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The General Epistle of  
Barnabas

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The Firmament

# Introduction

Barnabas, whose name means “son of encouragement”, addresses this epistle to his sons and daughters saying, “I therefore, not as a teacher, but as one of you, will endeavor to lay before you a few things by which you may, on many accounts, become the more joyful.” (Bar 1:10)

Barnabas was a Levite from Cyprus, and his given name was Joseph or Joses. He sold his land and gave the money to the apostles in Jerusalem. (Acts 4:36-37) This was the custom of the apostles who “had all things common... and distribution was made unto every man according as he had need.” (Acts 4:32-35)



Barnabas was a companion and fellow teacher with Paul, the apostle. He introduced Saul (as Paul was still called) to the apostles and told them how “he spoke boldly in the Name of the Lord...and disputed against the Hellenists...” (Acts 9:27-29) He accompanied Paul on his first journey from Seleucia, a place near Antioch in Syria, to Cyprus where they taught the Word of God. (Acts 13:4-5) From there they went to the provinces of Asia Minor, where they again declared the message. (Acts 13:13, 14:1-6) After traveling throughout the region, they returned to Antioch and remained there for some time. Afterward, they passed through Samaria to Jerusalem and then later back to Antioch. (Acts 15:1-6, :12-35) Afterwards, Barnabas took Mark on a second journey to Cyprus while Paul and Silas traveled through Syria and Cilicia. (Acts 15:36-41)

Barnabas and Paul went in search of the lost sheep of the house of Israel to give them the news of the coming King of Righteousness, prophesied to come in the latter days. As it is written in the Lost Chapter of Acts (Acts 29), “And Paul, full of the blessings of Christ, and abounding in the Spirit, departed out of Rome, determining to go into Spain, for he had a long time proposed to journey there, and was minded also to go from there to Britain.” (Acts 29:1)

Barnabas wrote, “In many times and in many ways of old, God spoke to the forefathers by the Prophets, of the last days, He has spoken to us of a Son, whom He has appointed heir of the Throne, He by whom all things have been made through the ages.” (Heb 1:1-2)

Paul states, “And in the latter days new announcements of the Righteous Message shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, Fountains shall be opened, and there shall be no more plague. In those days there shall be wars and rumors of war; and a King shall rise up, and his Sword, shall be for the healing of the people, and his Law of Rest shall stand, and the glory of his Kingdom a wonder among rulers.” (Acts 29:11-12)

In this epistle, Barnabas gives explanation of the time frame of these latter days. “For with Him one day is a thousand years; as Himself testifies, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is it that He said, And He rested the seventh day: He means 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 in that seventh day.” (Bar 13:5-6)

In the book of Hebrews, Barnabas writes, “For if Joshua had given them rest, then he would not have afterward spoken of another day. There remains therefore a rest (a keeping of the Sabbath) to the people of God. For the one that enters into His rest, they also will cease from their own works, as God did from His. Be eager therefore to enter into that rest...” (Heb 4:8-11)

Lastly, Barnabas tells us, “Be you taught of God; seeking what it is the Lord requires of you, and doing it; that you be saved in the Day of Judgement.” (Bar 15:13)

The Book of Barnabas was indexed from the “Canon” Bible, even though his book of Hebrews remains in the New Testament. He reveals the meaning of parables and uncovers the shadows of the Law with the same clarity in both his book of Hebrews as well as this book, his general epistle. “For should I speak further of the things that now are, and of those that are to come, you would not yet understand them, seeing they lie in parables. This therefore shall suffice as to these things.” (Bar 14:2) “For the Law having a shadow of good things to come, and not the very image of the things...” (Heb 10:1) He writes lastly, “...I have given the more diligence to write to you, according to my ability, that you might rejoice. Farewell, children, of love and peace.” (Bar 15:16)

In this translation, the name “Jesus” has been left from the original Greek translation. It should be noted, however, that “Jesus” is a Greek name that has been grafted onto the Israelite teacher and prophet. His name was “Joshua” or “Y’hoshua”, as it would have been pronounced in the Hebrew tongue.

## CHAPTER 1



Bar 1:1 “All happiness to you my sons and daughters in the name of the Lord, who loved us, in peace.”

Bar 1:2 “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 you have so worthily received the grace which was grafted in you.”

Bar 1:3 “For which cause I am full of joy, hoping the rather to be saved; inasmuch as I truly see a spirit infused in you, from the pure fountain of God.”

Bar 1:4 “Having this persuasion, and being fully convinced thereof, because that since I have begun to speak to you, I have had a more than ordinary good success in the way of the law of the Lord.”

Bar 1:5 “For which cause brothers, I also think truly that I love you above my own soul: because that therein dwells the greatness of faith and love, as also the hope of life.”

Bar 1:6 “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 to you; that together with your faith, knowledge also may be perfect.”

Bar 1:7 “There are therefore three things ordained by the Lord; the hope of life; the beginning and the completion of it.”

Bar 1:8 “For the Lord has both declared to us, by the prophets those things that are past; and opened to us the beginnings of those that are to come.”

Bar 1:9 “Wherefore, it will behoove us, as he has spoken, to come more Holily, and nearer to His Altar.”

Bar 1:10 “I therefore, not as a teacher, but as one of you, will endeavor to lay before you a few things by which you may, on many accounts, become the more joyful.

## CHAPTER 2



Bar 2:1 “Seeing then the days are exceeding evil, and the adversary has got the power of this present world we ought to give the more diligence to inquire into the righteous judgements of the Lord.” (1 Sam 2:10)

Bar 2:2 “Now the assistants of our faith are reverence and patience; our fellow-combatants, endurance and self-control.”

Bar 2:3 “While these remain pure in what relates to the Lord, wisdom, and understanding, and insight, and knowledge, rejoice together with them.”

Bar 2:4 “For God has manifested to us by all the prophets, that he has no occasion for our sacrifices, or burnt-offerings, or oblations: saying this; To what purpose is the multitude of your sacrifices to Me, says the LORD.”

Bar 2:5 “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.”

Bar 2:6 “When you come to appear before Me; who has required this at your hands? You shall no more tread My courts.”

Bar 2:7 “Bring no more vain oblations, incense is an abomination to Me; your new moons and sabbaths; the calling of assemblies I cannot stand, it is iniquity, even the solemn meeting; your new moons and your appointed feasts My soul hates!” (Isa 1:11-14)

Bar 2:8 “These things therefore has 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.” (1 Pet 2:5)

Bar 2:9 “For so the Lord says again to those heretofore; Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices?”



Bar 2:10 “But this I commanded them, saying, Let no one of you imagine evil in your hearts against his neighbor, and love no false oath.” (Exo 20:16)

Bar 2:11 “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 to him.”

Bar 2:12 “And therefore he thus speaks to us, The sacrifice of God (is a broken spirit), a broken and contrite heart God will not despise.”

Bar 2:13 “Wherefore brothers, we ought the more diligently to inquire after those things that belong to our salvation, that the adversary may not have any entrance to us, and deprive us of our spiritual life.”

Bar 2:14 “Wherefore He again speaks to them, concerning these things; you shall not fast as you do this day, to make your voice to be heard on high.”

Bar 2:15 “Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to the Lord?”

Bar 2:16 “But to us he said on this wise. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that you break every yoke?”

Bar 2:17 “Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked that you cover him, and that you hide not yourself from your own flesh.”

Bar 2:18 “Then shall your Light break forth as the morning, and your health shall spring forth speedily; and your righteousness shall go before you, the glory of the Lord shall be your reward.”

Bar 2:19 “Then shall you call and the Lord shall answer; you shall cry and he shall say, Here I am. If you put away the yoke from the midst of you, the putting forth of

the finger, and speaking vanity; and if you draw out your soul to the hungry; and satisfy the afflicted soul.” (Isa 58:4-12)

Bar 2:20 “In this therefore brothers, God has manifested his foreknowledge and love for us; because the people which he has purchased to his beloved son were to understand in sincerity; and therefore he has shown these things to all of us, that we should not run as proselytes to their law.”

## CHAPTER 3



Bar 3:1 “Wherefore it is necessary that searching diligently into those things which are near to come to pass, we should write to you what may serve to keep you whole.”

Bar 3:2 “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.”

Bar 3:3 “Let us not give ourselves the liberty of disputing with the wicked and sinners; unless we should chance in time to become like to them.”

Bar 3:4 “For the consummation of sin is come, as it is written, as the prophet Enoch says. And for this end the Lord has shortened the times and the days, that his beloved might hasten his coming to his inheritance.” (Mat 24:22)

Bar 3:5 “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.”

Bar 3:6 “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.” (Dan 7:7-8)

Bar 3:7 “We ought therefore to understand this also. And I beseech you as one of your own brothers, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add sin to sin and say: “Their covenant is ours also.” No, but it is ours only: for they have forever lost that which Moses received.”

Bar 3:8 “For this is what the Scriptures say: And Moses continued fasting forty days and forty nights in the mountain, and he received the covenant from the Lord, even the two tablets of stone, written by the hand of God.”

Bar 3:9 “But having turned themselves to idols they lost it; as the Lord also said to Moses; Moses, go down quickly, for your people which you have brought forth out of Egypt, have corrupted themselves, and turned aside from the way which I commanded

them. And Moses cast the two tablets out of his hands: and their covenant was broken; that the love of Jesus might be sealed in your hearts, to the hope of his faith.”

Bar 3:10 “Wherefore let us give heed to 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.”

Bar 3:11 “Wherefore consider the works of the evil way. Do not withdraw yourselves from others, as if you were already justified; but coming altogether in one place, inquire what is agreeable to and profitable for the beloved of God. For the Scriptures say; Woe to them that are wise in their own eyes, and prudent in their sight.”

Bar 3:12 “Let us become spiritual, a perfect temple to God. As much as in us lies let us meditate upon the reverence of God; and strive to the utmost of our power to keep his commandments; that we may rejoice in his righteous judgements.”

Bar 3:13 “For God will judge the world without respect of persons: and every one shall receive according to his works.”

Bar 3:14 “If a man shall be good, his righteousness shall go before him; if wicked, the reward of his wickedness shall follow him.”

Bar 3:15 “Take heed therefore lest sitting still, now that 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.”

Bar 3:16 “Consider this also: although you have seen so great signs and wonders among the people of Israel, yet this notwithstanding the Lord has forsaken them.”

Bar 3:17 “Beware therefore, unless it happen to us; as it is written. There may be many called, but few chosen.” (Mat 20:16, 22:14)

## CHAPTER 4



Bar 4:1 “For this cause did our Lord vouchsafe to give up his body to destruction, that through the forgiveness of our sins we might be cleansed; that is, by the sprinkling of his blood.” (Eph 5:25-27; Rev 7:13-17)

Bar 4:2 “Now for what concerns the things that are written about him, some belong to the people of Israel, and some to us.”

Bar 4:3 “For this is what the Scriptures say: He was wounded because of our transgressions, he was bruised because of our sins, 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.” (Isa 53:5, :7)

Bar 4:4 “Wherefore we ought the more to give thanks to God, for that he has both declared to us what is passed, and not allowed us to be without understanding of those things that are to come.”

Bar 4:5 “But to them He said; The nets are not unjustly spread for the birds.”

Bar 4:6 “This he spoke, because a man will justly perish, if having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness.”

Bar 4:7 “And for this cause the Lord was content to suffer for our souls, although he is 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.”

Bar 4:8 “Now how he suffered for us, seeing it was by men that he underwent it, I will show you.”

Bar 4:9 “The prophets having received from him the gift of prophecy, spoke before concerning him:”

Bar 4:10 “But he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers, and preparing himself a new people,

might demonstrate to them while he was upon earth, that after the resurrection he would judge the world.”

Bar 4:11 “And finally teaching the people of Israel, and doing many wonders and signs among them, he preached to them and showed the exceeding great love which he bare towards them.”

Bar 4:12 “And when he chose his apostles, which were afterwards to publish his message, he took ones who had been very great sinners; that thereby he might plainly show, that he came not to call the righteous but sinners to repentance.” (Mat 9:13)

Bar 4:13 “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?” (Jn 1:14)

Bar 4:14 “Seeing if they beheld only the sun, which was the work of his hands, and shall hereafter cease to be, they are not able to endure steadfastly to look against the rays of it.”

Bar 4:15 “Wherefore the Son of God came in the flesh for this cause, that he might fill up the measure of their sins, who have persecuted his prophets to death. And for the same reason also he suffered.” (Matt 23:30-32)

Bar 4:16 “For God has said of the stripes of his flesh, that they were from them. And, I will smite the shepherd, and the sheep of the flock shall be scattered.” (Zech 13:7; Mat 26:31)

Bar 4:17 “Thus he would suffer, because it behooved him to suffer on a tree.”

Bar 4:18 “For thus one said, prophesying concerning him; Spare my soul from the sword. And again, Pierce my flesh.” (Ps 22:20)

Bar 4:19 “And again, the congregation of wicked doers rose up against me, (They have pierced my hands and my feet).” (Ps 22:16)

Bar 4:20 “And again he said, I gave my back to the smiters, and my face I set as an hard rock.”

## CHAPTER 5



Bar 5:1 “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 impede me? Let him draw near to the servant of the Lord. Woe be to you! Because you shall all wax old as a garment, the moth shall eat you up.” (Isa 50:6-9)

Bar 5:2 “And again the prophet adds, He is put for a stone for stumbling. Behold I lay in Zion for a foundation, a precious stone, a choice corner stone; an honorable stone. And what follows? And he that hopes in him shall live for ever.” (Isa 28:16-17)

Bar 5:3 “What then? Is our hope built upon a stone? God forbid. But because the Lord has hardened his flesh against sufferings, he said, I have put me as a firm rock.” (Isa 50:7)

Bar 5:4. “And again the prophet adds; The stone which the builders refused has become the head of the corner. And again he said; This is the great and wonderful day which the Lord has made. I write these things the more plainly to you that you may understand: For indeed I could be content even to die for your sakes.” (Ps 118:22; Isa 28:16-17; 1 Pet 2:6-7)

Bar 5:5 “But what said the prophet again? The counsel of the wicked encompassed me about. They came about me, as bees about the honey-comb: and upon my vesture they cast lots.” (Ps 22:16, :18)

Bar 5:6 “Forasmuch then as our savior was to appear in the flesh and suffer, his passion was hereby foretold.”

Bar 5:7 “For this said the prophet against Israel: Woe be to their soul, because they have taken wicked counsel against themselves, saying, let us lay snares for the righteous, because he is unprofitable to us.”

Bar 5:8 “Moses also in like manner speaks to them; Behold this is what the LORD God says; Enter you into the good land of which the LORD has sworn to Abraham, and Isaac, and Jacob, that He would give it to you, and possess it, a land flowing with milk and honey.” (Num 14:7-8)



Bar 5:9 “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.”

Bar 5:10 “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.”

Bar 5:11 “Seeing therefore he has renewed us by the remission of our sins, he will put us into another frame, that we should have souls like those of children, forming us again himself by the Spirit.” (Rom 8:19; James 1:18)

Bar 5:12 “For this is what the Scripture says concerning us, where it introduces 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.” (Gen 1:26)

Bar 5:13 “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 spoke to his son.

Bar 5:14 “I will now show you, how he made us a new creature, in the latter days.”

Bar 5:15 “The Lord says; Behold I will make the last as the first. Therefore the prophet thus spoke, Enter into the land flowing with milk and honey, and have dominion over it.” (Exo 33:3)

Bar 5:16 “Wherefore you see how we are again formed anew; as also he speaks by another prophet; Behold says the Lord, I will take from them, that is, from those whom the Spirit of the Lord foresaw, their hearts of stone, and I will put in them hearts of flesh.” (Ezek 11:19)

Bar 5:17 “Because he was about to be made manifest in the flesh and to dwell among us.” (John 1:11-14)

Bar 5:18 “For, my brothers, the habitation of our heart is a holy temple to the Lord. For the Lord says again. In what place shall I appear before the Lord my God, and be glorified?”

Bar 5:19 “He answers I will confess to you in the congregation in the midst of my brothers; and will sing to you in the congregation of the holy ones.”  
(Ps 22:22, Heb 2:12)

Bar 5:20 “Therefore we are they whom he has brought into that good land.”

Bar 5:21 “But what does the milk and honey signify? 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.” (1 Pet 1:1-5)

Bar 5:22 “For he foretold above, saying, increase and multiply, and have dominion over the fishes, etc.”

Bar 5:23 “But who is there that is now able to have this dominion over the wild beasts, or fishes, or fowls of the air? For you know that to rule is to have authority, that a man should be set over what he rules.”

Bar 5:24 “But forasmuch as we do not have this now, he tells us when we shall have it; namely, when we shall become perfect, that we will be made the inheritors of the covenant of the Lord.



Bar 6:1 “Understand then my beloved children, that the good God has before manifested all things to us, that we might know to whom we ought always to give thanks and praise.”

Bar 6:2 “If therefore the Son of God who is the Lord of all, shall come to judge both the living and dead, has suffered, that by his stripes we might live: let us understand that the Son of God could not have suffered but for us. But being crucified, they gave him vinegar and gall to drink.”

Bar 6:3 “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.”

Bar 6:4 “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. Listen diligently (my brothers), and all the priests, and they only shall eat the inwards not washed with vinegar.”

Bar 6:5 “Why so? Because I know that when I shall hereafter offer my flesh for the sins of a new people, you will give me vinegar to drink mixed with gall; therefore do you alone eat, while the people fast and lament in sackcloth and ashes.”

Bar 6:6 “And that he might foreshow that he was to suffer for them, hear then how he appointed it.”

Bar 6:7 “Take, he says, two lambs, fair and alike, and offer them, and let the high priest take one of them for a burnt offering. And what must be done with the other? Let it he says be accursed.”

Bar 6:8 “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.”

Bar 6:9 “And this being done, he that was appointed to convey the goat, led it into the wilderness, and took away the scarlet wool, and put it upon a thorn bush, whose young sprouts when we find them in the field we are accustomed to eat: so the fruit of that thorn only is sweet.”

Bar 6:10 “And to what end was this ceremony? Consider; one was offered upon the altar, the other was accursed.”

Bar 6:11 “And why was that which was accursed crowned? Because they shall see Christ in that day having a scarlet garment about his body; and shall say: Is not this he whom we crucified, having despised him, pierced him, mocked him? Certainly, this is he, who then said, that he was the Son of God.”

Bar 6:12 “As therefore he shall be then like to what he was on earth, so were they heretofore commanded, to take two lambs fair and equal. That when they shall see (our savior) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the lambs.”

Bar 6:13 “Wherefore you here again see a type of Jesus who was to suffer for us.”

Bar 6:14 “But what then signifies this. That the wool was to be put into the midst of the thorns?”

Bar 6:15 “This also is a figure of Jesus sent out to the called out ones. For as he who would take away the scarlet wool must undergo many difficulties, because that thorns are very sharp, and with difficulty get it: So they, said Christ, that will see me, and come to my kingdom, must through many afflictions and troubles attain to me.”

## CHAPTER 7



Bar 7:1 “But what type do you suppose it to have been, where it is commanded to the people of Israel, that grown persons in whom sins are come to perfection, should offer an heifer, and after they had killed it should burn the same.” (Lev 4:3-4; Heb 9:12-14)

Bar 7:2 “But then young men should take up the ashes and put them in vessels; and tie a piece of scarlet wool and hyssop upon a tree, and so the young men should sprinkle every one of the people, and they should be clear from their sins.” (Lev 6:10, 14:4-7)

Bar 7:3 “Consider how all these are delivered in a figure to us.”

Bar 7:4 “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; the sinners have no more the honor of handling it.” (Test. of Levi 10:3; Col 2:14-15)

Bar 7:5 “But the young people 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 Message: being at the beginning twelve, to signify the tribes, because there are twelve tribes of Israel.” (Deu 21:6-8)

Bar 7:6 “But why were there three young people appointed to sprinkle? To denote Abraham, and Isaac, and Jacob, because they were great before God.”

Bar 7:7 “And why was the wool put upon a tree? Because the kingdom of Jesus was founded upon the tree, and therefore they that put their trust in him, shall live for ever.”

Bar 7:8 “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 humors is cured by hyssop.”

Bar 7:9 “Wherefore these things being thus done, are to us indeed evident, but to them they are obscure; because they listened not to the voice of the Lord.”



Bar 8:1 “And therefore the Scripture again speaks concerning our ears, that God will circumcise them, together with our hearts. For this is what the Lord said by the holy prophets: By the hearing of the ear they obeyed me.”

Bar 8:2 “And again, Those who are afar off, shall hear and understand what things I have done. And again, Circumcise your hearts, says the Lord.” (Jer 4:4)

Bar 8:3 “And again He said, Hear O Israel! For this is what the Lord your God says. And again the Spirit of God prophesies, saying: Who is there that would live forever, let him hear the voice of my Son.”

Bar 8:4 “And again, Hear, O Heaven and give ear O Earth! Because the Lord has spoken these things for a witness.”

Bar 8:5 “And again he says, Hear the Word of the Lord, you rulers of the people. And again, Hear O Children! The voice of one crying in the wilderness.” (Isa 40:3)

Bar 8:6 “Therefore he will circumcise our ears that we should hear his word, and understand. But as for their trust, it is abolished. For the circumcision of which God spoke, was not of the flesh.”

Bar 8:7 “But they have transgressed his commands, because the evil one has deceived them. For this God speaks to them; Thus saith the Lord your God, Sow not among thorns; but circumcise yourselves to the Lord your God. And what does he mean by this saying? Listen diligently to your Lord.” (Jer 4:1-4)

Bar 8:8 “And again he says, circumcise the hardness of your heart, and harden not your neck. And again, Behold, says the Lord, all the nations are uncircumcised, (they have not lost their foreskin) but this people is uncircumcised in heart.” (Deu 10:16; Jer 9:26)

Bar 8:9 “But you will say the people 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.”

Bar 8:10 “Understand therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the spirit to Jesus, circumcised, having received the mystery of three letters.” (Phil 3:3-9)

Bar 8:11 “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 to him?”

Bar 8:12 “Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are IH. And these denote Jesus.”

Bar 8:13 “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 the cross). Wherefore by two letters he signified Jesus, and by the third his cross.”

Bar 8:14 “He who has put the engrafted gift of his covenant within us, knows that I never taught to any one a more certain truth; but I trust that you are worthy of it.”



Bar 9:1 “But why did Moses say, You shall not eat of the swine, neither the eagle, nor the hawk; nor the crow, nor any fish that has not a scale upon him? Answer that in the spiritual sense, he comprehended three precepts that were to be gathered from this.”

Bar 9:2 “Besides which he says to them in the book of Deuteronomy, And I will give my statutes to this people. Wherefore it is not the command of God that they should not eat these things; but Moses spoke to them in the spirit.” (Deu 14:3-20)

Bar 9:3 “Now the sow he forbade them to eat; meaning this much; you shall not join yourself to such persons as are like to swine; who while 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 does not know her master; but when she is hungry she makes a noise; and being again fed, is silent.” (Lev 11:7-8)

Bar 9:4 “He said, Neither shall you eat the eagle, nor the hawk, nor the kite, nor the crow; that is you shall not keep company with such kind of men as know not how by their labor and sweat to get themselves food: but injuriously ravish away the things of others; and watch how to lay snares for them; when at the same time they appear to live in perfect innocence.” (Jer 5:26-27; Rev 18:2)

Bar 9:5 “(So these birds alone seek not food for themselves, but sitting idle seek how they may eat of the flesh others have provided; being destructive through their wickedness.)” (Lk 8:5; Mark 4:4, :15)

Bar 9:6 “He says, Neither shall you eat the eel, nor the octopus, nor the squid; that is you shall not be like such men, by using to converse with them; who are altogether wicked and adjudged to death. For so those fishes are alone accursed, and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep.” (Isa 57:20)

Bar 9:7 “But he adds, Neither shall you eat of the hare. To what end? To signify this to us; you shall not be an adulterer; nor liken yourself to such persons. For the hare every year multiplies the places of its conception; and so many years as it lives, so many it has.”



Bar 9:8 “Neither shall you 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, and is sometimes male and sometimes female.”

Bar 9:9 “For which cause also he justly hated the weasel; 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.”

Bar 9:10 “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.” (Deu 14:3-19; Mat 15:10-20)

Bar 9:11 “And therefore David took aright the knowledge of his three-fold command, saying in like manner.”

Bar 9:12 “Blessed is the man that has not walked in the counsel of the ungodly; as the fishes before mentioned in the bottom of the deep in darkness.” (Psa 1:1)

Bar 9:13 “Nor stood in the way of sinners, as they who seem to reverence the Lord, but yet sin, as the sow.” (2 Pet 2:14-22)

Bar 9:14 “And has not sat in the seat of the scorers; as those birds who sit and watch that they may devour.” (Psa 1:1-6, 10:4-11; Rev 18:2)

Bar 9:15 “Here you have the law concerning meat perfectly set forth, and according to the true knowledge of it.”

Bar 9:16 “But, Moses said, You shall eat all that divides the hoof, and chews the cud. Signifying thereby such an one as having taken his food, knows him that nourishes him; and resting upon him, rejoices in him.” (Lev 11:3; Deu 14:6)

Bar 9:17 “And in this he spoke well, having respect to the commandment. What, therefore, is it that he said? That we should hold fast to them that reverence 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.” (Mal 3:16-18)

Bar 9:18 “In short, with those who know that to meditate is a work of pleasure, and therefore exercise themselves in the word of the Lord.”

Bar 9:19 “But why might they eat those that clave the hoof? Because the righteous live in this present world; but their expectation is fixed upon the other. See how admirably Moses commanded these things.”

Bar 9:20 “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.”



Bar 10:1 “Let us now inquire whether the Lord took care to manifest anything beforehand concerning water and the cross.”

Bar 10:2 “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.”

Bar 10:3 “For the prophet said this: Be astonished, O Heaven, and let the earth tremble at it, because this people has done two great and wicked things; they have left me, the fountain of living water, and have dug for themselves broken cisterns, that can hold no water.” (Jer 2:13)

Bar 10:4 “Is my holy mountain Zion, a desolate wilderness? For you shall be as a young bird when its nest is taken away.”

Bar 10:5 “And again the prophet said, I will go before you, and will make plain the mountains, and will break the gates of brass, and will snap in sunder the gates of iron; and will give you dark, and hidden, and invisible treasures, that they may know that I am the Lord God.”

Bar 10:6 “And again; He shall dwell in the high den of the strong rock. And then, what follows in the same prophet? His water is faithful; you shall see the king with glory, and your soul shall learn the reverence of the Lord.” (Isa 33:16-17)

Bar 10:7 “And again he says in another prophet; He that does these things, shall be like a tree planted by the currents of water, which shall give its fruit in its season. Its leaf also shall not wither, and whatsoever he does it shall prosper.”

Bar 10:8 “As for the wicked it is not so with them; but they are as the dust which the wind scatters away from the face of the earth.”

Bar 10:9 “Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knows the way of the righteous and the way of the ungodly shall perish.” (Psa 1:3-6)

Bar 10:10 “Consider how he has joined both the cross and the water together.”

Bar 10:11 “For he says this: Blessed are they who put their trust in the cross, descend into the water; for they shall have their reward in due time; then, said he, I will give it to them.”

Bar 10:12 “But as concerning the present time, he said, their leaves shall not fall; meaning thereby that every word that shall go out of your mouth, shall through faith and love be to the conversion and hope of many.”

Bar 10:13 “In like manner does another prophet speak. And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his spirit.”

Bar 10:14 “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 reverence and hope which is in Jesus, by the spirit. And whosoever shall eat of them shall live for ever.”

Bar 10:15 “That is, whosoever shall listen to those who call them, and shall understand, shall live for ever.”



Bar 11:1 “In like manner he determines concerning the cross in another prophet, saying: And when shall these things be fulfilled?”

Bar 11:2 “The Lord answers; When the tree that has 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.” (2 Esd 5:5)

Bar 11:3 “And yet further he said 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 to death) yes, 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 understand in him, they should be overcome for ever.”

Bar 11:4 “Moses therefore piled up armor upon armor in the middle of a rising ground, and standing up high above all of them, stretched forth his arms, and so Israel again conquered.”

Bar 11:5 “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.” (Exo 17:11)

Bar 11:6 “And in another prophet, he said, I have stretched out my hands all the day long to a people disobedient, and speaking against my righteous way.” (Isa 65:2)

Bar 11:7 “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.”

Bar 11:8 “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.”

Bar 11:9 “Moses then himself, who had commanded them, saying, you 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.”

Bar 11:10 “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.”

Bar 11:11 “Then Moses spoke to them, saying: When any one among you shall be bitten, let him come to the serpent that is set upon the pole; and let him assuredly trust in him, that though he be dead, yet he is able to give life, and presently he shall be saved; and so they did. See therefore how here also you have in this the glory of Jesus; and that in him and to him are all things.” (Num 21:4-9)

Bar 11:12 “Again; What says Moses to Joshua the son of Nun, when he gave that name to him, as being a prophet that all the people might hear him alone, because the Father did manifest all things concerning his son Jesus, in Joshua the Son of Nun; and gave him that name when he sent him to spy out the land of Canaan; he said: Take a book in your hands, and write what the Lord says: Forasmuch as 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.”

Bar 11:13 “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, said; The Lord said to my Lord, You sit on my right hand until I make your enemies your footstool.” (Ps 110:1-2)

Bar 11:14 “And again Isaiah speaks on this wise. The Lord said to 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.” (Isa 45:1)

Bar 11:15 “Behold, how David and Isaiah call him Lord, and the Son of God.”



Bar 12:1 “But let us go yet further, and inquire whether this people be the heir, or the former; and whether the covenant be with us or with them.”

Bar 12:2 “And first, as concerning the people, hear now what the Scripture says.”

Bar 12:3 “Isaac prayed for his wife Rebecca, because she was barren; and she conceived. Afterwards Rebecca went forth to inquire of the Lord.”

Bar 12:4 “And the Lord said to her; There are two nations in your womb, and two people shall come from your body; and the one shall have power over the other, and the greater shall serve the lesser. Understand here who was Isaac, who Rebecca, and of whom it was foretold, this people shall be greater than that.”

Bar 12:5 “And in another prophesy Jacob speaks more clearly to his son Joseph saying; Behold the Lord has not deprived me of seeing your face, bring me your sons that I may bless them. And he brought to his father Manasseh and Ephraim, desiring that he should bless Manasseh, because he was the elder.”

Bar 12:6 “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.”

Bar 12:7 “And what does the Scripture say? And Jacob crossed his hands, and put his right hand upon Ephraim, his second, and the younger son, and blessed him. And Joseph said to Jacob; Put your right hand upon the head of Manasseh, for he is my first-born son. And Jacob said to Joseph; I know it my son, I know it; but the greater shall serve the lesser; though he also shall be blessed.”

Bar 12:8 “You see of whom he appointed it, that they should be the first people, and heirs of the covenant.”

Bar 12:9 “If therefore God shall have yet further taken notice of this by Abraham too; our understanding of it will then be perfectly established.”

Bar 12:10 “What then does the Scripture say to Abraham, when he understood, and it was imputed to him for righteousness? Behold I have made you a father of the nations, which without circumcision understand in the Lord.”

Bar 12:11 “Let us therefore now inquire whether God has fulfilled the covenant, which he swore to our fathers, that he would give this people? Yes, truly, he gave it: but they were not worthy to receive it by reason of their sins.”

Bar 12:12 “For this says the prophet: And Moses continued fasting in Mount Sinai, to receive the covenant of the Lord with the people, forty days and forty nights.”

Bar 12:13 “And he received of the Lord two tablets 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.” (Exo 31:18)

Bar 12:14 “And the Lord said to Moses; Moses, Moses, get you down quickly, for the people which you brought out of the land of Egypt have done wickedly.” (Exo 32:7-9)

Bar 12:15 “And Moses understood that they had again set up a molten image, and he cast the two tablets out of his hands, and the tablets of the covenant of the Lord were broken. Moses therefore received them, but they were not worthy.”

Bar 12:16 “Now then learn how we have received them. Moses, being a servant, took them, but the Lord himself has given them to us, that we might be the people of his inheritance, having suffered for us.”

Bar 12:17 “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.”

Bar 12:18 “And again the prophet says; Behold, I have set you for a light to the nations, to be the savior of all the ends of the earth, says the Lord the God who has redeemed you.”



Bar 12:19 “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.”

Bar 12:20 “For so it is written that the Father commanded him by delivering us from darkness, to prepare to himself a holy people.” (Exo 19:5-6)

Bar 12:21 “Wherefore the prophet says: I the Lord your God have called you in righteousness, and I will take you by your hand and will strengthen you. And give you for a covenant of the people, for a light of the tribes. To open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” (Isa 42:6-7)

Bar 12:22 “Consider therefore from where we have been redeemed. And again the prophet says: The spirit of the Lord is upon me, because he has anointed me: he has sent me to preach glad tidings to the lowly, to heal the broken in heart, to preach remission to the captives, and sight to the blind. To proclaim the acceptable year of the LORD, and the day of restitution, to comfort all that mourn.” (Isa 61:1-2; Lk 4:17-20)



Bar 13:1 “Furthermore it is written concerning the Sabbath, in the Ten Commandments, which God spoke in the Mount Sinai to Moses, face to face; Sanctify the Sabbath of the Lord with pure hands, and with a clean heart.”

(Ps 24:3-6; Matt 5:8)

Bar 13:2 “And elsewhere he said; If your children shall keep my Sabbath, then will I put my mercy upon them.” (Exo 20:6)

Bar 13:3 “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.” (Gen 2:2; Heb 4:1-10)

Bar 13:4 “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.”

Bar 13:5 “For with him one day is a thousand years; as himself testifies, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.” (Ps 90:4; 2 Pet 3:8)

Bar 13:6 “And what is that he said, And he rested the seventh day: he means 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 in that seventh day.” (Gen 2:1-3; Rev 14:13; Isa 11:10)

Bar 13:7 “He adds lastly; you shall sanctify it with clean hands and a pure heart. Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things.”

Bar 13:8 “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.”

Bar 13:9 “Lastly, he said to them: Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, he says, which you now keep are not acceptable to me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world.” (Isa 1:13; Rev 21:1)

Bar 13:10 “For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into Heaven.”

Bar 13:11 “It remains yet that I speak to you concerning the temple how these 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.”

Bar 13:12 “For much after the same manner as the nations, they consecrated him in the temple.”

Bar 13:13 “But learn therefore how the Lord speaks, rendering the temple vain: Who has measured the Heaven with a span, and the earth with his hand? Is it not I? This is what the Lord says; Heaven is my throne, and the earth is my footstool. What is the house that you will build me? Or what is the place of my rest? Know therefore that all their hope is vain.”

Bar 13:14 “And again he speaks after this manner: Behold they that destroy this temple, even they shall again build it up. And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies built it up.”

Bar 13:15 “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 says; 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 into destruction. And it is come to pass, as the Lord has spoken.”

Bar 13:16 “Let us inquire therefore whether there be any temple of God? Yes there is; and that 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.”

Bar 13:17 “I find therefore that there is a temple. But how shall it be built in the Name of the LORD? I will show you.”

Bar 13:18 “Before that we understood in God, the habitation of our heart was corruptible, and feeble, as a temple truly built with hands.”

Bar 13:19 “For it was a house full of idolatry, a house of demons; inasmuch as there was done in it whatsoever was contrary to God. But it shall be built in the Name of the Lord.”

Bar 13:20 “Consider, how that the temple of the Lord shall be very gloriously built; and by what means that shall be, learn.”

Bar 13:21 “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.”

Bar 13:22 “But how does he dwell in us? The word of his faith, the calling of his promise, the wisdom of his righteous judgments, the commands of his teaching; He Himself prophesies within us, He Himself dwells in us, and opens to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance to us; and by this means has brought us to be an incorruptible temple.”

Bar 13:23 “He therefore that desires to be saved looks not to the man, but to Him that dwells in him, and speaks by way of him; being struck with wonder, forasmuch as he never either heard him speaking such words out of his mouth, nor ever desired to hear them.”

Bar 13:24 “This is that spiritual temple that is built to the Lord.” (1 Cor 3:16)



Bar 14:1 “And this, I trust, I have declared to you as much, and with as great simplicity as I could, those things which make for your salvation, so as not to have omitted anything that might be requisite thereunto.”

Bar 14:2 “For should I speak further of the things that now are, and of those that are to come, you would not yet understand them, seeing they lie in parables. This therefore shall suffice as to these things.”

Bar 14:3 “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.”

Bar 14:4 “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.”

Bar 14:5 “Now the way of Light is this, if any one desires to attain to the place that is appointed for him, and will hasten there by his works. And the knowledge that has been given to us for walking in it, to this effect: you shall love Him that made you: you shall glorify Him that has redeemed you from death.”

Bar 14:6 “You shall be simple in heart, and rich in the spirit. You shall not cleave to those that walk in the way of death. You shall hate to do anything that is not pleasing to God. You shall abhor all dissimulation. You shall not neglect any of the commands of the Lord.”

Bar 14:7 “You shall not exalt yourself, but shall be humble. You shall not take honor to yourself. You shall not enter into any wicked counsel against your neighbor. You shall not be over-confident in your heart.”

Bar 14:8 “You shall not commit fornication, nor adultery. Neither shall you corrupt yourself with mankind. You shall not make use of the Word of God, to any impurity.”

Bar 14:9 “You shall not accept any man's person, when you reprove any one's faults. You shall be gentle. You shall be quiet. You shall reverence the words which you have heard. You shall not keep any hatred in your heart against your brother. You shall not entertain any doubt whether it shall be or not.”

Bar 14:10 “You shall not take the Name of the Lord in vain. You shall love your neighbor above your own soul.”

Bar 14:11 “You shall not destroy your conceptions before they are brought forth; nor kill them after they are born.”

Bar 14:12 “You shall not withdraw your hand from your son, or from your daughter; but shall teach them from their youth the reverence of the Lord.”

Bar 14:13 “You shall not covet your neighbor's goods; neither shall you be an extortioner. Neither shall your heart be joined to proud men; but you shall be numbered among the righteous and the lowly. Whatever events shall happen to you, you shall receive them as good.”

Bar 14:14 “You shall not be double-minded, or double-tongued; for a double tongue is the snare of death. You shall be subject to the Lord and to inferior masters as to the representatives of God, in fear and reverence.”

Bar 14:15 “You shall not be bitter in your commands towards any of your servants that trust in God; unless you chance not to reverence Him who is over both; because he came not to call any with respect of persons, but whomsoever the Spirit had prepared.”

Bar 14:16 “You shall communicate to your neighbor of all you have; you shall not call anything your own: for if you partake in such things as are incorruptible, how much more should you do it in those that are corruptible?” (Gal 6:6-9; Lk 10:27-37)

Bar 14:17 “You shall not be forward to speak; for the mouth is the snare of death. Strive for your soul with all your might. Reach not out your hand to receive, and withhold it not when you should give.”

Bar 14:18 “You shall love, as the apple of your eye, every one that speaks to you the Word of the Lord. Call to your remembrance, day and night, the future judgement.”

Bar 14:19 “You shall seek out every day the persons of the righteous: and both consider and go about to exhort others by the Word, and meditate how you may save a soul.”

Bar 14:20 “You shall also labor with your hands to give to the poor, that your sins may be forgiven you. You shall not deliberate whether you should give: nor having given, murmur at it.”

Bar 14:21 “Give to every one that asks: so shall you know who is the good rewarder of your gifts.”

Bar 14:22 “Keep what you have received; you shall neither add to it nor take from it.”

Bar 14:23 “Let the wicked be always your aversion. You shall judge righteous judgment. You shall never cause divisions; but shall make peace between those that are at variance, and bring them together.”

Bar 14:24 “You shall confess your sins; and not come to your prayer with an evil conscience.”

Bar 14:25 “This is the way of Light.”



Bar 15:1 “But the way of darkness is crooked and full of cursing. For it is the way of eternal death, with punishment; in which they that walk meet those things that destroy their own souls.”

Bar 15:2 “Such are; idolatry, confidence, pride of power, hypocrisy, double-mindedness, adultery, dashing to pieces, rapine, pride, transgression, deceit, malice, arrogance, witchcraft, covetousness, and the want of the fear of God.” (Gal 5:19-21)

Bar 15:3 “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.”

Bar 15:4 “Who administer not righteous judgement to the widow and orphan; who watch for wickedness and not for the reverence of the Lord.”

Bar 15:5 “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.”

Bar 15:6 “Ready to evil speaking, not knowing Him that made them; murderers of children; corrupters of the creatures 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.”

Bar 15:7 “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.”

Bar 15:8 “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.” (Dan 12:2)

Bar 15:9 “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.”



Bar 15:10 “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.”

Bar 15:11 “I beseech you, therefore, again, and again, be as good lawgivers to one another; continue as faithful counselors to each other; remove from among you all hypocrisy.”

Bar 15:12 “And may God, the Lord of all the world give you wisdom, knowledge, counsel, and understanding of his judgements in patience.”

Bar 15:13 “Be you taught of God; seeking what it is the Lord requires of you, and doing it; that you may be saved in the day of judgement.”

Bar 15:14 “And if there be among you any remembrance of what is good, think of me; meditating upon these things, that both my desire and my watching for you may turn to a good account.”

Bar 15:15 “I beseech you; I ask it as a favor of you; while you are in this beautiful tabernacle of the body, be wanting in none of these things; but without ceasing seek them, and fulfill every command. For these things are fitting and worthy to be done.”

Bar 15:16 “Wherefore I have given the more diligence to write to you, according to my ability, that you might rejoice. Farewell, children, of love and peace.”

Bar 15:17 “The Lord of glory and of all grace, be with your spirit, Amen.”