوالي 130م.

4- محتويات الرسالة : إن جزءاً كبيراً من الرسالة عبارة عن اقتباسات، أغلبها من الترجمة

السبعينية لسفر اشعيا، والبعض الآخر من أسفار قانونية أخرى

وفي العدد الرابع عشر من الإصحاح الرابع نجد العبارة: " كثيرون يُدعون وقليلون يُنتخبون "

اقتباساً من إنجيل متى ( 22 : 14 ). وكذلك " لم يأت ليُدعو أبراراً بل خطاة " ( 5 : 9 ) اقتباساً

من إنجيل متى ( 9 : 13، أنظر أيضاً مرقس 2 : 17، لو 5 : 32 ). وبها أيضاً اقتباسات أخرى

من العهد الجديد ( انظر مثلاً 4 : 12 مع رومية 2 : 31، ابط 1 : 17، 5 : 6 مع 2 تي

1 : 10، 7 : 9 مع رؤيا 1 : 7، 12 : 11 مع مرقس 12 : 37، مت 22 : 45، لو 20 : 44،

15 : 4 مع 2 بط 3 : 8 فيما يتعلق بأن " ألف سنة عند الرب كيوم واحد " ).

وبعد تحيات عامة للمؤمنين، تتكل الرسالة عن ثلاث عقائد، ( والنص ليس في حالة جيدة )

ويبدو أنها تتعلق بالرجاء في الحياة والبر ومحبة الفرح والبهجة. وليس ثمة ضرورة للذبايح، بل

الضروري هو البر، فالاهتمام بالجائع وأعمال الخير هي الأمور الضرورية الآن، لأن النهاية قد

اقتربت. وإن عهد يسوع يجب أن يختم في قلوب الناس، ولكن يجب عليهم ألا يتراخوا لأنهم

مدعوون. ورش دم المسيح هو للتقديس. لقد اختار يسوع رسلاً من الأشرار ليثبت ما يستطيع أن

يفعله بالأشرار. ولقد سبق أن أنبأ الأنبياء عن آلامه، وإن الخليقة الجديدة تتم الآن، وعندما

يصبح الناس كاملين، فإنهم سيملكون الأرض. لقد تألم يسوع، ويجب على الجنس أن يمسك به عن طريق الألم والمعاناة. والختان يجب أن يكون ختان القلب والسمع وليس ختان الجسد، ولكن ملاكاً شريراً قد ضلل الآباء بالختان الجسدي. وإن الفرائض الناموسية من جهة الفداء، كان الهدف منها تعليم حقائق أخلاقية تتعلق بالعلاقات مع الآخرين، وبالعلاقات الجسدية. وإن المعمودية والصليب سبق أن وصفا مجازياً في العهد القديم. وكما أخذ يعقوب بركة عيسو، كذلك حل المسيحيون محل اليهود. وبعد ستة آلاف سنة سيقضى على الأشرار وتأتي البقية الحقيقية من شعب الله، والهيكل الحقيقي لله هم شعبه.

والأصحاحات الأربعة الأخيرة من رسالة برنابا تروي قصة الطريق، طريق النور وطريق الظلمة، والأولى هي المحبة والبساطة والتواضع والطهارة والوداعة والكرم والمسالة. أما الثانية فهي عبادة الأوثان والرياء والعهارة والقتل والكبرياء وما أشبهه : " ليتكم تحصلون على الخلاص يا أبناء المحبة والسلام " ( 21 : 9 ).

5-الفكر اللاهوتي والأخلاقي فيها : تعلم الرسالة الحصول على الخلاص بالآم الرب وطاعة الإنسان للوصايا مع تفسيرها روحياً. والمعمودية ورجاء الصليب يأتیان بالحياة الأبدية ( 11 : 11 ). وابن الله قد جاء في الجسد ( 5 : 11 ). وبعد سبت الألف سنة سيكون هناك عالم آخر في اليوم الثامن ( 15 : 8 ).

6- النصوص : تحتوى النسخة السينائية على رسالة برنابا بعد سفر الرؤيا مباشرة وقبل راعي

هرماس.

(وموضوع السينائية سأعود اليه لاحقاً)

وابدا الان في عرض الشبهة

### رسالة برنابا ( قبل سنة ١٤٠ )

نسب البعض زوراً إلى برنابا رسالة ، وإليك مثلاً كلام القس منيس عبد النور (( برنابا : عمل مع الرسول بولس ( أعمال ١٣ : ٢ و ٣ و ٤٦ و ٤٧ و ١ كورنثوس ٩ : ٦ ) ويسمى رسولاً أيضاً ( أعمال ١٤ : ١٤ ) وألف رسالة كانت لها منزلة كبرى عند القدماء ولا تزال موجودة ، استشهد فيها بإنجيل متى ونقل عنه بقوله مكتوب وكان اليهود يستعملون هذه الكلمة عند الاستشهاد بالكتب المقدسة ))<sup>٣٩</sup>.

وما زلنا نكرر: لو أن من صدروا أنفسهم للدفاع عن موروثاتهم الثقافية كلّفوا أنفسهم عناء قراءة هذا الموروث - كقراءة رسالة برنابا والمكونة من ٢١ فصلاً لوجدوا أن رسالة برنابا كماًتقتبس من الترجمة السبعينية لسفر أشعيا فإنها كانت تقتبس أيضاً من أسفار لا وجود لها الآن في الكتاب المقدس الذي بين أيدينا -

اولا القس منيس عبد النور يقول رأيي البعض وهذا امر لا يحسب عليه رغم انه كما سينكر

المشكك في موقع اخر سيقول ان القس منيس عبد النور يقول الكاتب ليس برنابا الرسول رفيق

بولس

وهي رسالة واضح انها لم يكتبها برنابا رفيق بولس ولكن أحد الاباء الرسل في بداية القرن الثاني

اسمه برنابا بعد نياحة برنابا الرسول

ولكن الرأى القائل بان برنابا الرسول رفيق بولس الرسول هو كاتبها رأى غير دقيق ولا يوجد دليل قوي عليه

وحتى لو تنازلنا جدلا ان برنابا الرسول هل يمنع أحد ان يكون بعض الرسل السبعين كتبوا رسائل غير موحى بها؟ هل كان ممنوع على رسل المسيح ان يكتبوا حرف واحد الا اسفار الكتاب المقدس؟

بالطبع لا فهم يكتبوا أشياء ولكن الوحي المقدس هذا مميز واعلانه واضح ولا خلاف عليه.

ثانيا بغض النظر عن كاتبها فانها كانت لها دور محترم جدا كرساله تعليميه جميلة رغم انها غير موحى بها وهذا ما قاله القس منيس وكلامه صحيح وبالفعل الكنائس التقليدية من القرون الأولى تقرأ كتابات للآباء رغم انها ليس موحى بها ولكن لقداستهم وتعاليمهم المفيدة فمثلا نقرا وعظات للقديس اثناسيوس حتى الان وللأنبا شنودة رئيس المتوحدين رغم انهم وعظات ليست من اسفار الكتاب المقدس وليست موحى بها وغير معصومة ولكنها نافعة للتعليم وحتى الان نقرأ كتابات قديسين معاصرين. واقتباسنا من كتابات اباة لا يعني اننا نقول انها وحي.

ولكن المهم القس منيس لم يقول انها موحى بها

اما عن نقطة انها تقتبس من اسفار غير موحى بها فهذا كلام غير صحيح من المشكك

ونكمل كلام المشكك

وإليك نص كلام الدائرة ((محتويات الرسالة : إن جزءاً كبيراً من الرسالة عبارة عن اقتباسات، أغلبها من الترجمة السبعينية لسفر اشعيا، والبعض الآخر من أسفار قانونية أخرى، وأسفار غير قانونية أيضاً، فيقتبس أقوالاً من إسدراش الثاني "كنبي آخر" ( ١٢ )، ويقتبس من اخنوخ الاول ( ١٦ : ٥ ) ويقول عنها : ويقول الكتاب. " وتتكرر هذه الظاهرة في مواضع أخرى. )) ،  
والعجيب حقاً أن القس منيس عبد النور يناقض نفسه ففي دائرة المعارف الكتابية يصرح هو ومعه مجموعة من القساوسة والدكاترة أن كاتب رسالة برنابا لا يمكن أن يكون برنابا الرسول وإليك نص الكلام (( مؤلفها : من المستبعد جداً أن يكون كاتبها هو برنابا المذكور في سفر الأعمال، والذي كان رفيقاً للرسول بولس في رحلته التبشيرية الأولى، فهي ترجع إلى تاريخ متأخر عن ذلك كثيراً، ولكن الأهم من ذلك، هو أن أسلوب التعليم الذي بها يختلف كل الاختلاف عن تعليم الرسول بولس، فالخلاص هو موضوع سعي وجهاد تتدخل فيه أعمال البر، والبصيرة المميزة تساعد على ذلك. والتوراة ( الأسفار الخمسة ) تزخر بالشخصيات التي تمثل تعليماً روحياً، فلم يقصد منها أن تفهم حرفياً، بل لكي تنقل معاني روحية. ويجب ألا نفهم أن الناموس قد تممه المسيح، بل مازال الناموس ملزم للمسيحيين، " إن نفسي لترجو ألا أكون قد أهملت ذكر شيء من الأمور اللازمة للخلاص " ( ١٧ : ١ )، فأني برنابا ( ؟ ) هذا الذي كتب ذلك !! ))  
ويا ليت القساوسة يخبرون الناس أن القديس إيرينيئوس " وهو نفسه الذي يعتمدون على شهادته ويعتبرونه من آباء الكنيسة" اعتبرها غير قانونية.

اولا الاقتباس من اسدراش الثاني كما يدعي المشكك

ما تقوله دائرة المعارف في هذا الجزء هنا غير صحيح

وهذا هو نص الاصحاح الثاني من رسالة برنابا بالشواهد للاقتباسات فاين الاقتباس المفترض؟

لم أجد هذا بل لم يشير اليه علماء الابائيات مثل فليب شاف

**In like manner He points to the cross of Christ in another prophet, who says, «And when shall these things be accomplished? And the Lord says,**

When a tree shall be bent down, and again arise, and when blood shall flow out of wood.» Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, «All day long I have stretched forth My hands to an unbelieving people, and one that gainsays My righteous way.» Isaiah 65:2 And again Moses makes a type of Jesus, [signifying] that it was necessary for Him to suffer, [and also] that He would be the author of life [to others], whom they believed to have destroyed on the cross when Israel was failing. For since transgression was committed by Eve through means of the serpent, [the Lord] brought it to pass that every [kind of] serpents bit them, and they died, Numbers 21:6-9; John 3:14-18 that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, «You shall not have any graven or molten [image] for your God,» did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the



people. When, therefore, they had come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spoke unto them, saying, «When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored.» Numbers 21:9 And they did so. You have in this also [an indication of] the glory of Jesus; for in Him and to Him are all things. Colossians 1:16 What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, «Take a book into your hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek.» Exodus 17:14 Behold again: Jesus who was manifested, both by type and in the flesh, 1 Timothy 3:16 is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he says, «The Lord said unto my Lord, Sit at My right hand, until I make Your enemies Your footstool.» And again, thus says Isaiah, «The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him; and I will break in pieces the strength of kings.» Isaiah 45:1 Behold how David calls Him Lord and the Son of God.

## والاقتباس الذي يقول عنه في الاصحاح 16: 5

Barnabas 16:5

Again, it was revealed how the city and the temple and the people of Israel should be betrayed. For the scripture saith; *And it shall be in the last days, that the Lord shall deliver up the sheep of the pasture and the fold and the tower thereof to destruction.* And it came to pass as the Lord spake.

وتعليق فليب شاف استاذ الابائيات الذي ترجم الرساله قال انه من

Comp. Isa. v., Jer. xxv.;

فهو يشرح انه اقتباس ضمنى من اشعيا 5 و ارميا 25

فهو ايضا تعليق غير صحيح من دائرة المعارف

واقتبس منها القديس ارينيؤس صحيح فهي بالفعل غير موحى بها وغير قانونية ولكنها جيدة

للتعليم

والسؤال للقساوسة لماذا تكيلون بمكيالين ؟ فعندما تدافعون عن كتابكم المقدس تجعلون من كاتب رسالة برنابا رسول ، وفي كتاباتكم الأخرى تذكرون الحقيقة وهي أن برنابا لم يكتب هذه الرسالة فهل هذا من أخلاقيات البحث العلمي؟ .  
والسؤال : لحاملي لواء الدفاع عن الكتاب المقدس ، إذا كنتم تعترفون بأن الرسالة كتبها برنابا وهو واحد من الرسل فلماذا لا تضعونها في الكتاب المقدس كما وضعت إنجيل لوقا فإن لوقا هو أيضاً من الرسل وكان تلميذاً لبولس مثله مثل برنابا .

وهل ما زال مؤلف كتاب " الكتاب المقدس يتحدى نقاده والقائلين بتحريفه" <sup>٤٢</sup> مصراً على إعتبار كاتب رسالة برنابا مستقيم الرأي ( أرثوذكسي) بعد أن عرف أن كاتب الرسالة كان يعتقد أن يسوع لم يتم الناموس وأن المسيحيين ما زالوا ملزمين بالناموس ؟؟؟؟؟ !! .

تعليقه الاول لا قيمه له وشرحته سابقا فلم نجعل من كاتب الرسالة رسول ولكن كلنا رسل

للمسيح

رسالة بولس الرسول الثانية إلى أهل كورنثوس 5: 20

إِذَا نَسَعَى كَسْفَرَاءَ عَنِ الْمَسِيحِ، كَأَنَّ اللَّهَ يَعِظُ بِنَا. نَطْلُبُ عَنِ الْمَسِيحِ: تَصَالَحُوا مَعَ اللَّهِ.

فتلقيب برنابا بمعلم او رسول لا يعني انه برنابا أحد السبعين رسول فنحن نلقب البابا اثناسيوس

بالرسولي ولكن هذا لا يعني اننا نقول انه أحد السبعين رسول.

واسله من اين اتى بإجماع اننا نعترف انه كتبها برنابا أحد السبعين رسول؟

لماذا التدليس؟

وحتى لو كان جدلاً كتبها برنابا نحن لا نضع كل شيء كتب في الكتاب المقدس ولكن نضع الوحي المقدس الذي كان هناك اعلان واضح انه وحي من روح الله القدوس.

اما تعليقه الثاني فهو خطأ تماماً

فكاتب الرسالة لم يقل بان يسوع لم يتم الناموس فاين قال ذلك؟ ارجوا من المشككين احضار نص من رسالة برنابا يقول ان المسيح لم يتم الناموس. والا كشفوا تدليسهم.

بل هو شرح بعض الناموس باسلوب روحي يثبت ان المسيح أكمل الناموس أكثر ليس فقط حرفياً ولكن بالبعد الروحي أثر ولكنها لانها رسالة غير موحى بها فبعض الالفاظ كانت غير دقيقه والكاتب فقط يهتم بطريق النور عن طريق الجهاد في اعمال النعمة والخضوع للوصايا. هذا لا يعني ان المسيح لم يتم الناموس.

ولأنه المشكك لم يجد شيء واضح يستخدمه كشبهة لهذا هو دار والتف واخيراً لم يمسه نفسه ان يدلس في اخر الامر ليرمي فكره سامه غير صحيحه بل كذب منه

ونقطه اخري قبل ان اختتم الملف وهو يقول البعض ان القديس اكليميندوس الاسكندري اقتبس منها فهو يعتقد انها موحى بها هذه رددت عليها في ملف

هل القديس اكليمندوس الاسكندري كان يؤمن باسفار غير قانونية ؟

<http://holy-bible-1.com/articles/display/10986>

وايضا تعليق مهم

من الموسوعه الكاثوليكية

Up to the fourth century only the Alexandrians were acquainted with it, and in their Church the epistle attained to the honour of being publicly read.

The manner in which Clement of Alexandria and Origen refer to the letter gives confirmation to the belief that, about the year A.D. 200, even in Alexandria the Epistle of Barnabas was not regarded by everyone as an inspired writing.

الي القرن الرابع كان فقط اباء الاسكندرية وكنائسهم تعرف الرسالة وتحترمها ككتاب يقران عامه.

الطريقة التي اكليمندوس الاسكندري واوريجانوس أشار إلى الرسالة يعطي تأكيدا على الاعتقاد انه

في العام 200 ميلادي، وحتى في الإسكندرية لم يكن يعتبر رسالة برنابا من قبل الجميع باعتبارها

من وحي الكتابة.

وملحوظة هي موجودة في المخطوطة السينائية مثلها مثل الراعي لهرماس وهذا يعود الى انهم من كتب القراءة والتعليم المفيدة مثلما نفعنا اليوم في الكنيسة فعندنا الكتاب المقدس وكتب القراءة الكنسية ولكن لرخص الطباعة هذه الأيام هم في كتب مستقلة اما في الماضي فهذا لم يكن امر سهل.

المخطوطة السينائية هي كانت مكلفة جدا فقيمة مخطوطة مثل السينائية من اجرة الناسخ (25 دينار في 100 سطر) مع تكلفة الجلود الغالية جدا لأنها جلود عجول مكلفة لتجهيزها للكتابة هي تقريبا 30,000 دينار في هذا الزمان هذا مبلغ ضخم جدا فوجود بعض الجلود الخاوية المتبقية في نهاية كودكس (كتاب) السينائية لا بد بالطبع ان تستخدم ولهذا استخدام هذه الصفحات في نسخ كتب القراءة الكنسية التي هي ليست اسفار مقدسة ولكن نافعة للتعليم هذا بالطبع مقبول وحتى لو تماشنا جدلا ان ناسخ السينائية كان يعتقد ان رسالة برنابا وحي وهذا خطأ لكن كما قلت جدلا فالسينائية بها من العيوب الكثيرة ما يكفي لتقليل قيمتها بل يكفي ان غالبا يوسابيوس القيصري النصف اريوسي هو غالبا الذي أشرف عليها.

واخيرا اختتم هذا الامر عن هذه الرسالة

هي رساله كاتبها برنابا اب رسولي ارثوزكسي من اباء نهاية القرن الاول الميلادي بداية الثاني الميلادي ولكنه ليس برنابا رفيق بولس

هي رسالة جيدة للتعليم مثل وعظات الاباء ورسائلهم في الكنيسة الأولى ولكنها ليست موحى بها

وغير معصومة

اقتبس منها بعض الاباء لشهرتها ولفائدتها للتعليم وليس اعترافا منهم لقانونيتها

وأخيرا نص رسالة برنابا كاملة بالانجليزية

THE EPISTLE OF BARNABAS  
Translated by J.B. Lightfoot.

Barnabas 1:1

I Bid you greeting, sons and daughters, in the name of the Lord that loved us, in peace.

Barnabas 1:2

Seeing that the ordinances of God are great and rich unto you, I rejoice with an exceeding great and overflowing joy at your blessed and glorious spirits; so innate is the grace of the spiritual gift that ye have received.

Barnabas 1:3

Wherefore also I the more congratulate myself hoping to be saved, for that I truly see the Spirit poured out among you from the riches of the fount of the Lord. So greatly did the much-desired sight of you astonish me respecting you.

Barnabas 1:4

Being therefore persuaded of this, and being conscious with myself that having said much among you I know that the Lord journeyed with me on the way of righteousness, and am wholly constrained also myself to this, to love you more than my own soul (for great faith and love dwelleth in you through the hope of the life which is His)--considering this therefore, that,

Barnabas 1:5

if it shall be my care to communicate to you some portion of that which I received, it shall turn to my reward for having ministered to such spirits, I was eager to send you a trifle, that along with your faith ye might have your knowledge also perfect.

Barnabas 1:6

Well then, there are three ordinances of the Lord; \*the hope of life, which is the beginning and end of our faith; and righteousness, which is the beginning and end of judgment; love shown in gladness and exultation, the testimony of works of righteousness.\*

Barnabas 1:7

For the Lord made known to us by His prophets things past and present, giving us likewise the firstfruits of the taste of things future. And seeing each of these things severally coming to pass, according as He spake, we ought to offer a richer and higher offering to the fear of Him. But I, not as though I were a teacher, but as one of yourselves, will show forth a few things, whereby ye shall be gladdened in the present circumstances.

Barnabas 2:1

Seeing then that the days are evil, and that the Active One himself has the authority, we ought to give heed to ourselves and to seek out the ordinances of the Lord.

Barnabas 2:2

The aids of our faith then are fear and patience, and our allies are long-suffering and self-restraint.

Barnabas 2:3

While these abide in a pure spirit in matters relating to the Lord, wisdom, understanding, science, knowledge rejoice with them.

Barnabas 2:4

For He hath made manifest to us by all the prophets that He wanteth neither sacrifices nor whole burnt offerings nor oblations, saying at one time;

Barnabas 2:5

*What to Me is the multitude of your sacrifices, saith the Lord I am full of whole burnt-offerings, and the fat of lambs and the blood of bulls and of goats desire not, not though ye should come to be seen of Me. or who required these things at your hands? Ye shall continue no more to tread My court. If ye bring fine flour, it is in vain; incense is an abomination to Me; your new moons and your Sabbaths I cannot away with.*

Barnabas 2:6

These things therefore He annulled, that the new law of our Lord Jesus Christ, being free from the yoke of constraint, might have its oblation not made by human hands.

Barnabas 2:7

And He saith again unto them; *Did command your fathers when they went forth from the land of Egypt to bring Me whole burnt offerings and sacrifices?*

Barnabas 2:8

*Nay, this was My command unto them, Let none of you bear a grudge of evil against his neighbor in his heart, and love you not a false oath.*

Barnabas 2:9

So we ought to perceive, unless we are without understanding, the mind of the goodness of our Father; for He speaketh to us, desiring us not to go astray like them but to seek how we may approach Him.



Barnabas 2:10

Thus then speaketh He to us; *The sacrifice unto God is a broken heart, the smell of a sweet savor unto the Lord is a heart that glorifies its Maker.* We ought therefore, brethren, to learn accurately concerning our salvation, lest the Evil One having effected an entrance of error in us should fling us away from our life.

Barnabas 3:1

He speaketh again therefore to them concerning these things; *Wherefore fast ye for Me, saith the Lord, so that your voice is heard this day crying aloud? This is not the fast which have chosen, saith the Lord; not a man abasing his soul;*

Barnabas 3:2

*not though ye should bend your neck as a hoop, and put on sackcloth and make your bed of ashes, not even so shall ye call a fast that is acceptable.*

Barnabas 3:3

But unto us He saith; *Behold, this is the fast which I have chosen, saith the Lord; loosen every band of wickedness, untie the tightened cords of forcible contracts, send away the broken ones released and tear in pieces every unjust bond. Break thy bread to the hungry, and if thou seest one naked clothe him; bring the shelterless into thy house, and if thou seest a humble man, thou shalt not despise him, neither shall any one of thy household and of thine own seed.*

Barnabas 3:4

*Then shall thy light break forth in the morning, and thy healing shall arise quickly, and righteousness shall go forth before thy face, and the glory of God shall environ thee.*

Barnabas 3:5

*Then shalt thou cry out and God shall hear thee; while thou art still speaking, He shall say 'Lo, I am here'; if thou shalt take away from thee the yoke and the stretching forth of the finger and the word of murmuring, and shalt give thy bread to the hungry heartily, and shalt pity the abased soul.*

Barnabas 3:6

To this end therefore, my brethren, He that is long-suffering, foreseeing that the people whom He had prepared in His well-beloved would believe in simplicity, manifested to us beforehand concerning all things, that we might not as novices shipwreck ourselves upon their law.

Barnabas 4:1

It behooves us therefore to investigate deeply concerning the present, and to search out the things which have power to save us. Let us therefore flee altogether from all the works of lawlessness, lest the works of lawlessness overpower us; and let us loathe the error of the present time, that we may be loved for that which is to come.

Barnabas 4:2

Let us give no relaxation to our soul that it should have liberty to consort with sinners and wicked men, lest haply we be made like unto them.

Barnabas 4:3

The last offence is at hand, concerning which the scripture speaketh, as Enoch saith. *For to this end the Master hath cut the seasons and the days short, that His beloved might hasten and come to His inheritance.*

Barnabas 4:4

And the prophet also speaketh on this wise; *Ten reigns shall reign upon the earth, and after them shall arise another king, who shall bring low three of the kings under one.*

Barnabas 4:5

In like manner Daniel speaketh concerning the same; *And I saw the fourth beast to be wicked and strong and more intractable than all the beasts of the earth, and how there arose from him ten horns, and from these a little horn and excrescence, and how that it abased under one three of the great horns.*

Barnabas 4:6

Ye ought therefore to understand. Moreover I ask you this one thing besides, as being one of yourselves and loving you all in particular more than my own soul, to give heed to yourselves now, and not to liken yourselves to certain persons who pile up sin upon sin, saying that our covenant remains to them also.

Barnabas 4:7

Ours it is; but they lost it in this way for ever, when Moses had just received it. For the scripture saith; *And Moses was in the mountain fasting forty days and forty nights, and he received the covenant from the Lord, even tablets of stone written with the finger of the hand of the Lord.*

Barnabas 4:8

But they lost it by turning unto idols. For thus saith the Lord; *Moses, Moses, come down quickly; for thy people whom thou broughtest out of the land of Egypt hath done unlawfully.* And Moses understood, and threw the two tables from his hands; and their covenant was broken in pieces, that the covenant of the beloved Jesus might be sealed unto our hearts in the hope which springeth from faith in Him.

Barnabas 4:9

But though I would fain write many things, not as a teacher, but as becometh one who loveth you not to fall short of that which we possess, I was anxious to write to you, being your devoted slave. Wherefore let us take heed in these last days. For the whole time of our faith shall profit us nothing, unless we now, in the season of lawlessness and in the offenses that shall be, as becometh sons of God, offer resistance, that the Black One may not effect an entrance.

Barnabas 4:10

Let us flee from all vanity, let us entirely hate the works of the evil way. Do not entering in privily stand apart by yourselves, as

if ye were already justified, but assemble yourselves together and consult concerning the common welfare.

Barnabas 4:11

For the scripture saith; *Woe unto them that are wise for themselves, and understanding in their own sight.* Let us become spiritual, let us become a temple perfect unto God. As far as in us lies, let us exercise ourselves in the fear of God, [and] let us strive to keep His commandments, that we may rejoice in His ordinances.

Barnabas 4:12

The Lord judgeth the world without respect of persons; each man shall receive according to his deeds. If he be good, his righteousness shall go before him in the way; if he be evil, the recompense of his evil-doing is before him; lest perchance,

Barnabas 4:13

if we relax as men that are called, we should slumber over our sins, and the prince of evil receive power against us and thrust us out from the kingdom of the Lord.

Barnabas 4:14

Moreover understand this also, my brothers. When ye see that after so many signs and wonders wrought in Israel, even then they were abandoned, let us give heed, lest haply we be found, as the scripture saith, *many are called but few are chosen.*

Barnabas 5:1

For to this end the Lord endured to deliver His flesh unto corruption, that by the remission of sins we might be cleansed, which cleansing is through the blood of His sprinkling.

Barnabas 5:2

For the scripture concerning Him containeth some things relating to Israel, and some things relating to us. And it speaketh thus; *He was wounded for your transgressions, and He hath been bruised for our sins; by His stripes we were healed. As a sheep He was led to slaughter, as a lamb is dumb before his shearer.*

Barnabas 5:3

We ought therefore to be very thankful unto the Lord, for that He both revealed unto us the past, and made us wise in the present, and as regards the future we are not without understanding.

Barnabas 5:4

Now the scripture saith; *Not unjustly is the net spread for the birds.* He meaneth this that a man shall justly perish, who having the knowledge of the way of righteousness forceth himself into the way of darkness.

Barnabas 5:5

There is yet this also, my brethren; if the Lord endured to suffer for our souls, though He was Lord of the whole world, unto whom God said from the foundation of the world, *Let us make man after our image and likeness,* how then did He endure to suffer at the hand of men?

Barnabas 5:6

Understand ye. The prophets, receiving grace from Him, prophesied concerning Him. But He Himself endured that He might destroy death and show forth the resurrection of the dead, for that He must needs be manifested in the flesh;

Barnabas 5:7

that at the same time He might redeem the promise made to the fathers, and by preparing the new people for Himself might show, while He was on earth, that having brought about the resurrection He will Himself exercise judgment.

Barnabas 5:8

Yea and further, He preached teaching Israel and performing so many wonders and miracles, and He loved him exceedingly.

Barnabas 5:9

And when He chose His own apostles who were to proclaim His Gospel, who that He might show that *He came not to call the righteous but sinners* were sinners above every sin, then He manifested Himself to be the Son of God.

Barnabas 5:10

For if He had not come in the flesh neither would men have looked upon Him and been saved, forasmuch as when they look upon the sun that shall cease to be, which is the work of His own hands, they cannot face its rays.

Barnabas 5:11

Therefore the Son of God came in the flesh to this end, that He might sum up the complete tale of their sins against those who persecuted and slew His prophets.

Barnabas 5:12

To this end therefore He endured. For God saith of the wounds of His flesh that they came from them; *When they shall smite their own shepherd, then shall the sheep of the flock be lost.*

Barnabas 5:13

But He Himself desired so to suffer; for it was necessary for Him to suffer on a tree. For he that prophesied said concerning Him, *Spare My soul from the sword; and, Pierce My flesh with nails, for the congregations of evil-doers have risen up against Me.*

Barnabas 5:14

And again He saith; *Behold I have given My back to stripes, and My cheeks to smitings, and My face did I set as a hard rock.*

Barnabas 6:1

When then He gave the commandment, what saith He? *Who is he that disputeth with Me? Let him oppose Me. Or who is he that goeth to law with Me? Let him draw nigh unto the servant of the Lord,*

Barnabas 6:2

*Woe unto you, for ye all shall wax old as a garment, and the moth shall consume you.* And again the prophet saith, seeing that as a

hard stone He was ordained for crushing; *Behold I will put into the fountains of Zion a stone very precious, elect, a chief corner-stone, honorable.*

Barnabas 6:3

Then again what saith He; *And whosoever shall set his hope on Him, shall live forever.* Is our hope then set upon a stone? Far be it. But it is because the Lord hath set His flesh in strength. For He saith; *And He set Me as a hard rock.*

Barnabas 6:4

And the prophet saith again; *The stone which the builders rejected, this became the head and the corner.* And again He saith; *This is the great and wonderful day, which the Lord made.*

Barnabas 6:5

I write to you the more simply, that ye may understand, I who am the offscouring of your love.

Barnabas 6:6

What then saith the prophet again? *The assembly of evildoers gathered around Me, they surrounded Me as bees surround a comb; and; For My garment they cast a lot.*

Barnabas 6:7

Forasmuch then as He was about to be manifested in the flesh and to suffer, His suffering was manifested beforehand. For the prophet saith concerning Israel; *Woe unto their soul, for they have counseled evil counsel against themselves saying, Let us bind the righteous one, for he is unprofitable for us.*

Barnabas 6:8

What sayeth the other prophet Moses unto them? *Behold, these things saith the Lord God; enter into the good land which the Lord swear unto Abraham, Isaac, and Jacob, and inherit it, a land flowing with milk and honey.*

Barnabas 6:9

But what saith knowledge? Understand ye. Set your hope on Him who is about to be manifested to you in the flesh, even Jesus. For man is earth suffering; for from the face of the earth came the creation of Adam.

Barnabas 6:10

What then saith He? *Into the good land, a land flowing with milk and honey.* Blessed is our Lord, brethren, who established among us wisdom and understanding of His secret things. For the prophet speaketh a parable concerning the Lord. Who shall comprehend, save he that is wise and prudent and that loveth his Lord?

Barnabas 6:11

Forasmuch then as He renewed us in the remission of sins, He made us to be a new type, so that we should have the soul of children, as if He were recreating us.

Barnabas 6:12

For the scripture saith concerning us, how He saith to the Son; *Let*

*us make man after our image and after our likeness, and let them rule over the beasts of the earth and the fowls of the heaven and the fishes of the sea. And the Lord said when He saw the fair creation of us men; Increase and multiply and fill the earth.* These words refer to the Son.

Barnabas 6:13

Again I will shew thee how the Lord speaketh concerning us. He made a second creation at the last; and the Lord saith; *Behold I make the last things as the first.* In reference to this then the prophet preached; *Enter into a land flowing with milk and honey, and be lords over it.*

Barnabas 6:14

Behold then we have been created anew, as He saith again in another prophet; *Behold, saith the Lord, I will take out from these, that is to say, from those whom the Spirit of the Lord foresaw, their stony hearts, and will put into them hearts of flesh;* for He Himself was to be manifested in the flesh and to dwell in us.

Barnabas 6:15

For a holy temple unto the Lord, my brethren, is the abode of our heart.

Barnabas 6:16

For the Lord saith again; *For wherein shall I appear unto the Lord my God and be glorified? I will make confession unto Thee in the assembly of my brethren, and I will sing unto Thee in the midst of the assembly of the saints.* We therefore are they whom He brought into the good land.

Barnabas 6:17

What then is the milk and the honey Because the child is first kept alive by honey, and then by milk. So in like manner we also, being kept alive by our faith in the promise and by the word, shall live and be lords of the earth.

Barnabas 6:18

Now we have already said above; *And let them increase and multiply and rule over the fishes.* But who is he that is able [now] to rule over beasts and fishes and fowls of the heaven; for we ought to perceive that to rule implieth power, so that one should give orders and have dominion.

Barnabas 6:19

If then this cometh not to pass now, assuredly He spake to us for the hereafter, when we ourselves shall be made perfect so that we may become heirs of the covenant of the Lord.

Barnabas 7:1

Understand therefore, children of gladness, that the good Lord manifested all things to us beforehand, that we might know to whom we ought in all things to render thanksgiving and praise.

Barnabas 7:2

If then the Son of God, being Lord and future Judge of quick and dead, suffered that His wound might give us life, let us believe that

the Son of God could not suffer except for our sakes.

Barnabas 7:3

But moreover when crucified He had vinegar and gall given Him to drink. Hear how on this matter the priests of the temple have revealed. Seeing that there is a commandment in scripture, *Whatsoever shall not observe the fast shall surely die*, the Lord commanded, because He was in His own person about to offer the vessel of His Spirit a sacrifice for our sins, that the type also which was given in Isaac who was offered upon the alter should be fulfilled.

Barnabas 7:4

What then saith He in the prophet? *And let them eat of the goat that is offered at the fast for all their sins. Attend carefully; And let all the priests alone eat the entrails unwashed with vinegar.*

Barnabas 7:5

Wherefore? Since ye are to give Me, who am to offer My flesh for the sins of My new people, gall with vinegar to drink, eat ye alone, while the people fasteth and walleth in sackcloth and ashes; that He might shew that He must suffer at their hands.

Barnabas 7:6

Attend ye to the commandments which He gave. *Take two goats, fair and alike, and offer them, and let the priest take the one for a whole burnt offering for sins.*

Barnabas 7:7

But the other one--what must they do with it? *Accursed*, saith He, *is the one*. Give heed how the type of Jesus is revealed.

Barnabas 7:8

*And do ye all spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness.* And when it is so done, he that taketh the goat into the wilderness leadeth it, and taketh off the wool, and putteth it upon the branch which is called Rachia, the same whereof we are wont to eat the shoots when we find them in the country. Of this briar alone is the fruit thus sweet.

Barnabas 7:9

What then meaneth this? Give heed. *The one at the alter, and the other accursed.* And moreover the accursed one crowned. For they shall see Him in that day wearing the long scarlet robe about His flesh, and shall say, Is not this He, Whom once we crucified and set at nought and spat upon; verily this was He, Who then said that He was the Son of God.

Barnabas 7:10

For how is He like the goat? For this reason it says *the goats shall be fair and alike*, that, when they shall see Him coming then, they may be astonished at the likeness of the goat. Therefore behold the type of Jesus that was to suffer.

Barnabas 7:11

But what meaneth it, that they place the wool in the midst of the

thorns? It is a type of Jesus set forth for the Church, since whosoever should desire to take away the scarlet wool it behoved him to suffer many things owing to the terrible nature of the thorn, and through affliction to win the mastery over it. Thus, He saith, they that desire to see Me, and to attain unto My kingdom, must lay hold on Me through tribulation and affliction.

Barnabas 8:1

But what think ye meaneth the type, where the commandment is given to Israel that those men, whose sins are full grown, offer an heifer and slaughter and burn it, and then that the children take up the ashes, and cast them into vessels, and twist the scarlet wool on a tree (see here again is the type of the cross and the scarlet wool), and the hyssop, and that this done the children should sprinkle the people one by one, that they may be purified from their sins?

Barnabas 8:2

Understand ye how in all plainness it is spoken unto you; the calf is Jesus, the men that offer it, being sinners, are they that offered Him for the slaughter. After this it is no more men (who offer); the glory is no more for sinners.

Barnabas 8:3

The children who sprinkle are they that preached unto us the forgiveness of sins and the purification of our heart, they to whom, being twelve in number for a testimony unto the tribes (for there are twelve tribes of Israel), He gave authority over the Gospel, that they should preach it.

Barnabas 8:4

But wherefore are the children that sprinkle three in number? For a testimony unto Abraham, Isaac and Jacob, because these are mighty before God.

Barnabas 8:5

Then there is the placing the wool on the tree. This means that the kingdom of Jesus is on the cross, and that they who set their hope on Him shall live for ever.

Barnabas 8:6

And why is there the wool and the hyssop at the same time? Because in His kingdom there shall be evil and foul days, in which we shall be saved; for he who suffers pain in the flesh is healed through the foulness of the hyssop.

Barnabas 8:7

Now to us indeed it is manifest that these things so befell for this reason, but to them they were dark, because they heard not the voice of the Lord.

Barnabas 9:1

Furthermore He saith concerning the ears, how that it is our heart which He circumcised. The Lord saith in the prophet; *With the hearing of the ears they listened to Me*. And again He saith; They that are afar off shall hear with their ears, and shall perceive what I have done. And; *Be ye circumcised in your hearts*, saith the Lord.



Barnabas 9:2

And again He saith; *Hear, O Israel, for thus saith the Lord thy God. Who is he that desireth to live forever, let him hear with his ears the voice of My servant.*

~Y

And again He saith; *Hear, O heaven, and give ear, O earth, for the Lord hath spoken these things for a testimony.* And again He saith; *Hear the words of the Lord, ye rulers of this people.* And again He saith; *Hear, O my children, the voice of one crying in the wilderness.* Therefore He circumcised our ears, that hearing the word we might believe.

Barnabas 9:3

But moreover the circumcision, in which they have confidence, is abolished; for He hath said that a circumcision not of the flesh should be practiced. But they transgressed, for an evil angel taught them cleverness.

Barnabas 9:4

He saith unto them; *Thus saith the Lord your God* (so I find the commandment); *sow not upon thorns, be ye circumcised in to your Lord.* And what saith He? *Be ye circumcised in the hardness of your heart; and then ye will not harden your neck.* Take this again; *Behold, sayith the Lord, all the Gentiles are uncircumcised in their foreskin, but this people is uncircumcised in their hearts.*

Barnabas 9:5

But thou wilt say; In truth the people hath been circumcised for a seal. Nay, but so likewise is every Syrian and Arabian and all the priests of the idols. Do all those then too belong to their covenant? Moreover the Egyptians also are included among the circumcised.

Barnabas 9:6

Learn therefore, children of love, concerning all things abundantly, that Abraham, who first appointed circumcision, looked forward in the spirit unto Jesus, when he circumcised having received the ordinances of three letters.

Barnabas 9:7

For the scripture saith; *And Abraham circumcised of his household eighteen males and three hundred.* What then was the knowledge given unto him? Understand ye that He saith *the eighteen* first, and then after an interval *three hundred* In the eighteen 'I' stands for ten, 'H' for eight. Here thou hast JESUS (IHSOYS). And because the cross in the 'T' was to have grace, He saith also *three hundred.* So He revealeth Jesus in the two letters, and in the remaining one the cross.

Barnabas 9:8

He who placed within us the innate gift of His covenant knoweth; no man hath ever learnt from me a more genuine word; but I know that ye are worthy.

Barnabas 10:1

But forasmuch as Moses said; *Ye shall not eat seine nor eagle nor falcon nor crow nor any fish which hath no scale upon it*, he received in his understanding three ordinances.

Barnabas 10:2

Yea and further He saith unto them in Deuteronomy; *And I will lay as a covenant upon this people My ordinances*. So then it is not a commandment of God that they should not bite with their teeth, but Moses spake it in spirit.

Barnabas 10:3

Accordingly he mentioned the swine with this intent. Thou shalt not cleave, saith he, to such men who are like unto swine; that is, when they are in luxury they forget the Lord, but when they are in want they recognize the Lord, just as the swine when it eateth knoweth not his lord, but when it is hungry it crieth out, and when it has received food again it is silent.

Barnabas 10:4

*Neither shalt thou eat eagle nor falcon nor kite nor crow. Thou shalt not, He saith, cleave unto, or be likened to, such men who now not how to provide food for themselves by toil and sweat, but in their lawlessness seize what belongeth to others, and as if they were walking in guilelessness watch and search about for some one to rob in their rapacity, just as these birds alone do not provide food for themselves, but sit idle and seek how they may eat the meat that belongeth to others, being pestilent in their evil-doings.*

Barnabas 10:5

*And thou shalt not eat*, saith He, *lamprey nor polypus nor cuttle fish*. Thou shalt not, He meaneth, become like unto such men, who are desperately wicked, and are already condemned to death, just as these fishes alone are accursed and swim in the depths, not swimming on the surface like the rest, but dwell on the ground beneath the deep sea.

Barnabas 10:6

*Moreover thou shalt not eat the hare*. Why so? Thou shalt not be found a corrupter of boys, nor shalt thou become like such persons; for the hare gaineth one passage in the body every year; for according to the number of years it lives it has just so many orifices.

Barnabas 10:7

Again, *neither shalt thou eat the hyena*; thou shalt not, saith He, become an adulterer or a fornicator, neither shalt thou resemble such persons. Why so? Because this animal changeth its nature year by year, and becometh at one time male and at another female.

Barnabas 10:8

Moreover He hath hated the weasel also and with good reason. Thou shalt not, saith He, become such as those men of whom we hear as working iniquity with their mouth for uncleanness, neither shalt thou cleave unto impure women who work iniquity with their mouth. For this animal conceiveth with its mouth.

Barnabas 10:9

Concerning meats then Moses received three decrees to this effect and uttered them in a spiritual sense; but they accepted them according to the lust of the flesh, as though they referred to eating.

Barnabas 10:10

And David also receiveth knowledge of the same three decrees, and saith; *Blessed is the man who hath not gone in the council of the ungodly--even as the fishes go in darkness into the depths; and hath not stood in the path of sinners--just as they who pretend to fear the Lord sin like swine; and hath not sat on the seat of the destroyers--as the birds that are seated for prey. Ye have now the complete lesson concerning eating.*

Barnabas 10:11

Again Moses saith; *Ye shall everything that divideth the hoof and cheweth the cud.* What meaneth he? He that receiveth the food knoweth Him that giveth him the food, and being refreshed appeareth to rejoice in him. Well said he, having regard to the commandment. What then meaneth he? Cleave unto those that fear the Lord, with those who meditate in their heart on the distinction of the word which they have received, with those who tell of the ordinances of the Lord and keep them, with those who know that meditation is a work of gladness and who chew the cud of the word of the Lord. But why that which divideth the hoof? Because the righteous man both walketh in this world, and at the same time looketh for the holy world to come. Ye see how wise a lawgiver Moses was.

Barnabas 10:12

But whence should they perceive or understand these things? Howbeit we having justly perceived the commandments tell them as the Lord willed. To this end He circumcised our ears and hearts, that we might understand these things.

Barnabas 11:1

But let us enquire whether the Lord took care to signify before hand concerning the water and the cross. Now concerning the water it is written in reference to Israel, how that they would not receive the baptism which bringeth remission of sins, but would build for themselves.

Barnabas 11:2

For the prophet saith; *Be astonished, O heaven, and let the earth shudder the more at this, for this people hath done two evil things; they abandoned Me the fountain of life, and they digged for themselves a pit of death.*

Barnabas 11:3

*Is My holy mountain of Sinai a desert rock? for ye shall be as the fledglings of a bird, which flutter aloft when deprived of their nest.*

Barnabas 11:4

And again the prophet saith; *I will go before thee, and level mountains and crush gates of brass and break in pieces bolts of iron, and I will give thee treasures dark, concealed, unseen, that they may know that I am the Lord God.*

Barnabas 11:5

And; *Thou shalt dwell in a lofty cave of a strong rock. And; His water shall be sure; ye shall see the King in glory, and your soul shall meditate on the fear of the Lord.*

Barnabas 11:6

And again He saith in another prophet; *And He that doeth these things shall be as the tree that is planted by the parting streams of waters, which shall yield his fruit at his proper season, and his leaf shall not fall off, and all things whatsoever he doeth shall prosper.*

Barnabas 11:7

*Not so are the ungodly, not so, but are as the dust which the wind scattereth from the face of the earth. Therefore ungodly men shall not stand in judgment, neither sinners in the council of the righteous; for the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.*

Barnabas 11:8

Ye perceive how He pointed out the water and the cross at the same time. For this is the meaning; Blessed are they that set their hope on the cross, and go down into the water; for He speaketh of the reward at *his proper season*; then, saith He, I will repay. But now what saith He? *His leaves shall not fall off*; He meaneth by this that every word, which shall come forth from you through your mouth in faith and love, shall be for the conversion and hope of many.

Barnabas 11:9

And again another prophet saith; *And the land of Jacob was praised above the whole earth.* He meaneth this; He glorifieth the vessel of His Spirit.

Barnabas 11:10

Next what saith He? *And there was a river streaming from the right hand, and beautiful trees rose up from it; and whosoever shall eat of them shall live forever.*

Barnabas 11:11

This He saith, because we go down into the water laden with sins and filth, and rise up from it bearing fruit in the heart, resting our fear and hope on Jesus in the spirit. *And whosoever shall eat of these shall live forever*; He meaneth this; whosoever, saith He, shall hear these things spoken and shall believe, shall live forever.

Barnabas 12:1

In like manner again He defineth concerning the cross in another prophet, who saith; *And when shall these things be accomplished? saith the Lord. Whenever a tree shall be bended and stand upright, and whensoever blood shall drop from a tree.* Again thou art taught concerning the cross, and Him that was to be crucified.

Barnabas 12:2

And He saith again in Moses, when war was waged against Israel by men of another nation, and that He might remind them when the war was waged against them that for their sins they were delivered unto death; the Spirit saith to the heart of Moses, that he should make a

type of the cross and of Him that was to suffer, that unless, saith He, they shall set their hope on Him, war shall be waged against them for ever. Moses therefore pileth arms one upon another in the midst of the encounter, and standing on higher ground than any he stretched out his hands, and so Israel was again victorious. Then, whenever he lowered them, they were slain with the sword.

Barnabas 12:3

Wherefore was this? That they might learn that they cannot be saved, unless they should set their hope on Him.

Barnabas 12:4

And again in another prophet He saith; *The whole day long have I stretched out My hands to a disobedient people that did gainsay My righteous way.*

Barnabas 12:5

Again Moses maketh a type of Jesus, how that He must suffer, and that He Himself whom they shall think to have destroyed shall make alive in an emblem when Israel was falling. For the Lord caused all manner of serpents to bite them, and they died (forasmuch as the transgression was wrought in Eve through the serpent), that He might convince them that by reason of their transgression they should be delivered over to the affliction of death.

Barnabas 12:6

Yea and further though Moses gave the commandment; *Ye shall not have a molten or a carved image for your God,* yet he himself made one that he might show them a type of Jesus. So Moses maketh a brazen serpent, and setteth it up conspicuously, and summoneth the people by proclamation.

Barnabas 12:7

When therefore they were assembled together they entreated Moses that he should offer up intercession for them that they might be healed. And Moses said unto them; *Whensoever, said he, one of you shall be bitten, let him come to the serpent which is placed on the tree, and let him believe and hope that the serpent being himself dead can make alive; and forthwith he shall be saved.* And so they did. Here again thou hast in these things also the glory of Jesus, how that in Him and unto Him are all things.

Barnabas 12:8

What again saith Moses unto Jesus (Joshua) the son of Nun, when he giveth him this name, as being a prophet, that all the people might give ear to him alone, because the Father revealeth all things concerning His Son Jesus?

Barnabas 12:9

Moses therefore saith to Jesus the son of Nun, giving him this name, when he sent him as a spy on the land; *Take a book in thy hands, and write what the Lord saith, how the Son of God shall cut up by the roots all the house of Amalek in the last days.*

Barnabas 12:10

Behold again it is Jesus, not a son of man, but the Son of God, and He was revealed in the flesh in a figure. Since then men will say

that Christ is the son of David, David himself prophesieth being afraid and understanding the error of sinners; *The Lord said unto my Lord, Sit thou on My right hand until I set thine enemies for a footstool under Thy feet.*

Barnabas 12:11

And again thus sayith Isaiah; *The Lord said unto my Christ the Lord, of whose right hand I laid hold, that the nations should give ear before Him, and I will break down the strength of kings. See how David calleth Him Lord, and calleth Him not Son.*

Barnabas 13:1

Now let us see whether this people or the first people hath the inheritance, and whether the covenant had reference to us or to them.

Barnabas 13:2

Hear then what the scripture saith concerning the people; *And Isaac prayed concerning Rebecca his wife, for she was barren. And she conceived. Then Rebecca went out to enquire of the Lord. And the Lord said unto her; Two nations are in thy womb, and two peoples in thy belly, and one people shall vanquish another people, and the greater shall serve the less.*

Barnabas 13:3

Ye ought to understand who Isaac is, and who Rebecca is, and in whose case He hath shown that the one people is greater than the other.

Barnabas 13:4

And in another prophecy Jacob speaketh more plainly to Joseph his son, saying; *Behold, the Lord hath not bereft me of thy face; bring me thy sons, that I may bless them.*

Barnabas 13:5

And he brought Ephraim and Manasseh, desiring that Manasseh should be blessed, because he was the elder; for Joseph led him by the right hand of his father Jacob. But Jacob saw in the spirit a type of the people that should come afterwards. And what saith He? *And Jacob crossed his hands, and placed his right hand on the head of Ephraim, the second and younger, and blessed him. And Joseph said unto Jacob, Transfer thy right hand to 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 less. Yet this one also shall be blessed.*

Barnabas 13:6

Mark in whose cases He ordained that this people should be first and heir of the covenant.

Barnabas 13:7

If then besides this He also recorded it through Abraham, we attain the completion of our knowledge. What then saith he to Abraham when he alone believed, and was ascribed for righteousness? *Behold I have made thee, Abraham, a father of nations that believe in God in uncircumcision.*

Barnabas 14:1

Yea verily, but as regards the covenant which He swear to the

fathers to give it to the people let us see whether He hath actually given it. He hath given it, but they themselves were not found worthy to receive it by reason of their sins.

Barnabas 14:2

For the prophet saith; *And Moses was fasting in Mount Sinai forty days and forty nights, that he might receive the covenant of the Lord to give to the people. And [Moses] received from the Lord the two tables which were written by the finger of the hand of the Lord in the spirit. And Moses took them, and brought them down to give them to the people.*

Barnabas 14:3

And the Lord said unto Moses; *Moses, Moses, come down quickly; for thy people, whom thou leddest forth from the land of Egypt, hath done wickedly. And Moses perceived that they had made for themselves again molten images, and he cast them out of his hands and the tables of the covenant of the Lord were broken in pieces.*

Barnabas 14:4

Moses received them, but they themselves were not found worthy. But how did we receive them? Mark this. Moses received them being a servant, but the Lord himself gave them to us to be the people of His inheritance, having endured patiently for our sakes.

Barnabas 14:5

But He was made manifest, in order that at the same time they might be perfected in their sins, and we might receive the covenant through Him who inherited it, even the Lord Jesus, who was prepared beforehand hereunto, that appearing in person He might redeem out of darkness our hearts which had already been paid over unto death and delivered up to the iniquity of error, and thus establish the covenant in us through the word.

Barnabas 14:6

For it is written how the Father chargeth Him to deliver us from darkness, and to prepare a holy people for Himself.

Barnabas 14:7

Therefore saith the prophet; *I the Lord thy God called thee in righteousness, and I will lay hold of thy hand and will strengthen thee, and I have given thee to be a covenant of the race, a light to the Gentiles, to open the eyes of the blind, and to bring forth them that are bound from their fetters, and them that sit in darkness from their prison house. We perceive then whence we were ransomed.*

Barnabas 14:8

Again the prophet saith; *Behold I have set Thee to be a light unto the Gentiles, that Thou shouldest be for salvation unto the ends of the earth; thus saith the Lord that ransomed thee, even God.*

Barnabas 14:9

Again the prophet saith; *The Spirit of the Lord is upon Me, wherefore He anointed Me to preach good tidings to the humble; He hath sent Me to heal them that are broken-hearted, to preach release to the captives and recovery of sight to the blind, to*

*proclaim the acceptable year of the Lord and the day of recompense, to comfort all that mourn.*

Barnabas 15:1

Moreover concerning the Sabbath likewise it is written in the Ten Words, in which He spake to Moses face to face on Mount Sinai; *And ye shall hallow the Sabbath of the Lord with pure hands and with a pure heart.*

Barnabas 15:2

And in another place He saith; *If my sons observe the Sabbath then I will bestow My mercy upon them.*

Barnabas 15:3

Of the Sabbath He speaketh in the beginning of the creation; *And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He hallowed it.*

Barnabas 15:4

Give heed, children, what this meaneth; *He ended in six days.* He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifyeth a thousand years; and this He himself beareth me witness, saying; *Behold, the day of the Lord shall be as a thousand years.* Therefore, children, in six days, that is in six thousand years, everything shall come to an end.

Barnabas 15:5

*And He rested on the seventh day.* this He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall he truly rest on the seventh day.

Barnabas 15:6

Yea and furthermore He saith; *Thou shalt hallow it with pure hands and with a pure heart.* If therefore a man is able now to hallow the day which God hallowed, though he be pure in heart, we have gone utterly astray.

Barnabas 15:7

But if after all then and not till then shall we truly rest and hallow it, when we shall ourselves be able to do so after being justified and receiving the promise, when iniquity is no more and all things have been made new by the Lord, we shall be able to hallow it then, because we ourselves shall have been hallowed first.

Barnabas 15:8

Finally He saith to them; *Your new moons and your Sabbaths I cannot away with.* Ye see what is His meaning ; it is not your present Sabbaths that are acceptable [unto Me], but the Sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world.

Barnabas 15:9

Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended



into the heavens.

Barnabas 16:1

Moreover I will tell you likewise concerning the temple, how these wretched men being led astray set their hope on the building, and not on their God that made them, as being a house of God.

Barnabas 16:2

For like the Gentiles almost they consecrated Him in the temple. But what saith the Lord abolishing the temple? Learn ye. *Who hath measured the heaven with a span, or hath measured the earth with his hand? Have not I, saith the Lord? The heaven is My throne and the earth the footstool of My feet. What manner of house will ye build for Me? Or what shall be my resting place? Ye perceive that their hope is vain.*

Barnabas 16:3

Furthermore He saith again; *Behold they that pulled down this temple themselves shall build it.*

Barnabas 16:4

So it cometh to pass; for because they went to war it was pulled down by their enemies. Now also the very servants of their enemies shall build it up.

Barnabas 16:5

Again, it was revealed how the city and the temple and the people of Israel should be betrayed. For the scripture saith; *And it shall be in the last days, that the Lord shall deliver up the sheep of the pasture and the fold and the tower thereof to destruction.* And it came to pass as the Lord spake.

Barnabas 16:6

But let us enquire whether there be any temple of God. There is; in the place where he himself undertakes to make and finish it. For it is written *And it shall come to pass, when the week is being accomplished, the temple of God shall be built gloriously in the name of the Lord.*

Barnabas 16:7

I find then that there is a temple, How then shall it be built in the name of the Lord? Understand ye. Before we believed on God, the abode of our heart was corrupt and weak, a temple truly built by hands; for it was full of idolatry and was a house of demons, because we did whatsoever was contrary to God.

Barnabas 16:8

*But it shall be built in the name of the Lord.* Give heed then that the temple of the Lord may be built gloriously.

Barnabas 16:9

How? Understand ye. By receiving the remission of our sins and hoping on the Name we became new, created afresh from the beginning. Wherefore God dwelleth truly in our habitation within us. How? The word of his faith, the calling of his promise, the wisdom of the ordinances, the commandments of the teaching, He Himself prophesying in us, He Himself dwelling in us, opening for us who had been in

bondage unto death the door of the temple, which is the mouth, and giving us repentance leadeth us to the incorruptible temple.

Barnabas 16:10

For he that desireth to be saved looketh not to the man, but to Him that dwelleth and speaketh in him, being amazed at this that he has never at any time heard these words from the mouth of the speaker, nor himself ever desired to hear them. This is the spiritual temple built up to the Lord.

Barnabas 17:1

So far as it was possible with all simplicity to declare it unto you, my soul hopeth that I have not omitted anything [of the matters pertaining unto salvation and so failed in my desire].

Barnabas 17:2

For if I should write to you concerning things immediate or future, ye would not understand them, because they are put in parables. So much then for this.

Barnabas 18:1

But let us pass on to another lesson and teaching. There are two ways of teaching and of power, the one of light and the other of darkness; and there is a great difference between the two ways. For on the one are stationed the light giving angels of God, on the other the angels of Satan.

Barnabas 18:2

And the one is the Lord from all eternity and unto all eternity, whereas the other is Lord of the season of iniquity that now is.

Barnabas 19:1

This then is the way of light, if anyone desiring to travel on the way to his appointed place would be zealous in his works. The knowledge then which is given to us whereby we may walk therein is as follows.

Barnabas 19:2

Thou shalt love Him that made thee, thou shalt fear Him that created thee, thou shalt glorify Him that redeemed thee from death; thou shalt be simple in heart and rich in spirit; thou shalt not cleave to those who walk the way of death; thou shalt hate everything that is not pleasing to God; thou shalt hate all hypocrisy; thou shalt never forsake the commandments of the Lord.

Barnabas 19:3

Thou shalt not exalt thyself, but shalt be lowly minded in all things. Thou shalt not assume glory to thyself. Thou shalt not entertain a wicked design against thy neighbor; thou shalt not admit boldness into thy soul.

Barnabas 19:4

Thou shalt not commit fornication, *thou shalt not commit adultery*, thou shalt not corrupt boys. The word of God shall not come forth from thee where any are unclean. Thou shalt not make a difference in a person to reprove him for a transgression. Thou shalt be meek, thou shalt be *quiet*, thou shalt be *fearing the words*

which thou hast heard. Thou shalt not bear a grudge against thy brother.

Barnabas 19:5

Thou shalt not doubt whether a thing shall be or not be. *Thou shalt not take the name of the Lord in vain.* Thou shalt love thy neighbor more than thine own soul. Thou shalt not murder a child by abortion, nor again shalt thou kill it when it is born. Thou shalt not withhold thy hand from thy son or daughter, but from their youth thou shalt teach them the fear of God.

Barnabas 19:6

Thou shalt not be found coveting thy neighbors goods; thou shalt not be found greedy of gain. Neither shalt thou cleave with thy soul to the lofty, but shalt walk with the humble and righteous. The accidents that befall thee thou shalt receive as good, knowing that nothing is done without God. Thou shalt not be double minded nor double tongued.

Barnabas 19:7

Thou shalt be subject unto thy masters as to a type of God in shame and fear. Thou shalt not command in bitterness thy bondservant or thine handmaid who set their hope on the same God, lest haply, they should cease to fear the God who is over both of you; for He came not to call with respect of persons, but to call those whom the Spirit hath prepared.

Barnabas 19:8

Thou shalt make thy neighbor partake in all things, and shalt not say *that anything is thine own.* For if ye are fellow partakers in that which is imperishable, how much rather shall ye be in the things which are perishable. Thou shalt not be hasty with thine own tongue, for the mouth is the snare of death. So far as thou art able, thou shalt be pure for thy soul's sake.

Barnabas 19:9

*Be not thou found holding out thy hands to receive, and drawing them in to give.* Thou shalt love as the apple of thine eye every one *that speaketh unto thee the word of the Lord.*

Barnabas 19:10

*Thou shalt remember* the day of judgment night and day, and thou shalt seek out day by day the persons of the saints, either laboring by word and going to exhort them and meditating how thou mayest save souls by thy word, or thou shalt work with thy hands for a ransom for thy sins.

Barnabas 19:11

Thou shall not hesitate to give, neither shalt thou murmur when giving, but thou shalt know who is the good paymaster of thy reward. Thou shalt keep those things which thou hast received, neither adding to them nor taking away from them. Thou shalt utterly hate the Evil One. Thou shalt judge righteously.

Barnabas 19:12

Thou shalt not make a schism, but thou shalt pacify them that contend by bringing them together. Thou shalt confess thy sins. Thou shalt

not betake thyself to prayer with an evil conscience. This is the way of light.

Barnabas 20:1

But the way of the Black One is crooked and full of a curse. For it is a way of eternal death with punishment wherein are the things that destroy men's souls--idolatry, boldness, exhalation of power, hypocrisy, doubleness of heart, adultery, murder, plundering, pride, transgression, treachery, malice, stubbornness, witchcraft, magic, covetousness, absence of the fear of God;

Barnabas 20:2

persecutors of good men, hating the truth, loving lies, not perceiving the reward of righteousness, not *cleaving to the good* nor to the righteous judgment, paying no heed to the widow and the orphan, wakeful not for the fear of God but for that which is evil; men from whom gentleness and forbearance stand aloof and far off; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, ready to slander, not recognizing Him that made them murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, sinful in all things.

Barnabas 21:1

It is good therefore to learn the ordinances of the Lord, as many as have been written above, and to walk in them. For he that doeth these things shall be glorified in the kingdom of God; whereas he that chooseth their opposites shall perish together with his works. For this cause is the resurrection, for this the recompense.

Barnabas 21:2

I entreat those of you who are in a higher station, if ye will receive any counsel of good advice from me, keep amongst you those to whom ye may do good. Fail not.

Barnabas 21:3

The day is at hand, in which everything shall be destroyed together with the Evil One. *The Lord is at hand and his reward.*

Barnabas 21:4

Again and again I entreat you; be good lawgivers one to another; continue faithful councilors to yourselves; take away from you all hypocrisy.

Barnabas 21:5

And may God, who is Lord of the whole world, give you wisdom, judgment, learning, knowledge of His ordinances, patience.

Barnabas 21:6

And be ye taught of God, seeking diligently what the Lord requireth of you, and act that ye may be found in the day of judgment.

Barnabas 21:7

But if you have any remembrance of good, call me to mind when ye practice these things these things, that both my desire and my watchfulness may lead to some good result. I entreat you asking it

as a favor.

Barnabas 21:8

So long as the good vessel (of the body) is with you, be lacking in none of these things, but search them out constantly, and fulfill every commandment; for they deserve it.

Barnabas 21:9

For this reason I was the more eager to write to you so far as I was able, that I might give you joy. Fare ye well, children of love and peace. The Lord of glory and of every grace be with your spirit.

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ca. circa; about

OT Old Testament

NT New Testament

<sup>1</sup>Lueker, E. L. (2000). *Christian cyclopedia* (E. L. Lueker, Ed.) (electronic ed.). St. Louis: Concordia Publishing House.