

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

### 1

Χαίρετε, υἱοὶ καὶ θυγατέρες, ἐν ὀνόματι Κυρίου τοῦ ἀγαπήσαντος ἡμᾶς, ἐν εἰρήνῃ.  
Hail, sons and daughters, in name of Lord of the having loved us, in peace.

Μεγάλων μὲν ὄντων καὶ πλουσίων τῶν τοῦ Θεοῦ δικαιωμάτων εἰς ὑμᾶς, ὑπὲρ τι καὶ  
Greatly indeed being and abundantly of the of the God ordinances towards you, over your also  
καθ' ὑπερβολὴν ὑπερευφραίνομαι ἐπὶ τοῖς μακαρίοις καὶ ἐνδόξοις ὑμῶν πνεύμασιν·  
through abundance I rejoice exceedingly upon the blessed and glorious of you spirits;  
οὕτως ἔμφυτον τῆς δωρεᾶς πνευματικῆς χάριν εἰλήφατε. Διὸ καὶ μᾶλλον  
so innate of the gift of spirit grace you have received. Wherefore also more  
συγχαίρω ἑμαυτῷ ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ  
congratulate myself hoping to be saved, because truly I see in you having been poured out from  
τοῦ πλουσίου τῆς πηγῆς Κυρίου Πνεῦμα ἐφ' ὑμᾶς. Οὕτω με ἐξέπληξεν ἐπὶ ὑμῶν ἡ  
of the abundance of the fount of Lord Spirit upon you. So that me amazed upon of you the  
ἐμοῖ ἐπιποθήτη ὄψις ὑμῶν. Πειπεισμένος οὖν τοῦτο καὶ συνειδῶς ἑμαυτῷ, ὅτι  
was longing sight of you. Having been persuaded then to this and having known in myself, that  
ἐν ὑμῖν λαλήσας πολλὰ ἐπίσταμαι, ὅτι ἐμοὶ συνώδευσεν ἐν ὁδῷ δικαιοσύνης Κύριος,  
by to you having spoken much I understand, that with me travelled in road of righteousness Lord,  
καὶ πάντως ἀναγκάζομαι κάγω εἰς τοῦτο, ἀγαπᾶν ὑμᾶς ὑπὲρ τὴν ψυχὴν μου, ὅτι  
and of all compelled also I to this, to love you over of the life of me, because  
μεγάλῃ πίστις καὶ ἀγάπῃ ἐγκατοικεῖ ἐν ὑμῖν ἐπ' ἐλπίδι ζωῆς αὐτοῦ. Λογισάμενος οὖν  
great faith and love is dwelling in you upon hope of life of Him. Having reckoned then  
τοῦτο, ὅτι ἐὰν μελήσῃ μοι περὶ ὑμῶν τοῦ μέρος τι μεταδοῦναι ἀφ' οὗ ἔλαβον, ὅτι ἔσται  
this, that if care to me concerning of the lot any to give part from which I received, that will be  
μοι τοιοῦτοις πνεύμασιν ὑπηρετήσαντι εἰς μισθόν, ἐσπούδασα κατὰ μικρὸν ὑμῖν  
to me such as these spirits having ministered for a reward, I make hast accordingly a little you  
πέμπειν, ἵνα μετὰ τῆς πίστεως ὑμῶν τελείαν ἔχητε τὴν γνῶσιν.  
to send, in order that with of the faith of you perfection you should have by the knowledge.

Τρία οὖν δόγματα ἐστὶν Κυρίου· ζωῆς ἐλπίς, ἀρχὴ καὶ τέλος πίστεως ἡμῶν· καὶ  
Three the doctrines is of Lord; of life hope, beginning and end of faith of us; and  
δικαιοσύνη, κρίσεως, ἀρχὴ καὶ τέλος· ἀγάπη εὐφροσύνης καὶ ἀγαλλιᾶσεως ἔργων  
righteousness, of judgement, beginning and end; love of joy and of gladness of works  
δικαιοσύνης μαρτυρία. Ἐγνώρισεν γὰρ ἡμῖν ὁ Δεσπότης διὰ τῶν προφητῶν τὰ  
of righteousness testimony. Made known for to us the Master by of the prophets the things  
παρεληλυθότα καὶ τὰ ἐνεστῶτα, καὶ τῶν μελλόντων δούς ἀπαρχὰς  
having gone by and the things having happened, and of the being destined having given first fruits  
ἡμῖν γεύσεως, ὧν τὰ καθ' ἕκαστα βλέποντες ἐνεργούμενα, καθὼς ἐλάλησεν,  
to us a taste, which the things severally seeing happening, according as He said,  
ὀφείλομεν πλουσιώτερον καὶ ὑψηλότερον προσάγειν τῷ φόβῳ αὐτοῦ. Ἐγὼ δὲ οὐχ  
we ought richer and higher to bring to the fear of Him. I but not  
ὡς διδάσκαλος, ἀλλ' ὡς εἷς ἐξ ὑμῶν ὑποδείξω ὀλίγα, δι' ὧν ἐν τοῖς παροῦσιν  
as a teacher, but as one out of you I will show a little, by which in the being present  
εὐφρανθήσεσθε.  
you will be gladdened.

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### 2

Ἡμερῶν οὖν οὐσῶν πονηρῶν καὶ αὐτοῦ τοῦ ἐνεργοῦντος ἔχοντος τὴν ἐξουσίαν,  
Days then being evil and of Him of the One operating having the authority,  
ὀφείλομεν ἑαυτοῖς προσέχοντες ἐκζητεῖν τὰ δικαιώματα Κυρίου. Τῆς οὖν πίστεως ἡμῶν  
we ought to ourselves applying to seek out the things ordinances of Lord. Of the then faith of us  
εἰσιν βοηθοὶ φόβος καὶ ὑπομονή, τὰ δὲ συμμαχοῦντα ἡμῖν μακροθυμία καὶ ἐγκράτεια·  
are helpers fear and patience, the and allies of us long-suffering and self-restraint;  
τούτων οὖν μενόντων τὰ πρὸς Κύριον ἄγνῶς, συνευφραίνονται αὐτοῖς σοφία,,  
of these then abiding the things unto Lord in purity, rejoice with them wisdom,  
σύνεσις, ἐπιστήμη, γνώσις. Πεφανέρωκεν πεφανέρωκεν γὰρ ἡμῖν διὰ πάντων  
understanding, science, knowledge. He has made plain to have manifested for to us by of all  
τῶν προφητῶν, ὅτι οὔτε θυσιῶν οὔτε ὀλοκαυτωμάτων οὔτε προσφορῶν χρῆζει,  
of the prophets, that neither sacrifices nor whole burnt offerings nor oblations He has need of,  
λέγων ὅτε μὲν, Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; Λέγει Κύριος.  
saying at one time indeed.<sup>1</sup> *What to me multitude of the sacrifices of you? Says Lord.*  
Πλήρης εἰμι ὀλοκαυτωμάτων, καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ  
*Full I am of whole burnt-offerings, and fat of lambs and blood of bulls and of goats not*  
βούλομαι, οὐδ' ἂν ἔρχησθε ὀφθῆναί μοι. Τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν  
*I desire, not even you should come to be seen by Me. Who for sought out these things out of the*  
χειρῶν ὑμῶν; Πατεῖν μου τὴν αὐλήν οὐ πορπροσθήσεσθε. Ἐὰν φέρητε σεμίδαλιν,  
*hands of you? To tread of me the courts not shall you continue. If you should bring finest flour,*  
μάταιον· θυμίαμα βδέλυγμά μοι ἐστίν· τὰς νεομηνίας ὑμῶν καὶ τὰ σάββατα οὐκ  
*vain; incense an abomination to Me it is; the new moons of you and the sabbaths not*  
ἀνέχομαι. Ταῦτα οὖν κατήργησεν, ἵνα ὁ καινὸς νόμος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
*I hold up.* These things then He abolished, that the new law of the Lord of us Jesus Christ,  
ἄνευ ζυγοῦ ἀνάγκης, ὦν, μὴ ἀνθρωποποίητον ἔχη τὴν προσφοράν. Λέγει δὲ  
without of yoke of compulsion, being, not made by humans He should have offerings. He says and  
πάλιν πρὸς αὐτούς, Μὴ ἐγὼ ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐκπορευομένοις ἐκ γῆς  
again unto them,<sup>2</sup> *Not I commanded the fathers of you coming out of land*  
Αἰγύπτου, προσενέγκαι μοι ὀλοκαυτώματα καὶ θυσίας; Ἄλλ' ἢ τοῦτο ἐνετειλάμην  
*of Egypt, to offer to Me whole burnt-offerings and sacrifices? But rather this I commanded*  
αὐτοῖς, Ἐκαστος ὑμῶν κατὰ τοῦ πλησίον ἐν τῇ καρδίᾳ ἑαυτοῦ κακίαν μὴ μνησικακίῃ,  
*to them, Every one of you against of the neighbour in the heart of himself evil not let bear malice,*  
καὶ ὄρκον ψευδῆ μὴ ἀγαπάτε. Αἰσθάνεσθαι οὖν ὀφείλομεν, μὴ ὄντες ἀσύνετοι, τὴν  
*and an oath false not let you love.* To perceive then we ought, not being foolish, the  
γνώμην τῆς ἀγαθωσύνης τοῦ Πατρὸς ἡμῶν, ὅτ' ἡμῖν λέγει, θέλων ἡμᾶς μὴ ὁμοίως  
mind of the goodness of the Father of us, that to us He speaks, wishing us not similarly  
πλανωμένους ἐκείνοις ζητεῖν, πῶς προσάγωμεν αὐτῷ. Ἡμῖν οὖν οὕτως λέγει,  
wandering off to those to seek, how we should approach to Him. To us the thus He speaks,<sup>3</sup>  
Θυσία τῷ Κυρίῳ καρδία συντετριμμένη, ὁσμὴ εὐωδίας τῷ Κυρίῳ καρδία δοξάζουσα  
*Sacrifice to the Lord a heart having been broken, a smell sweet to the Lord a heart glorifying*

1 Isaiah, 1:11-18.

2 Jer. 7:22,23.

3 A note in Kirsopp Lake says, 'The first part of this quotation is from psalm 51:19 (17 AV) the second part according to a note in C (Codex Bezae) is from the Apocalypse of Adam, which is no longer extant, but see, [gnosis.org/naghamm/adam.html](http://gnosis.org/naghamm/adam.html)

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Τὸν πεπλακότα αὐτήν. Ἀκριβεύεσθαι οὖν ὀφείλομεν, ἀδελφοί, περὶ τῆς σωτηρίας  
*The having formed it.* To carefully enquire the we ought, brethren, concerning of the salvation  
ἡμῶν, ἵνα μὴ ὁ Πονηρὸς παρείσδυσιν πλάνης ποιήσας ἐν ἡμῖν ἐκσφενδονήσῃ ἡμᾶς  
of us, that not the Evil One by slipping in an error having made in us should hurl away us  
ἀπὸ τῆς ζωῆς ἡμῶν.  
from of the life of us.

### 3

Λέγει οὖν πάλιν περὶ τούτων πρὸς αὐτούς, ἵνατί μοι νηστεύετε, λέγει Κύριος, ὡς  
He says then again about of these things unto them,<sup>4</sup> *Why for Me you fast, says Lord,* as  
σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν; Οὐ ταύτην τὴν νηστείαν ἐγὼ  
*this day to be heard by shrieking the voice of you? Not this the fast I*  
ἐξελεξάμην, λέγει Κύριος, οὐκ ἄνθρωπον ταπεινοῦντα τὴν ψυχὴν αὐτοῦ, οὐδ' ἂν  
*chose out, says Lord, not a man humbling the soul of him, neither*  
κάμψητε ὡς κρίκον τὸν τράχηλον ὑμῶν καὶ σάκκον ἐνδύσησθε καὶ σποδὸν  
*should you bend as a hoop the neck of you and sackcloth may you put on and ashes*  
ὑποστρώσητε, οὐδ' οὕτως καλέσετε νηστείαν δεκτὴν. Πρὸς ἡμᾶς δὲ λέγει, Ἴδου αὕτη  
*may you lay on, nor thus let you call a fast acceptable.* Unto us but He says,<sup>5</sup> *Behold this*  
ἡ νηστεία, ἣν ἐγὼ ἐξελεξάμην, λέγει Κύριος, λύε πάντα σύνδεσμον ἀδικίας, διάλυε  
*the fast, which I picked out, says Lord, let loose every band of wickedness, set loose*  
στραγγαλιᾶς βιαίων συναλλαγμάτων, ἀπόστειλε τεθραυσμένους ἐν ἀφέσει καὶ  
*fastenings of forcible contracts, let you send off having been broken by release, and*  
πᾶσαν ἀδικὸν συγγραφὴν διάσπα. Διάθρυπτε πεινῶσιν τὸν ἄρτον σου, καὶ γυμνὸν ἕαν  
*every unjust bond tear up. Let you break to hungry the bread of you, and a naked man if*  
ἴδῃς περιβάλε· ἀστέγους εἰσαγε εἰς τὸν οἶκόν σου, καὶ ἕαν ἴδῃς  
*you should see let you clothe; homeless let you bring into the house of you, and if you should see*  
ταπεινόν, οὐχ ὑπερόψη αὐτόν, οὐδὲ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου.  
*a humbled one, not let you despise him, neither from of the dwelling of the seed of you.*  
Τότε ῥαγήσεται πρῶϊμον τὸ φῶς σου, καὶ τὰ ἱμάτιά σου ταχέως ἀνατελεῖ, καὶ  
*Then shall break forth at dawn the light of you, and the robes<sup>6</sup> of you quickly rise up, and*  
προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σέ.  
*shall go before of you the righteousness, and the glory of the God shall surround you.*  
Τότε βοήσεις, καὶ ὁ Θεὸς ἐπακούσεται σου, ἔτι λαλοῦντός σου ἔρει, Ἴδου  
*The you will cry out, and the God shall hear you, still speaking you He shall say, Behold*  
πάρειμι· ἕαν ἀφέλης ἀπὸ σου σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα  
*I am near; if you should take away from of you bondage and finger-pointing and word*  
γογγυσμοῦ, καὶ δῶς πεινῶντι τὸν ἄρτον σου ἐκ ψυχῆς σου καὶ ψυχὴν  
*of murmuring, and let you give to hungry the bread of you from of life of you and of soul*  
τεταπεινωμένην ἐλεήσης. Εἰς τοῦτο οὖν, ἀδελφοί, ὁ μακρόθυμος προβλέψας,  
*having been humbled let you pity.* To this then, O brethren, He long-suffering, having foreseen,  
ὡς ἐν ἀκεραιότητι πιστεύσει ὁ λαός, ὃν ἠτοίμασεν ἐν τῷ ἡγαπημένῳ αὐτοῦ,  
who in simplicity would believe the people, whom He prepared in the Beloved of Him,

4 Isaiah 58:4,5.

5 Isaiah 58:6-10.

6 Brenton has - Τότε ῥαγήσεται πρῶϊμον τὸ φῶς σου, καὶ τὰ ἱάματιά σου ταχὺ ἀνατελεῖ - Then shall thy light break forth as the morning, and the health of you quickly arise.

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προεφανέρωσεν ἡμῖν περὶ πάντων, ἵνα μὴ προορησώμεθα ὡς ἐπήλυτοι τῷ  
made manifest to us concerning all things, that not we should be wrecked as converts to the  
ἐκείνων νόμῳ.  
of them law.

### 4

Δεῖ οὖν ἡμᾶς περὶ τῶν ἐνεστῶτων ἐπιπολὺ ἐραυνῶντας ἐκζητεῖν τὰ  
Must then we about of the having been appointed earnestly investigating to seek out the things  
δυνάμενα ἡμᾶς σῶζειν. Φύγωμεν οὖν τελείως ἀπὸ πάντων τῶν ἔργων τῆς ἀνομίας,  
being able us to save. Let us take flight then altogether from of all of the works of the lawlessness,  
μήποτε καταλάβῃ ἡμᾶς τὰ ἔργα τῆς ἀνομίας· καὶ μισήσωμεν τὴν πλάνην τοῦ νῦν  
lest should seize us the works of the lawlessness; and let us hate the error of the present  
καιροῦ, ἵνα εἰς τὸν μέλλοντα ἀγαπηθῶμεν. Μὴ δῶμεν τῇ ἑαυτῶν ψυχῇ ἄνεσιν,  
time, that in the being destined we should be loved. Not let us give to the of ourselves soul freedom,  
ὥστε ἔχειν αὐτὴν ἐξουσίαν μετὰ ἀμαρτωλῶν καὶ πονηρῶν συντρέχειν, μήποτε  
so that to have it authority with of sinners and wicked men to gather together, lest  
ὁμοιωθῶμεν αὐτοῖς. Τὸ τέλειον σκάνδαλον ἤγγικεν, περὶ οὗ γέγραπται,  
we should become like to them. The final snare has come near, about which it has been written,  
ὡς Ἐνώχ λέγει. Εἰς τοῦτο γὰρ ὁ Δεσπότης συντέτμηκεν τοὺς καιροὺς καὶ τὰς ἡμέρας,  
as Enoch says, *To this for the Master had cut short the seasons and the days,*  
ἵνα ταχύνῃ ὁ ἠγαπημένος αὐτοῦ καὶ ἐπὶ τὴν κληρονομίαν ἤξῃ. Λέγει δὲ οὕτως  
*that quickly the beloved of Him and upon the inheritance should have come.* Speaks and thus  
καὶ ὁ προφήτης<sup>7</sup>, Βασιλεῖαι δέκα ἐπὶ τῆς γῆς βασιλεύσουσιν, καὶ ἐξαναστήσεται ὀπισθεν  
also the prophet, *Kings ten upon of the earth shall reign, and shall rise up later*  
μικρὸς βασιλεύς, ὃς ταπεινώσει τρεῖς ὑφ' ἐν τῶν βασιλέων. Ὅμοίως περὶ τοῦ αὐτοῦ  
*a little king, who will humble three under one of the kings.* Likewise concerning of the same  
λέγει Δανιήλ, Καὶ εἶδον τὸ τέταρτον θηρίον τὸ πονηρὸν καὶ ἰσχυρὸν καὶ χαλεπώτερον  
says Daniel,<sup>8</sup> *And I saw the fourth beast the wicked and strong and more dangerous*  
παρὰ πάντα τὰ θηρία τῆς θαλάσσης, καὶ ὡς ἐξ αὐτοῦ ἀνέτειλεν δέκα κέρατα, καὶ ἐξ  
*than all the beasts of the sea, and that out of it arose ten horns, and from*  
αὐτῶν μικρὸν κέρας παραφυάδιον, καὶ ὡς ἐταπεινώσεν ὑφ' ἐν τρία τῶν μεγάλων  
*of them a little horn excrescent, and that it humbled under one of three great*  
κεράτων. Συνιέναι οὖν οφείλετε. Ἔτι δὲ καὶ τοῦτο ἐρωτῶ ὑμᾶς ὡς εἷς ἐξ ὑμῶν ὢν,  
*horns.* To understand then you ought. Still and also this I ask you as one out of you being,  
ιδίως δὲ καὶ πάντας ἀγαπῶν ὑπὲρ τὴν ψυχὴν μου, προσέχειν νῦν ἑαυτοῖς καὶ μὴ  
personally and also all loving above the life of me, to take heed now to yourselves and not  
ὁμοιοῦσθαι τισιν ἐπισωρεύοντας ταῖς ἀμαρτίαις ὑμῶν λέγοντας, ὅτι ἡ διαθήκη ἐκείνων  
to be made like certain heaping upon the sins of you saying, that the covenant of them  
καὶ ἡμῶν. Ἡμῶν μὲν· ἀλλ' ἐκεῖνοι οὕτως εἰς τέλος ἀπώλεσαν αὐτὴν λαβόντος  
and of us. Of us indeed; but those ones thus into end lost it having received  
ἤδη τοῦ Μωϋσέως. Λέγει γὰρ ἡ γραφή, Καὶ ἦν Μωϋσῆς ἐν τῷ ὄρει νηστεύων  
by this time of the Moses. Says for the scripture,<sup>9</sup> *And was Moses in the mountain fasting*  
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, καὶ ἔλαβεν τὴν διαθήκην ἀπὸ τοῦ  
*days forty and nights forty, and he received the covenant from of the*

7 Daniel 7:24.

8 Daniel 7:7,8.

9 Exodus 34:28.

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Κυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τῆς χειρὸς τοῦ Κυρίου. Ἀλλὰ  
*Lord, tablets stone having been inscribed by the finger of the hand of the Lord.*<sup>10</sup> But  
ἐπιστραφέντες ἐπὶ τὰ εἰδωλα ἀπώλεσαν αὐτήν. Λέγει γὰρ οὕτως Κύριος.  
having been turned upon the idols they lost it. Says for thus Lord.<sup>11</sup>  
Μωϋσῆ Μωϋσῆ, κατάβηθι τὸ τάχος, ὅτι ἠνόμησεν ὁ λαός σου, οὓς  
*Moses Moses, let you go down the quickly, for acted unlawfully the people of you, whom*  
ἐξήγαγες ἐκ γῆς Αἰγύπτου, καὶ συνῆκεν Μωϋσῆς καὶ ἔριψεν τὰς δύο πλάκας  
*you brought out of land of Egypt, and understood Moses and he hurled away the two tablets*  
ἐκ τῶν χειρῶν αὐτοῦ· καὶ συνετρίβη αὐτῶν ἡ διαθήκη, ἵνα ἡ τοῦ ἠγαπημένου Ἰησοῦ  
out of the hands of him; and was shattered of them the covenant, that the of the Beloved Jesus  
ἐγκατασφραγισθῆ εἰς τὴν καρδίαν ἡμῶν ἐν ἐλπίδι τῆς πίστεως αὐτοῦ. Πολλὰ δὲ θέλων  
might be sealed into the heart of us in hope of the faith of Him. Much and I am wishing  
γράφειν, οὐχ ὡς διδάσκαλος, ἀλλ' ὡς πρέπει ἀγαπῶντι ἀφ' ὧν ἔχομεν μὴ ἐλλείπειν,  
to write, not as a teacher, but as is fitting to one loving from which we have not to leave out,  
γράφειν ἐσπούδασα, περίψημα ὑμῶν. Διὸ προσέχωμεν ἐν ταῖς ἐσχάταις ἡμέραις·  
to write I am eager, a humble servant of you. Wherefore let take heed in the last days;  
οὐδὲν γὰρ ὠφελήσει ἡμᾶς ὁ πᾶς χρόνος τῆς πίστεως ἡμῶν, ἐὰν μὴ νῦν ἐν τῷ ἀνόμῳ  
nothing for profit us the whole time of the faith of us, except now in the of lawlessness  
καιρῷ καὶ τοῖς μέλλουσιν σκανδάλοις, ὡς πρέπει υἱοῖς Θεοῦ, ἀντιστῶμεν, ἵνα μὴ σχῆ  
season and the being destined snares, as befits sons of God, let us resist, that not may have  
παρείσδυσιν ὁ Μέλας. Φύγωμεν ἀπὸ πάσης ματαιότητος, μισήσωμεν τελείως τὰ  
a slipping in the Black One. Let us flee from of all vanity, let us hate entirely the  
ἔργα τῆς πονηρᾶς ὁδοῦ. Μὴ καθ' ἑαυτοὺς ἐνδύνοντες μονάζετε ὡς ἦδη  
works of the wickedness path. Not among yourselves retiring let you be alone as already  
δεδικαιωμένοι, ἀλλ' ἐπὶ τὸ αὐτὸ συνερχόμενοι συζητεῖτε περὶ τοῦ κοινῆ  
having been justified, but over the same assembling let you seek out concerning of the common  
συμφέροντος. Λέγει γὰρ ἡ γραφή, Οὐαὶ οἱ συνετοὶ ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν  
benefit. Says for the scripture,<sup>12</sup> *Woe to the wise in themselves and in sight of themselves*  
ἐπιστήμονες. Γενώμεθα πνευματικοί, γενώμεθα ναὸς τέλειος τῷ Θεῷ. Ἐφ' ὅσον ἐστὶν  
*prudent.* Let us become spiritual, let us become a temple perfect to the God. Upon as far as it is  
ἐν ἡμῖν, μελετῶμεν τὸν φόβον τοῦ Θεοῦ καὶ φυλάσσειν ἀγωνιζώμεθα τὰς ἐντολὰς  
in us, practise the fear of the God and to keep we should strive the commandments  
αὐτοῦ, ἵνα ἐν τοῖς δικαιώμασιν αὐτοῦ εὐφρανθῶμεν. Ὁ Κύριος ἀπροσωπολήμπτως  
of Him, that in the decrees of Him we may rejoice. The Lord without respect of persons  
κρινεῖ τὸν κόσμον. Ἐκαστος καθὼς ἐποίησεν κομιεῖται. Ἐὰν ᾖ ἀγαθός, ἡ δικαιοσύνη  
judges the world.<sup>13</sup> Each one according as he did will receive. If he should be good, the righteousness  
αὐτοῦ προηγῆσεται αὐτοῦ· ἐὰν ᾖ πονηρός, ὁ μισθὸς τῆς πονηρίας ἔμπροσθεν αὐτοῦ·  
of him will lead him, if he should be evil, the reward of the iniquity before of him;  
ἵνα μήποτε ἐπαναπαύομενοι ὡς κλητοὶ ἐπικαθυπνώσωμεν ταῖς ἀμαρτίαις ἡμῶν, καὶ ὁ  
that lest resting as called we should fall asleep in the sins of us, and the  
πονηρὸς ἄρχων λαβὼν τὴν καθ' ἡμῶν ἐξουσίαν ἀπόσσηται ἡμᾶς ἀπὸ τῆς βασιλείας  
evil prince having received the against of us power should thrust away us from of the kingdom  
τοῦ Κυρίου. Ἔτι δὲ κάκεινο, ἀδελφοί μου, νοεῖτε· ὅταν βλέπετε μετὰ τηλικαῦτα  
of the Lord. Yet but this, brethren of me, let you consider; when you see after such

10 Exodus 32:16.

11 Exodus 32:7; Deut. 9:12.

12 Isaiah 5:21.

13 See 1 Pet: 1:17.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

σημεῖα καὶ τέρατα γεγονότα ἐν τῷ Ἰσραήλ, καὶ οὕτως ἐγκαταλελειφθαι αὐτούς·  
signs and wonders having happened in the Israel, also thus to have been abandoned them;  
προσέχωμεν, μήποτε, ὡς γέγραπται, πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοὶ εὑρεθῶμεν.  
let us beware, lest, as it has been written,<sup>14</sup> many called, few but chosen we should be found.

### 5

Εἰς τοῦτο γὰρ ὑπέμεινεν ὁ Κύριος παραδοῦναι τὴν σάρκα εἰς καταφθοράν, ἵνα τῇ  
To this for submission the Lord to give over the flesh into corruption, that by the  
ἀφέσει τῶν ἀμαρτιῶν ἀγνισθῶμεν, ὃ ἐστὶν ἐν τῷ αἵματι τοῦ ραντίσματος αὐτοῦ.  
remission of the sins we might be cleansed, which is by the blood of the sprinkling<sup>15</sup> of Him.  
Γέγραπται γὰρ περὶ αὐτοῦ ἃ μὲν πρὸς τὸν Ἰσραήλ, ἃ δὲ πρὸς ἡμᾶς, λέγει  
It has been written for concerning of Him which indeed unto the Israel, which and unto us, it says  
δὲ οὕτως, Ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας  
and thus,<sup>16</sup> He was wounded for the transgressions of us and bruised for the iniquities  
ἡμῶν· τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς  
of us, by the stripes of Him we were healed; as a sheep to slaughter He was led, and as a lamb  
ἄφωνος ἐναντίον τοῦ κείραντος αὐτόν. Οὐκοῦν ὑπερευχαριστεῖν ὀφείλομεν τῷ  
dumb before of the shearer him. Therefore to be exceedingly thankful we ought to the  
Κυρίῳ, ὅτι καὶ τὰ παρεληλυθότα ἡμῖν ἐγνώρισεν καὶ ἐν τοῖς ἐνεστῶσιν ἡμᾶς  
Lord, for also the things having passed by to us He made known and in the present time us  
ἐσόφισεν, καὶ εἰς τὰ μέλλοντα οὐκ ἐσμὲν ἀσύνετοι. Λέγει δὲ ἡ  
He made wise, and for the things being destined not we are without understanding. Says and the  
γραφὴ, Οὐκ ἀδίκως δίκτυα ἐκτείνεται πτερωτοῖς. Τοῦτο λέγει, ὅτι δικαίως ἀπολείται  
scripture,<sup>17</sup> Not unjustly nets stretched out for birds. This it means, that justly shall perish  
ἄνθρωπος, ὃς ἔχων ὁδοῦ δικαιοσύνης γινῶσιν ἑαυτὸν εἰς ὁδὸν σκότους ἀποσυνέχει.  
a man, who having way of righteousness known himself into way of darkness he collapses.  
Ἔτι δὲ καὶ τοῦτο, ἀδελφοί μου· εἰ ὁ Κύριος ὑπέμεινεν παθεῖν περὶ τῆς ψυχῆς ἡμῶν, ὦν  
Still and also this, brethren of me; if the Lord endured to suffer for of the life of us, being  
παντὸς τοῦ κόσμου Κύριος ᾧ εἶπεν ὁ Θεὸς ἀπὸ καταβολῆς κόσμου, Ποιήσωμεν  
all of the world Lord to whom said the God from of foundation of world,<sup>18</sup> Let us make  
ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν· πῶς οὖν ὑπέμεινεν ὑπὸ χειρὸς  
a man according to image and after likeness of us; how then he endured by hand  
ἀνθρώπων παθεῖν; Μάθετε. Οἱ Προφῆται, ἀπ' αὐτοῦ ἔχοντες τὴν χάριν, εἰς αὐτόν  
of men to suffer? Let you learn. The Prophets, from of Him having the grace, to Him  
ἐπροφήτευσαν· αὐτὸς δέ, ἵνα καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν Ἀνάστασιν  
prophesied; Himself but, that He might destroy the death and the out of death Resurrection  
δείξῃ, ὅτι ἐν σαρκὶ ἔδει αὐτόν φανερωθῆναι, ὑπέμεινεν, ἵνα τοῖς πατράσιν τὴν  
He might show, for in flesh must needs He to be manifested, He endured, that to the fathers the  
ἐπαγγελίαν ἀποδῶ, καὶ αὐτὸς ἑαυτῷ τὸν λαὸν τὸν καινὸν ἐτοιμάζων ἐπιδείξῃ ἐπὶ  
promise might be redeemed, and He Himself the people the new preparing He might show upon  
τῆς γῆς ὦν, ὅτι τὴν ἀνάστασιν αὐτὸς ποιήσας κρινεῖ. Πέρασ γέ τοι  
of the earth being, that the rising again Himself having made He will judge. Further while to the

14 Mt. 20:16; 22:14.

15 Greek word obscure.

16 Isaiah 58:5, 7.

17 Proverbs 1:17.

18 Genesis 1:26.

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διδάσκων τὸν Ἰσραὴλ καὶ τηλικαῦτα τέρατα καὶ σημεῖα ποιῶν ἐκήρυσσεν, καὶ teaching the Israel and so great wonders and signs making He was preaching and ὑπερηγάπησεν αὐτόν. Ὅτε δὲ τοὺς ἰδίους Ἀποστόλους τοὺς μέλλοντας κηρῦσαι τὸ He loved exceedingly him. When and the own Apostles the being destined to preach the Εὐαγγέλιον αὐτοῦ ἐξελέξατο, ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους, ἵνα δείξη, Good News of Him He chose, being above all sin iniquitous, that He might show, ὅτι οὐκ ἦλθεν καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, τότε ἐφάνέρωσεν ἑαυτὸν εἶναι that *not He came to call righteous, but sinners*,<sup>19</sup> then He manifested Himself to be Ὑἱὸν Θεοῦ. Εἰ γὰρ μὴ ἦλθεν ἐν σαρκί, οὐδ' ἂν πως οἱ ἄνθρωποι ἐσώθησαν βλέποντες Son of God. If for not He came in flesh, neither would the men who were saved saved seeing αὐτόν, ὅτε τὸν μέλλοντα μὴ εἶναι ἥλιον, ἔργον τῶν χειρῶν αὐτοῦ ὑπάρχοντα, Him, when the intending not to be sun, work of them hands of Him belonging, ἐμβλέποντες οὐκ ἰσχύουσιν εἰς τὰς ἀκτῖνας αὐτοῦ ἀντοφθαλμῆσαι· οὐκοῦν ὁ Υἱὸς τοῦ looking not being strong to the rays of it to face; accordingly the Son of the Θεοῦ εἰς τοῦτο ἐν σαρκί ἦλθεν, ἵνα τὸ τέλειον τῶν ἁμαρτιῶν ἀνακεφαλαιώσῃ τοῖς God for this reason in flesh came, that the completion of the sins He should sum up against the διώξασιν ἐν θανάτῳ τοὺς προφήτας αὐτοῦ. Οὐκοῦν εἰς τοῦτο ὑπέμεινεν. Λέγει γὰρ having persecuted to death the prophets of Him. Therefore to this end He endured. Says for ὁ Θεὸς τὴν πληγὴν τῆς σαρκὸς αὐτοῦ ὅτι ἐξ αὐτῶν, Ὅταν πατάξωσιν τὸν ποιμένα the God the wound of the flesh of Him that from of them, *When they should beat the shepherd ἑαυτῶν, τότε ἀπολεῖται τὰ πρόβατα τῆς ποιμνῆς. Αὐτὸς δὲ ἠθέλησεν οὕτω παθεῖν· of themselves, then shall be destroyed the sheep of the flock*<sup>20</sup>. Himself but desired thus to suffer; ἔδει γὰρ, ἵνα ἐπὶ ξύλου πάθῃ. Λέγει γὰρ ὁ προφητεύων ἐπ' αὐτῷ. Φεῖσαί must for, that upon of a tree He should suffer. Says for he prophesying about Him.<sup>21</sup> Let you spare μου τῆς ψυχῆς ἀπὸ ῥομφαίας, καὶ, Καθήλωσόν μου τὰς σάρκας, ὅτι πονηρευομένων of me the soul from sword, and,<sup>22</sup> *Let you nail of me the flesh, for the doing evil συναγωγῆς ἐπανεστησάν μοι. Καὶ πάλιν λέγει, Ἰδοὺ, τέθεικά μου τὸν νῶτον εἰς congregations rose up against me. And again He says,<sup>23</sup> Behold, I have planted of Me the back for μάστιγας, τὰς δὲ σιαγόνας εἰς ῥαπίσματα. Τὸ δὲ πρόσωπόν μου ἔθηκα ὡς στερεὰν whippings, the and cheeks for slaps. The and face of Me I set as a solid πέτραν. rock.*

### 6

Ὅτε οὖν ἐποίησεν τὴν ἐντολήν, τί λέγει, Τίς ὁ κρινόμενός μοι; When then He made the commandment, what He says<sup>24</sup>, *Who the disputing with Me? Ἀντιστήτω μοι ἢ τίς ὁ δικαιούμενός μοι; Ἐγγισάτω τῷ παιδί Κυρίου. Οὐαὶ Let him oppose Me; or who the claiming against Me? Let him approach the servant of Lord. Woe ὑμῖν, ὅτι ὑμεῖς πάντες ὡς ἱμάτιον παλαιωθήσεσθε, καὶ σὴς καταφάγεται ὑμᾶς. to you, for you all as a garment you shall be aged, and moths will eat up you.*

19 Mark 2:17b.

20 Zachariah 13:6,7.

21 Psalm 21 (22) :20.

22 Psalm 118 (119) :120 (LXX)

23 Isaiah 50:6,7.

24 Isaiah 50:8,9.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

Καὶ πάλιν λέγει ὁ προφήτης, ἐπεὶ ὡς λίθος ἰσχυρὸς ἐτέθη εἰς συντριβὴν, Ἴδού, ἐμβαλῶ  
And again says the prophet, when as a stone strong he was set for crushing,<sup>25</sup> Behold, I will set  
εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτόν, ἀκρογωνιαῖον, ἔντιμον. Εἶτα τί  
for the foundations of Zion a stone precious, elect, a chief corner stone, honourable. Then what  
λέγει, Καὶ ὅς ἐλπίσει ἐπ' αὐτὸν ζήσεται εἰς τὸν αἰῶνα. Ἐπὶ λίθον οὖν ἡμῶν ἡ ἐλπίς;  
he says, And whoever should hope on Him shall live into the age. Upon a stone then of us the hope?  
Μὴ γένοιτο· ἀλλ' ἐπεὶ ἐν ἰσχύϊ τέθεικεν τὴν σάρκα αὐτοῦ Κύριος. Λέγει γάρ, Καὶ ἔθηκε  
Certainly not; but since in strength had set the flesh of Him Lord. He says for, And He set  
με ὡς στερεὰν πέτραν. Λέγει δὲ πάλιν ὁ προφήτης, Λίθον ὃν ἀπεδοκίμασαν οἱ  
me as a hard rock. He says and again the prophet, Stone which rejected the  
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. Καὶ πάλιν λέγει, Αὕτη ἐστὶν ἡ  
builders, this one became for head of corner. And again he says, This is the  
ἡμέρα ἡ μεγάλη καὶ θαυμαστή, ἣν ἐποίησεν ὁ Κύριος. Ἀπλούστερον ὑμῖν γράφω, ἵνα  
day the great and marvellous, which made the Lord. More simply to you I write, that  
συνηῆτε· ἐγὼ περίψημα τῆς ἀγάπης ὑμῶν. Τί οὖν λέγει πάλιν ὁ προφήτης;  
you may understand; I humble servant of the love of you. What then again says the prophet?  
Περίσχεν με συναγωγὴ πονηρευομένων, ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον, καὶ  
Surrounded me assembly of evil-doers, they surrounded me as bees a comb, and  
Ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κληῖρον. Ἐν σαρκὶ οὖν αὐτοῦ μέλλοντος φανεροῦσθαι  
Over the garment of me they cast a lot. In flesh then of Him destined to be manifested  
καὶ πάσχειν, προεφανερῶθη τὸ Πάθος. Λέγει γάρ ὁ προφήτης ἐπὶ τὸν Ἰσραήλ, Οὐαὶ  
and to suffer, beforehand the Passion. Says for the prophet about the Israel<sup>26</sup>, Woe  
τῇ ψυχῇ αὐτῶν, ὅτι βεβούλευνται βουλήν πονηρὰν καθ' ἑαυτῶν, εἰπόντες, Δήσωμεν  
to the soul of them, for they have deliberated a counsel evil against themselves, saying, Let us bind  
τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστίν.  
the Righteous One, for unprofitable to us He is.

8 Τί λέγει ὁ ἄλλος προφήτης Μωϋσῆς αὐτοῖς; Ἴδού, τάδε λέγει Κύριος ὁ Θεός,  
What says the other prophet Moses to them?<sup>27</sup> Behold, this says Lord the God,  
Εἰσελθατε εἰς τὴν γῆν τὴν ἀγαθὴν, ἣν ὤμοσεν Κύριος τῷ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ,  
Let you enter into the land the good, which swore Lord to the Abraham and Isaac and Jacob,  
καὶ κατακληρονομήσατε αὐτήν, γῆν ῥέουσαν γάλα καὶ μέλι. Τί δὲ λέγει ἡ γνώσις;  
and let you inherit it, a land flowing milk and honey. What but says the knowledge?  
Μάθετε. Ἐλπίσατε, φησὶν, ἐπὶ τὸν ἐν σαρκὶ μέλλοντα φανεροῦσθαι ὑμῖν Ἰησοῦν.  
Let you learn. Let you hope, it says, upon the One in flesh about to be manifested to you Jesus.  
Ἄνθρωπος γὰρ γῆ ἐστὶν πάσχουσα· ἀπὸ προσώπου γὰρ τῆς γῆς ἡ πλάσις τοῦ Ἀδάμ  
Man for earth is suffering; from of face for of the earth the moulding of the Adam  
ἐγένετο. Τί οὖν λέγει, Εἰς τὴν γῆν τὴν ἀγαθὴν, γῆν ῥέουσαν γάλα καὶ μέλι;  
came. What then He says<sup>28</sup>, Into the land the good, a land flowing milk and honey?  
Εὐλογητὸς ὁ Κύριος ἡμῶν, ἀδελφοί, ὁ σοφίαν καὶ νοῦν ἡμῖν θέμενος ἐν ἡμῖν  
Blessed the Lord of us, brethren, the wisdom and understanding having been placed in us  
τῶν κρυφίων αὐτοῦ· λέγει γάρ ὁ προφήτης παραβολὴν Κυρίου, Τίς νοήσει, εἰ μὴ  
of the secrets of Him; speaks for the prophet a parable of Lord, Who may understand, except  
σοφὸς καὶ ἐπιστήμων καὶ ἀγαπῶν τὸν Κύριον αὐτοῦ; Ἐπεὶ οὖν ἀνακαινίσας ἡμᾶς  
wise and learned and loving the Lord of him? Since then He renewed us

25 Isaiah 28: 16.

26 Isaiah 2:9,10.

27 Exodus 33:1,3.

28 Exodus 33:1,3.



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ἐν τῇ ἀφέσει τῶν ἀμαρτιῶν, ἐποίησεν ἡμᾶς ἄλλον τύπον, ὡς παιδίων ἔχειν τὴν ψυχὴν, in the remission of the sins, He made us another type, as of children to have the soul, ὡς ἂν δὴ ἀναπλάσσοντος αὐτοῦ ἡμᾶς. Λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν, ὡς λέγει τῷ as if forming anew of Him us. Says for the Scripture concerning of us, as He says to the Υἱῷ, Ποιήσωμεν κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμῶν τὸν ἄνθρωπον, καὶ Son,<sup>29</sup> *Let us make according to image and according to likeness of us the mankind, and ἀρχέτωσαν τῶν θηρίων τῆς γῆς καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν ἰχθύων τῆς let them rule over of the beasts of the earth and of birds of the heaven and of th fishes of the θαλάσσης. Καὶ εἶπεν Κύριος, ἰδὼν τὸ καλὸν πλάσμα ἡμῶν, Αὐξάνεσθε καὶ sea. And said Lord, having seen the beautiful creation of us, *Let you increase and πληθυνέσθε καὶ πληρώσατε τὴν γῆν. Ταῦτα πρὸς τὸν Υἱόν. Πάλιν σοὶ ἐπιδείξω, πῶς let you multiply and let you fill the earth. These things unto the Son. Again to you I wil show how πρὸς ἡμᾶς λέγει. Δευτέραν πλάσιν ἐπ' ἐσχάτων ἐποίησεν. Λέγει δὲ Κύριος, Ἴδού, ποιῶ unto us He speaks. A second creation at last He made. Says and Lord, *Behold, make τὰ ἔσχατα ὡς τὰ πρῶτα. Εἰς τοῦτο οὖν ἐκήρυξεν ὁ προφήτης, Εἰσέλθατε εἰς γῆν the things last as the things first. To this then preached the prophet,<sup>30</sup> *Let you enter into land ῥέουσιν γάλα καὶ μέλι καὶ κατακυριεύσατε αὐτῆς. Ἴδε οὖν, ἡμεῖς ἀναπεπλάσμεθα, flowing with milk an honey and let you rule over it. See then, we we have been recreated, καθὼς πάλιν ἐν ἑτέρῳ προφήτῃ λέγει, Ἴδού, λέγει Κύριος, ἐξελῶ τούτων, just as again by another prophet He says,<sup>31</sup> Behold, says Lord, I will take out from of them, τουτέστιν ὧν προέβλεπεν τὸ Πνεῦμα Κυρίου, τὰς λιθίνας καρδίας καὶ ἐμβαλῶ σαρκίνας· this is being foresaw the Spirit of Lord, the stone hearts and I will throw in of flesh; ὅτι αὐτὸς ἐν σαρκὶ ἐμελλεν φανεροῦσθαι καὶ ἐν ἡμῖν κατοικεῖν. Ναὸς γὰρ ἅγιος, because Self in flesh was being destined to be manifest and among us to dwell. A shrine for holy, ἀδελφοί μου, τῷ Κυρίῳ τὸ κατοικητήριον ἡμῶν τῆς καρδίας. Λέγει γὰρ Κύριος πάλιν, brethren of me, to the Lord the abode of us of the heart. Says for Lord again, Καὶ ἐν τίνι ὀφθῆσομαι τῷ Κυρίῳ τῷ Θεῷ μου καὶ δοξασθήσομαι; Λέγει, And in where I shall appear to the Lord the God of me and to be glorified? He says, Ἐξομολογήσομαί σοι ἐν ἐκκλησίᾳ ἀδελφῶν μου, καὶ ψαλῶ σοὶ ἀνάμεσον ἐκκλησίας I will confess to you in assembly of brethren of me, and I will swing to you in midst of assembly ἀγίων. Οὐκοῦν ἡμεῖς ἐσμέν, οὓς εἰσήγαγεν εἰς τὴν γῆν ἀγαθὴν. Τί οὖν τὸ γάλα καὶ of saints. Therefore we are, whom He brought into the land Good. What then the milk and τὸ μέλι; Ὅτι πρῶτον τὸ παιδίον μέλιτι, εἶτα γάλακτι ζωοποιεῖται· οὕτως the honey? Because first the child with honey *nourished*, then with milk kept alive; so οὖν καὶ ἡμεῖς τῇ πίστει τῆς ἐπαγγελίας καὶ τῷ λόγῳ ζωοποιούμενοι ζήσομεν then also us in the faith of the promise and by the word being made to live we shall live κατακυριεύοντες τῆς γῆς. Προειρήκαμεν δὲ ἐπάνω. Καὶ αὐξανέσθωσαν καὶ gaining lordship of the earth. We have said before and above.<sup>32</sup> *And let them increase and πληθυνέσθωσαν καὶ ἀρχέτωσαν τῶν ἰχθύων. Τίς οὖν ὁ δυνάμενος νῦν ἄρχειν θηρίων let them multiply and let them rule over the fishes. Who then the being able now to rule over beasts ἢ ἰχθύων ἢ πετεινῶν τοῦ οὐρανοῦ; Αἰσθάνεσθαι γὰρ ὀφείλομεν, ὅτι τὸ ἄρχειν ἐξουσίας or fishes or birds of the heaven? To understand for we ought, that the to rule authority ἐστίν, ἵνα τις ἐπιτάξας κυριεύσῃ. Εἰ οὖν οὐ γίνεται τοῦτο νῦν, ἄρα ἡμῖν εἴρηκεν, it is, that any one having command may be lord. If then not it happens this now, then us He has told*****

29 Genesis 1:26.

30 Exodus 33:3.

31 Ezekiel 11:19; 36:26.

32 Genesis 1:26,28.

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πότε· ὅταν καὶ αὐτοὶ τελειωθῶμεν κληρονόμοι τῆς διαθήκης Κυρίου γενέσθαι.  
when; when also we ourselves should become perfected heirs of the covenant of Lord to become.

### 7

Οὐκοῦν νοεῖτε τέκνα εὐφροσύνης, ὅτι πάντα ὁ καλὸς Κύριος  
Accordingly let you understand children of gladness, that all things the good Lord  
προεφανέρωσεν ἡμῶν, ἵνα γνῶμεν, ᾧ κατὰ πάντα εὐχαριστοῦντες  
made manifest beforehand to us, that we might know, to whom for all things thanksgiving  
ὀφείλομεν αἰνεῖν. Εἰ οὖν ὁ Υἱὸς τοῦ Θεοῦ, ὢν Κύριος καὶ μέλλων κρίνειν ζῶντας καὶ  
we ought to praise. If then the Son of the God, being Lord and being destined to judge living and  
νεκρούς, ἔπαθεν, ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς· πιστεύσωμεν, ὅτι ὁ Υἱὸς τοῦ Θεοῦ  
dead, suffered, that the wound of Him might give life to us; let us believe, that the Son of the God  
οὐκ ἠδύνατο παθεῖν εἰ μὴ δι' ἡμᾶς. Ἀλλὰ καὶ σταυρωθεὶς ἐποτίζετο ὄξει καὶ χολῇ.  
not could to suffer except for us. But also He having been crucified was given vinegar and gall.<sup>33</sup>  
Ἀκούσατε, πῶς περὶ τούτου πεφανέρωκαν οἱ ἱερεῖς τοῦ ναοῦ. Γεγραμμένης ἐντολῆς·  
Let you hear, how about of this revealed the priests of the temple. Having been written command;<sup>34</sup>  
"Ὅς ἂν μὴ νηστεύσῃ τὴν νηστείαν, θανάτῳ ἐξολεθρευθήσεται, ἐνετείλατο Κύριος,  
*Whosoever not should fast the fast, a death will die,* commanded Lord.  
ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἀμαρτιῶν ἔμελλεν τὸ σκεῦος τοῦ πνεύματος  
since also Self for of the our sins was being about the vessel of the spirit  
προσφέρειν θυσίαν, ἵνα καὶ ὁ τύπος ὁ γενόμενος ἐπὶ Ἰσαὰκ τοῦ  
to offer as a sacrifice, that also the type the having been established upon Isaac of the  
προσενεχθέντος ἐπὶ τὸ θυσιαστήριον τελεσθῇ. Τί οὖν λέγει ἐν τῷ προφήτῃ;  
having been offered upon the altar might be fulfilled<sup>35</sup>. What then He says by the prophet?  
Καὶ φαγέτωσαν ἐκ τοῦ τράγου τοῦ προσφερομένου τῇ νηστείᾳ ὑπὲρ πασῶν τῶν  
*And let them eat from of the goat of the being offered at the fast for of all of the*  
ἀμαρτιῶν. Προσέχετε ἀκριβῶς, Καὶ φαγέτωσαν οἱ ἱερεῖς μόνοι πάντες τὸ ἔντερον  
*sins.* Let you attend carefully, *And let eat the priests alone all the gut*  
ἄπλυτον μετὰ ὄξους. Πρὸς τί; Ἐπειδὴ ἐμὲ ὑπὲρ ἀμαρτιῶν μέλλοντα τοῦ λαοῦ μου  
*unwashed with vinegar.* Unto what? Since I for of sins being about of the people of me  
τοῦ καινοῦ προσφέρειν τὴν σάρκα μου μέλλετε ποτίζειν χολὴν μετὰ ὄξους, φάγετε  
of the new to offer the flesh of me destined to drink gall with vinegar, let eat  
ὑμεῖς μόνοι, τοῦ λαοῦ νηστεύοντος καὶ κοπτομένου ἐπὶ σάκκου καὶ σποδοῦ.  
you alone, of the people fasting and striking themselves in sackcloth and ashes.  
Ἴνα δείξῃ, ὅτι δεῖ αὐτὸν παθεῖν ὑπ' αὐτῶν. Ἄ ἐνετείλατο, προσέχετε,  
That it should show, that it behoves him to suffer for of them. Which command, let you note,<sup>36</sup>  
Λάβετε δύο τράγους καλοὺς καὶ ὁμοίους καὶ προσενέγκατε, καὶ λαβέτω ὁ ἱερεὺς τὸν  
*Let you take two goats, goodly and alike and let you offer them, and let take the priest the*  
ἓνα εἰς ὅλοκαύτωμα ὑπὲρ ἀμαρτιῶν. Τὸν δὲ ἓνα τί ποιήσωσιν;  
*one for an whole burnt-offering for sinning.* The but one what should do?  
Ἐπικατάρτος, φησὶν, ὁ εἷς. Προσέχετε, πῶς ὁ τύπος τοῦ Ἰησοῦ φανεροῦται,  
Accursed, He says, the one. Let you note, how the type of the Jesus is manifested,

33 Matthew 27:34,48.

34 Leviticus 23:29

35 Genesis 22:9.

36 Leviticus 16:7,9.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

Καὶ ἐμπτύσατε πάντες καὶ κατακεντήσατε καὶ περιίθετε τὸ ἔριον τὸ κόκκινον περὶ τὴν  
And let you spit all also let you goad and let you bind the wool the scarlet about the  
κεφαλὴν αὐτοῦ, καὶ οὕτως εἰς ἔρημον βληθήτω. Καὶ ὅταν γένηται οὕτως, ἄγει ὁ  
head of it, and so into desert let it be thrown. And when should happen thus, he leads the  
βαστάζων τὸν τράγον εἰς τὴν ἔρημον καὶ ἀφαιρεῖ τὸ ἔριον καὶ ἐπιτίθησιν αὐτὸ ἐπὶ  
being removed the goat into the desert and he takes off the wool and places it upon  
φρύγανον τὸ λεγόμενον ῥαχήλ, οὐ καὶ τοὺς βλαστοὺς εἰώθαμεν τρώγειν ἐν τῇ χώρᾳ  
a bush the being called blackberry, which also the sprouts we are accustomed to eat in the country  
εὐρίσκοντες· οὕτω μόνῃς τῆς ῥαχοῦς οἱ καρποὶ γλυκεῖς εἰσιν. Τί οὖν τοῦτό ἐστιν;  
finding; thus alone of the blackberry the fruits sweet are. What therefore this it is?  
Προσέχετε, Τὸν μὲν ἕνα ἐπὶ τὸ θυσιαστήριον, τὸν δὲ ἕνα ἐπικατάρατον, καὶ ὅτι τὸν  
Let you take heed; The indeed one upon the altar, the but one accursed, and that the  
ἐπικατάρατον ἐστεφανωμένον. Ἐπειδὴ ὄψονται αὐτὸν τότε τῇ ἡμέρᾳ τὸν ποδήρη  
accursed having been crowned. After that they shall see Him that the day the long robe  
ἔχοντα τὸν κόκκινον περὶ τὴν σάρκα καὶ ἔρουσιν, Οὐχ οὗτός ἐστιν, ὃν ποτε ἡμεῖς  
having the scarlet around the flesh<sup>37</sup> and they shall say, Not this One He is, whom once we  
ἐσταυρώσαμεν ἐξουθενήσαντες καὶ κατακεντήσαντες καὶ ἐμπτύσαντες; Ἀληθῶς οὗτος  
crucified set at nought and having pierced through and having spat at? Truly this One  
ἦν ὁ τότε λέγων ἑαυτὸν Υἱὸν Θεοῦ εἶναι. Πῶς γὰρ ὅμοιος ἐκείνῳ; Εἰς τοῦτο ὁμοίους  
was He then saying himself Son of God to be. How for like that one? For this like  
τοὺς τράγους, καλοὺς, ἴσους, ἵνα, ὅταν ἴδωσιν αὐτὸν τότε ἐρχόμενον,  
the goat, goodly, alike, that, when they should see Him at that time coming,  
ἐκπλαγῶσιν ἐπὶ τῇ ὁμοιότητι τοῦ τράγου. Οὐκοῦν ἴδε τὸν τύπον τοῦ μέλλοντος  
they may be astounded at the likeness of the goat. Therefore let you see the type of the destined  
πάσχειν Ἰησοῦ. Τί δέ, ὅτι τὸ ἔριον μέσον τῶν ἀκανθῶν τιθέασιν; Τύπος ἐστὶν τοῦ Ἰησοῦ  
to suffer Jesus. Why but, that the wool in middle of the thorns they place? A type it is of the Jesus  
τῇ Ἐκκλησίᾳ θέμενος, ὅτι ὅς ἐάν θέλη τὸ ἔριον ἄραι τὸ κόκκινον, δεῖ αὐτὸν  
in the Church having placed, because who if should wish the wool to take up the scarlet, must he  
πολλὰ παθεῖν διὰ τὸ εἶναι φοβερὰν τὴν ἀκανθάν, καὶ θλιβέντα κυριεῦσαι αὐτοῦ.  
much to suffer by the to be fearful the thorn, and through affliction become master of it.  
Οὕτω, φησὶν, οἱ θέλοντές με ἰδεῖν καὶ ἀψασθαί μου τῆς βασιλείας ὀφείλουσιν  
Thus, He says, the wishing me to see and to attain of me of the kingdom they are bound to  
θλιβέντες καὶ παθόντες λαβεῖν με.  
tribulation and having suffered to lay hold on Me.

### 8

Τίνα δὲ δοκεῖτε τύπον εἶναι, ὅτι ἐντέταλται τῷ Ἰσραὴλ προσφέρειν δάμαλιν  
What but you suppose a type to be, that has been commanded to the Israel to offer a heifer<sup>38</sup>  
τοὺς ἄνδρας, ἐν οἷς εἰσὶν ἀμαρτίαι τέλειαι, καὶ σφάξαντας κατακαίειν, καὶ  
the men, in whom is sin complete, and having slaughtered to burn completely, and  
αἶρειν τότε τὴν σποδὸν παιδία καὶ βάλλειν εἰς ἄγγη καὶ περιτιθέναι τὸ ἔριον τὸ  
to take up then the ash children and to throw into vessels and to place around the wool the  
κόκκινον ἐπὶ ξύλον ( ἴδε πάλιν ὁ τύπος ὁ τοῦ Σταυροῦ καὶ τὸ ἔριον τὸ κόκκινον ) καὶ τὸ  
scarlet upon a tree ( see again the type the of the Cross and the wool the scarlet ) and the

37 Revelation 1:7,13>

38 Numbers chapter 1.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

ὑσσωπον, καὶ οὕτως ῥαντίζειν τὰ παιδιά καθ' ἓνα τὸν λαόν, ἵνα ἀγνίζωνται ἀπὸ  
hyssop, and thus to sprinkle the children one by one the people. that they may be cleansed from  
τῶν ἀμαρτιῶν; Νοεῖτε, πῶς ἐν ἀπλότητι λέγει ὑμῖν. Ὁ μόσχος ὁ Ἰησοῦς ἐστίν, οἱ  
of the sins? Let you note, how in frankness it is spoken to you. The heifer the Jesus it is, the ones  
προσφέροντες ἄνδρες ἀμαρτωλοὶ οἱ προσενέγκαντες αὐτὸν ἐπὶ τὴν σφαγὴν. Εἶτα  
offering men sinful the having offered Him to the slaughter. After this  
οὐκέτι ἄνδρες, οὐκέτι ἀμαρτωλῶν ἡ δόξα. Οἱ ῥαντίζοντες παῖδες οἱ εὐαγγελιστάμενοι  
no more men, no more of sinners the glory. The sprinkling children the having preached  
ἡμῖν τὴν ἄφεσιν τῶν ἀμαρτιῶν καὶ τὸν ἀγνισμόν τῆς καρδίας, οἷς ἔδωκεν τοῦ εὐαγγελίου  
to us the forgiveness of the sins and the cleansing of the heart, to whom He gave the Good News  
τὴν ἐξουσίαν ( οὖσιν δεκάδυο εἰς μαρτύριον τῶν φυλῶν ὅτι δεκάδυο φυλαὶ τοῦ Ἰσραὴλ ),  
the authority ( being twelve for testimony of the tribes for twelve tribes of the Israel )  
εἰς τὸ κηρύσσειν. Διὰ τί δὲ τρεῖς παῖδες οἱ ῥαντίζοντες; Εἰς μαρτύριον Ἀβραάμ, Ἰσαάκ,  
for the to preach. Why but three children the sprinkling? For a testimony Abraham, Isaac,  
Ἰακώβ, ὅτι οὗτοι μεγάλοι τῷ Θεῷ. Ὅτι δὲ τὸ ἔριον ἐπὶ τὸ ξύλον; Ὅτι ἡ  
Jacob, because these mighty to the God. With regard but to the wool upon the tree? Because the  
βασιλεία Ἰησοῦ ἐπὶ ξύλου, καὶ ὅτι οἱ ἐλπίζοντες ἐπ' αὐτὸν ζήσονται εἰς τὸν αἰῶνα.  
kingship of Jesus upon tree, and that the hoping upon Him will live into the age.  
Διὰ τί δὲ ἅμα τὸ ἔριον καὶ τὸ ὑσσωπον; Ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται  
Why but at same time the wool and the hyssop? Because in the kingdom of Him days shall be  
πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα· ὅτι καὶ ὁ ἀλγῶν σάρκα διὰ τοῦ ῥύπου  
evil and foul, in which we shall be saved; for also he suffering in flesh by of the foulness  
τοῦ ὑσώπου ἰᾶται. Καὶ διὰ τοῦτο οὕτως γενόμενα ἡμῖν μὲν ἐστὶν φανερά, ἐκείνοις δὲ  
of the hyssop is cured. And through this thus having happened to us indeed it is visible, to them but  
σκοτεινά, ὅτι οὐκ ἤκουσαν φωνῆς Κυρίου.  
obscure, because not they heard voice of Lord.

### 9

Λέγει γὰρ πάλιν περὶ τῶν ὠτίων, πῶς περιέτεμεν ἡμῶν τὴν καρδίαν. Λέγει Κύριος ἐν  
He speaks for again about of the ears, how He circumcised of us the heart. Says Lord in  
τῷ προφήτῃ, Εἰς ἀκοὴν ὠτίου ὑπήκουσάν μου. Καὶ πάλιν λέγει, Ἀκοῆ ἀκούσονται οἱ  
the prophet,<sup>39</sup> *In hearing of ear they hear me.* And again he says, Hearing they shall hear the  
πόρρωθεν, ἃ ἐποίησα γνώσονται. Καί, Περιτιμήθητε, λέγει Κύριος, τὰς καρδίας ὑμῶν.  
from afar, which I did they shall know. *And, Circumcise, says Lord, the hearts of you.*<sup>40</sup>  
2 Καὶ πάλιν λέγει, Ἄκουε Ἰσραὴλ, ὅτι τάδε λέγει Κύριος ὁ Θεός σου. Καὶ πάλιν τὸ  
And again he says, Let you hear, O Israel, that thus says Lord the God of you. And again the  
Πνεῦμα Κυρίου προφητεύει, Τίς ἐστὶν ὁ θέλων ζῆσαι εἰς τὸν αἰῶνα; Ἀκοῆ ἀκουσάτω  
Spirit of Lord prophesies, Who is he the one wishing to live into the age? Hearing let you hear  
τῆς φωνῆς τοῦ παιδός μου. 3 Καὶ πάλιν λέγει, Ἄκουε οὐρανέ, καὶ ἐνωτίζου γῆ,  
the voice of the servant of Me. And again he says,<sup>41</sup> *Let you hear, O heaven and give ear O earth,*  
ὅτι Κύριος ἐλάλησεν ταῦτα εἰς μαρτύριον. Καὶ πάλιν λέγει, Ἀκούσατε λόγον Κυρίου,  
*for Lord spoke these things for a testimony.* And again He says<sup>42</sup>, *Let you hear word of Lord,*

39 Psalm 17 (18):44.

40 Jeremiah 4:4.

41 Isaiah 1:2.

42 Isaiah 1:10.

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ἄρχοντες τοῦ λαοῦ τούτου. Καὶ πάλιν λέγει, Ἀκούσατε, τέκνα, φωνῆς βοῶντος ἐν τῇ  
*rulers of the people of this. And again He says<sup>43</sup>, Let you hear, O children, a voice crying in the*  
ἐρήμῳ. Οὐκοῦν περιέτεμεν ἡμῶν τὰς ἀκοάς, ἵνα ἀκούσαντες λόγον πιστεύσωμεν ἡμεῖς.  
*wilderness. Therefore He circumcised of us the ears, that hearing word might believe us.*  
4 Ἀλλὰ καὶ ἡ περιτομή, ἐφ' ἣ πεποιθήσιν, κατήργηται. Περιτομὴν γὰρ  
But also the circumcision, on which they have trusted, has been abolished. Circumcision for  
εἶρηκεν οὐ σαρκὸς γεννηθῆναι· ἀλλὰ παρέβησαν, ὅτι ἄγγελος πονηρὸς ἐσόφισεν αὐτούς.  
He has said not of flesh to be; but they transgressed, for an angel evil was deceiving them,  
5 Λέγει πρὸς αὐτούς, Τάδε λέγει Κύριος ὁ Θεὸς ὑμῶν (ὧδε εὐρίσκω ἐντολήν)· μὴ  
He says unto them,<sup>44</sup> Thus says Lord the God of you (so I find a commandment); not  
σπείρητε ἐπ' ἀκάνθαις, περιτιμήθητε τῷ Κυρίῳ ὑμῶν. Καὶ τί λέγει;  
*let you sow upon thorns, let you be circumcised to the Lord of you. And what He says?<sup>45</sup>*  
Περιτιμήθητε τὴν σκληροκαρδίαν ὑμῶν, καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε.  
*Let you circumcise the hardness of heart of you, and the neck of you not will you harden.*  
Λάβε πάλιν, ἴδου λέγει Κύριος, πάντα τὰ ἔθνη ἀπερίτμητα ἀκροβυστίαν, ὁ δὲ λαὸς  
Take again,<sup>46</sup> Behold says Lord, all the nations uncircumcised in foreskin, the but people  
οὗτος ἀπερίτμητος καρδίας. 6 Ἀλλ' ἐρεῖς, Καὶ μὴν περίτετμηται ὁ λαὸς εἰς  
*this uncircumcised in heart. But you will say, And indeed has been circumcised the people for*  
σφραγίδα. Ἀλλὰ καὶ πᾶς Σύρος καὶ Ἄραβ καὶ πάντες οἱ ἱερεῖς τῶν εἰδώλων. Ἄρα οὖν  
seal. But also every Syrian and Arabian and all the priests of the idols. Not then  
κάκεῖνοι ἐκ τῆς διαθήκης αὐτῶν εἰσὶν; Ἀλλὰ καὶ οἱ Αἰγύπτιοι ἐν περιτομῇ εἰσὶν.  
these out of the covenant of them are? But also the Egyptians among circumcision are.  
Μάθετε οὖν, τέκνα ἀγάπης, περὶ πάντων πλουσίως, ὅτι Ἀβραάμ, πρῶτος  
Let you learn then, children of love, concerning of all things fully, for Abraham, first  
περιτομὴν δούς, ἐν πνεύματι προβλέψας εἰς τὸν Ἰησοῦν περιέτεμεν,  
circumcision having given, in spirit having looked forward to the Jesus he circumcised,  
λαβὼν τριῶν γραμμάτων δόγματα. 8 Λέγει γάρ, Καὶ περιέτεμεν Ἀβραάμ ἐκ τοῦ οἴκου  
having taken of three letters doctrines. It says for<sup>47</sup>, *And circumcised Abraham out of the*  
αὐτοῦ ἄνδρας δεκαοκτῶ καὶ τριακοσίους. Τίς οὖν ἡ δοθεῖσα αὐτῷ γνῶσις;  
*of him males eighteen and three hundred. What then the having been given to him knowledge?*  
Μάθετε, ὅτι τοὺς δεκαοκτῶ πρώτους, καὶ διάστημα ποιήσας λέγει τριακοσίους.  
Let you notice, the the eighteen first, and an interval having made he says three hundred.  
Τὸ δεκαοκτῶ ἰ' δέκα, ἡ' ὀκτῶ· ἔχεις Ἰησοῦν. Ὅτι δὲ ὁ σταυρὸς ἐν τῷ ταῦ ἡμελλεν ἔχειν  
The eighteen I ten, H 8; you have Jesus. Because and the cros in the T being destined to have  
τὴν χάριν, λέγει καὶ τοὺς τριακοσίους. Δηλοῖ οὖν τὸν μὲν Ἰησοῦν ἐν τοῖς δυσὶν  
the grace, He says also the three hundred. He reveals then the indeed Jesus in the two  
γράμμασιν, καὶ ἐν τῷ ἐνὶ τὸν σταυρόν. 9 Οἶδεν ὁ τὴν ἔμφυτον δωρεάν τῆς διδασχῆς αὐτοῦ  
letters, and in the one the cross.<sup>48</sup> Nothing He the implanted gift of the teaching of Him  
θέμενος ἐν ἡμῖν. Οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λόγον· ἀλλὰ οἶδα,  
having been placed in us. No one more true learned from of me word; but I have known  
ὅτι ἀξιόί ἐστε ὑμεῖς.  
that worthy are you.

43 Isaiah 40:3.

44 Jeremiah 4:3,4.

45 Deuteronomy 10:16.

46 Jeremiah 9:25,26.

47 Genesis 1:27.

48 I and H are the symbols for eight and ten so are the first two letters of Jesus – IHSOYS, and T the symbol for 300.

“Οτι δὲ Μωϋσῆς εἶπεν, Οὐ φάγεσθε χοῖρον οὔτε ἀετὸν οὔτε ὀξύπτερον οὔτε κόρακα  
 For and Moses said,<sup>49</sup> *Not let you eat swine nor an eagle nor a falcon nor a crow*  
 οὔτε πάντα ἰχθύν, ὃς οὐκ ἔχει λεπίδα ἐν ἑαυτῷ, τρία ἔλαβεν ἐν τῇ συνέσει δόγματα.  
*neither any fish, which not has a scale in itself, three he received in the understanding dogmas.*  
 2 Πέρας γέ τοι λέγει αὐτοῖς ἐν τῷ Δευτερονομίῳ, Καὶ διαθήσομαι πρὸς τὸν λαὸν  
 Further to the He says to them in the Deuteronomy, *And I will arrange with the people*  
 τοῦτον τὰ δικαιώματά μου. Ἄρα οὖν οὐκ ἔστιν ἐντολὴ Θεοῦ τὸ μὴ τρώγειν,  
*this the ordinances of Me.* So then not it is a commandment of God the not to gnaw,  
 Μωϋσῆς δὲ ἐν πνεύματι ἐλάλησεν. 3 Τὸ οὖν χοιρίον πρὸς τοῦτο εἶπεν, Οὐ  
 Moses but in spirit spoke. The then swine unto this he spoke, Not  
 κολληθήσῃ, φησὶν, ἀνθρώποις τοιοῦτοις, οἵτινες εἰσὶν ὅμοιοι χοίρων· τουτέστιν ὅταν  
 shall you be bound, he says, to men such as these, that are like swine; this is when  
 σπαταλῶσιν, ἐπιλανθάνονται τοῦ Κυρίου, ὅταν δὲ ὑστεροῦνται, ἐπιγινώσκουσιν τὸν  
 living luxuriously, they forget the Lord, when but they are wanting, they look upon the  
 Κύριον, ὡς καὶ ὁ χοῖρος ὅταν τρώγει τὸν κύριον οὐκ οἶδεν, ὅταν δὲ πεινᾷ κραυγάζει,  
 Lord, as also the swine when it gnaws the master not it has known, when but it hungers it screams,  
 καὶ λαβῶν πάλιν σιωπᾷ. 4 Οὐδὲ φάγη τὸν ἀετὸν οὐδὲ τὸν ὀξύπτερον οὐδὲ τὸν ἰκτίνα  
 and receiving again it is silent. *Neither let you eat the eagle nor the falcon neither the kite*  
 οὐδὲ τὸν κόρακα<sup>50</sup>. οὐ μὴ, φησὶν, κολληθήσῃ οὐδὲ ὁμοιωθήσῃ ἀνθρώποις τοιοῦτοις,  
*nor the crow; certainly not, He says, shall you be bound nor shall you be like men such as these,*  
 οἵτινες οὐκ οἶδασι διὰ κόπου καὶ ἰδρωτός πορίζειν ἑαυτοῖς τὴν τροφήν, ἀλλὰ  
 that not have known through toil and sweat to provide for themselves the food, but  
 ἀρπάζουσιν τὰ ἀλλοτρία ἐν ἀνομίᾳ αὐτῶν καὶ ἐπιτηροῦσιν ὡς ἐν ἀκεραιοσύνῃ  
 seize the things of others in lawlessness of them and watching as in innocence  
 περιπατοῦντες καὶ περιβλέπονται, τίνα ἐκδύσωσιν διὰ τὴν πλεονεξίαν, ὡς καὶ τὰ ὄρνεα  
 walking about and they seek after, a certain two through the grasping, as also the birds  
 ταῦτα μόνα ἑαυτοῖς οὐ προίξει τὴν τροφήν, ἀλλὰ ἀργὰ καθήμενα ἐκζητεῖ, πῶς  
 these alone themselves not provide the food, but slothfully having been sat seek out, how  
 ἀλλοτρίας σάρκας καταφάγη, ὄντα λοιμὰ τῇ πονηρίᾳ αὐτῶν. 5 Καὶ οὐ φάγη, φησὶν,  
 of others meat may devour, being pestilent in the iniquity of them. *And not shall you eat,* He says,  
 σμύραιναν οὐδὲ πολύποδα οὐδὲ σηπίαν· οὐ μὴ, φησὶν, ὁμοιωθήσῃ κολλώμενος  
*sea-eel neither polypus nor cuttlefish; by no means, He says, shall you be likened being bound*  
 ἀνθρώποις τοιοῦτοις, οἵτινες εἰς τέλος εἰσὶν ἀσεβεῖς καὶ κεκριμένοι ἤδη τῷ  
 to men such as these, that completely are godless and having been condemned already to the  
 θανάτῳ, ὡς καὶ ταῦτα τὰ ἰχθύδια μόνα ἐπικατάρατα ἐν τῷ βυθῷ νήχεται, μὴ  
 death, as also these the fishes alone accursed in the depths it swims, not  
 κολυμβῶντα ὡς τὰ λοιπά, ἀλλ' ἐν τῇ γῆ κάτω τοῦ βυτοῦ κατοικεῖ. 6 Ἀλλὰ καὶ τὸν  
 swimming as the rest, but in the earth below of the deep it dwells. *But also the*  
 δασύποδα οὐ φάγη. Πρὸς τί; Οὐ μὴ γένη, φησὶν, παιδοφθόρος οὐδὲ  
*hare not shall you eat.* Unto why? Certainly not may you be, He says, a paedophile neither  
 ὁμοιωθήσῃ τοῖς τοιοῦτοις, ὅτι ὁ λαγῶς κατ' ἐνιαυτὸν πλεονεκτεῖ τὴν ἀφόδευσιν·  
 shall you be like to the such as these, for the are through every year is having the orifice;  
 ὅσα γὰρ ἔτη ζῆ, τοσαύτας ἔχει τρύπας. 7 Ἀλλὰ οὐδὲ τὴν ὕϊναν φάγη·  
 as many as for years it lives. as many as it has orifices. *But neither the hyena shall you eat:*

49 Leviticus 11.

50 Leviticus 11.

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οὐ μή, φησίν, γένη μοιχὸς οὐδὲ φθορεὺς οὐδὲ ὁμοιωθήσῃ τοῖς τοιοῦτοις.  
certainly not, He says, my you be an adulterer, neither a corrupter nor like to the such as these.  
Πρὸς τί; Ὅτι τὸ ζῶον τοῦτο παρ' ἐνιαυτὸν ἀλλάσσει τὴν φύσιν καὶ ποτὲ μὲν  
Unto why? Because the animal this every year alters the nature and at one time indeed  
ἄρβρον, ποτὲ δὲ θῆλυ γίνεται. 8 Ἀλλὰ καὶ τὴν γαλῆν ἐμίσησεν καλῶς. Οὐ μή, φησίν,  
male, at another but female it becomes. But also the weasel He hated well. Certainly not, He says,  
γενηθῆς τοιοῦτος, οἴους ἀκούομεν ἀνομίαν ποιοῦντας ἐν τῷ στόματι δι'  
let you become such as this, like as we hear iniquity working be the mouth through  
ἀκαθαρσίαν, οὐδὲ κολληθήσῃ ταῖς ἀκαθάρτοις ταῖς τὴν ἀνομίαν ποιούσαις ἐν τῷ  
uncleanness, neither shall you be bound to the uncleansed to the the iniquity working by the  
στόματι. Τὸ γὰρ ζῶον τοῦτο τῷ στόματι κύει. 9 Περὶ μὲν τῶν βρωμάτων  
mouths. The for animal this by the mouth conceives. Concerning indeed of the meats  
λαβὼν Μωϋσῆς τρία δόγματα οὕτως ἐν πνεύματι ἐλάλησεν· οἱ δὲ κατ'  
having received Moses three doctrines this manner in spirit spoke, the but according to  
ἐπιθυμίαν τῆς σαρκὸς ὡς περὶ βρώσεως προσεδέξαντο. 10 Λαμβάνει δὲ τῶν αὐτῶν  
lusts of the flesh as if concerning meat they referred. Receives and of the of them  
τριῶν δογμάτων γνῶσιν Δαυεὶδ καὶ λέγει, Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλή  
three dogmas of knowledge David and says,<sup>51</sup> *Blessed a man, who not went in council*  
ἀσεβῶν, καθὼς καὶ οἱ ἰχθύες πορπορεύονται ἐν σκότει εἰς τὰ βάθη· καὶ ἐν ὁδῷ  
*of ungodly*, just as also the fishes go in darkness into the depths; *and in paths*  
ἀμαρτωλῶν οὐκ ἔστη, καθὼς οἱ δοκοῦντες φοβεῖσθαι τὸν Κύριον ἀμαρτάνουσι ὡς  
*sinners not stood*, just as the seeming to fear the Lord sinning as  
ὁ χοῖρος, καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν, καθὼς τὰ πετεινὰ καθήμενα εἰς  
the swine, *and upon seat of pests not sat*, just as the birds having been seated for  
ἄρπαγὴν. Ἐχετε τελείως καὶ περὶ τῆς βρώσεως. 11 Πάλιν λέγει Μωϋσῆς,  
prey. You have complete also concerning of the eating. Again says Moses,<sup>52</sup>  
Φάγεσθε πᾶν διχηλοῦν καὶ μαρुकῶμενον. Τί λέγει; Ὅτι τὴν τροφήν λαμβάνων οἶδεν  
*You shall eat all diving hoof and chewing cud*. What he says? That the food receiving has known<sup>53</sup>  
τὸν τρέφοντα αὐτὸν καὶ ἐπ' αὐτῷ ἀναπαυόμενος εὐφραίνεισθαι δοκεῖ. Καλῶς εἶπεν  
The One supporting him and upon him being refreshed to rejoice appears. Well said  
βλέπων τὴν ἐντολήν. Τί οὖν λέγει; Κολλᾶσθε μετὰ τῶν φοβουμένων τὸν Κύριον,  
regarding the commandment. What the he says? Let you be bound with of the fearing the Lord,  
μετὰ τῶν μελετώντων ὃ ἔλαβον διάσταλμα ῥήματος ἐν τῇ καρδίᾳ, μετὰ τῶν  
with of the meditating which they received ordinance of word in the heart, with of the  
λαλούντων τὰ διδαιώματα Κυρίου καὶ τηρούντων, μετὰ τῶν εἰδόντων, ὅτι ἡ  
telling the ordinances of Lord and are keeping, with of the having known,<sup>54</sup> that the  
μελέτη ἐστὶν ἔργον εὐφροσύνης, καὶ ἀναμαρुकωμένων τὸν λόγον Κυρίου. Καὶ δὲ τὸ  
meditation is a work of gladness, and ruminating on the word of Lord. Also but the  
διχηλοῦν; Ὅτι ὁ δίκαιος καὶ ἐν τούτῳ τῷ κόσμῳ περιπατεῖ καὶ τὸν ἅγιον αἰῶνα  
cloven hoof? Because the righteous also in this the world walks and the holy age  
ἐκδέχεται. Βλέπετε, πῶς ἐνομοθέτησεν Μωϋσῆς καλῶς. 12 Ἀλλὰ πόθεν ἐκείνοις ταῦτα  
he expects. Let you see, how framed law Moses well. But from where they these things  
νοῆσαι ἢ συνιέναι; Ἡμεῖς δὲ δικαίως νοήσαντες τὰς ἐντολὰς λαλοῦμεν,  
to understand or comprehend? We but justly having understood the commandments we tell

51 Psalm 1:1.

52 Leviticus 11:3; Deuteronomy 14:6.

53 Perfect tense – has known and still knows.

54 Perfect tense – having known and still know.

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ὡς ἠθέλησεν ὁ Κύριος. Διὰ τοῦτο περιέτεμεν τὰς ἀκοὰς ἡμῶν καὶ τὰς καρδίας, ἵνα  
as wished the Lord. On account of this He circumcised the ears of us and the hearts, that  
συνιῶμεν ταῦτα.  
we should understand these things.

### 11

Ζητήσωμεν δέ, εἰ ἐμέλησεν τῷ Κυρίῳ προφανερῶσαι περὶ τοῦ ὕδατος καὶ περὶ τοῦ  
Let us seek but, if took care the Lord to reveal concerning of the water and concerning of the  
σταυροῦ. Περί μὲν τοῦ ὕδατος γέγραπται ἐπὶ τὸν Ἰσραήλ, πῶς τὸ βάπτισμα  
cross. Concerning indeed of the water it has been written in regard to the Israel, how the baptism  
τὸ φέρον ἄφεσιν ἀμαρτιῶν οὐ μὴ προσδέχονται, ἀλλ' ἑαυτοῖς οἰκοδομήσουσιν.  
the bringing remission of sins by no means will they receive, but for themselves they will build.  
2 Λέγει γὰρ ὁ προφήτης, Ἔκστηθι οὐρανέ, καὶ ἐπὶ τούτῳ πλεῖον φριξάτω  
Says for the prophet,<sup>55</sup> *Let you be astonished O heaven, and upon this more let shudder*  
ἡ γῆ, ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαὸς οὗτος· ἐμὲ ἐγκατέλιπον, πηγὴν ζωῆς,  
*the earth, for two also evils did the people this; Me they abandoned, fountain of life,*  
καὶ ἑαυτοῖς ὠρυξαν βόθρον θανάτου. 3 Μὴ πέτρα ἔρημος ἐστὶν τὸ ὄρος τὸ ἅγιόν μου  
and for themselves they dug a pit of death. *Not a rock desolate is the mountain the holy of Me*  
Σινᾶ; Ἔσεσθε γὰρ ὡς πετεινοῦ νοσσοὶ ἀνιπτάμενοι νοσσιᾶς ἀφηρημένοι. 4 Καὶ πάλιν  
*Sinai: You shall be for as a bird young fluttering up from nest having been taken.* And again  
λέγει ὁ προφήτης, Ἐγὼ πορπορεύσομαι ἔμπροσθέν σου καὶ ὄρη ὀμαλιῶ καὶ πύλας  
says the prophet,<sup>56</sup> *I will go before of you and mountains I will level and gates*  
χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροῦς συγκλάσω, καὶ δώσω σοὶ θησαυροὺς  
*of brass I will shatter and bars of iron I will break, and I will give to you treasures*  
σκοτεινοῦς, ἀποκρύφους, ἀοράτους, ἵνα γινῶσιν ὅτι ἐγὼ Κύριος ὁ Θεός. 5 Καί,  
*of darkness, secret, invisible, that you may know that I am Lord the God.* And,<sup>57</sup>  
Κατοικήσεις ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς. Καί, Τὸ ὕδωρ αὐτοῦ πιστόν· βασιλέα  
*You shall dwell in a lofty cave of a rock strong, And, The water of Him true; King*  
μετὰ δόξης ὄψεσθε, καὶ ἡ ψυχὴ ὑμῶν μελετήσῃ φόβον Κυρίου. 6 Καὶ πάλιν ἐν ἄλλῳ  
*with glory you shall see, and the soul of you shall meditate on fear of Lord.* And again in another  
προφήτῃ λέγει, Καὶ ἔσται ὁ ταῦτα ποιῶν ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς  
prophet He says,<sup>58</sup> *And shall be he doing these things as the tree the having been planted by the*  
διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ  
*courses of the waters, which the fruit of him shall give in season of him, and the leaf of him*  
οὐκ ἀπορυήσεται, καὶ πάντα, ὅσα ἂν ποιῇ, κατευδωθήσεται. 7 Οὐχ οὕτως οἱ ἀσεβεῖς,  
*not shall fall off, and all things, as many as he may do, shall prosper. Not so the ungodly,*  
οὐχ οὕτως, ἀλλ' ἢ ὡς ὁ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς. Διὰ  
*not so, but they are as the chaff, which drives away the wind from of face of the earth. Through*  
τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἀμαρτωλοὶ ἐν βουλῇ δικαίων, ὅτι  
*this not shall stand ungodly in judgement neither sinners in council of righteous, for*  
γινώσκει Κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται. 8 Αἰσθάνεσθε, πῶς τὸ  
*knows Lord way of righteousness, and way of ungodly shall perish.* Let you perceive, how the

55 Jeremiah 2:12,13.

56 Isaiah 45:2,3.

57 Isaiah 33:16-18.

58 Psalm 1:3.



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ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ὥρισεν. Τοῦτο γὰρ λέγει, Μακάριοι, οἱ ἐπὶ τὸν  
water and the cross upon the same definition. This for he says, Blessed, those upon the  
σταυρὸν ἐλπίσαντες κατέβησαν εἰς τὸ ὕδωρ, ὅτι τὸν μὲν μισθὸν λέγει ἐν καιρῷ αὐτοῦ·  
cross having hoped went down into the water, for the indeed reward *He says in season of Him*;  
τότε, φησὶν ἀποδώσω. Νῦν δὲ ὁ λέγει, Τὰ φύλλα οὐκ ἀπορυήσεται, τοῦτο λέγει,  
then, He says, *I shall repay*. Now but what He says, *The leaves not shall fade*, this He means,  
"Ὅτι πᾶν ῥῆμα, ὃ ἐὰν ἐξελεύσεται ἐξ ὑμῶν διὰ τοῦ στόματος ὑμῶν ἐν πίστει καὶ ἀγάπῃ,  
That every word, which if shall come out of you through of the mouth of you in faith and love,  
ἔσται εἰς ἐπιστροφὴν καὶ ἐλπίδα πολλοῖς. 9 Καὶ πάλιν ἕτερος προφήτης λέγει. Καὶ ἦν  
shall be for conversion and hope of many. And again another prophet says. *And was*  
ἡ γῆ τοῦ Ἰακώβ ἐπαινουμένη παρὰ πᾶσαν τὴν γῆν. Τοῦτο λέγει, Τὸ σκεῦος τοῦ  
*the land of the Jacob was applauded by whole the earth*. This He means, The vessel of  
πνεύματος αὐτοῦ δοξάζει. 10 Εἶτα τί λέγει; Καὶ ἦν ποταμὸς ἔλκων ἐκ δεξιῶν, καὶ  
Spirit of Him He glorified. Then what He says?<sup>59</sup> *And was a river streaming from of right, and*  
ἀνέβαινεν ἐξ αὐτοῦ δένδρα ὡραῖα· καὶ ὅς ἂν φάγη ἐξ αὐτῶν, ζήσεται εἰς τὸν αἰῶνα.  
*was rising up out of it trees beautiful; and whosoever should eat from of them, shall live into the age*.  
11 Τοῦτο λέγει ὅτι ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἀμαρτιῶν καὶ ρύπου,  
This He says that we indeed go down into the water being full of sins and of filth,  
καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ καρδίᾳ τὸν φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν  
and we rise bearing fruit in the heart the fear and the hope in the Jesus  
ἐν τῷ πνεύματι ἔχοντες. Καὶ ὅς ἂν φάγη ἀπὸ τούτων, ζήσεται εἰς τὸν αἰῶνα, τοῦτο  
in the spirit having. *And whosoever should eat from of them, shall live into the age*, this  
λέγει, "Ὅς ἂν, φησὶν, ἀκούσῃ τούτων λαλουμένων καὶ πιστεύσῃ, ζήσεται  
He says,<sup>60</sup> Whosoever, He affirms, should hear of these being spoken and should believe, shall live  
εἰς τὸν αἰῶνα.  
into the age.

### 12

Ὅμοίως πάλιν περὶ τοῦ σταυροῦ ὀρίζει ἐν ἄλλῳ προφήτῃ λέγοντι, Καὶ πότε ταῦτα  
Like wise again concerning of the cross is marked in another prophet saying, And when these things  
συντελεσθήσεται; Λέγει Κύριος, "Ὅταν ξύλον κλιθῆ καὶ ἀναστῆ, καὶ ὅταν ἐκ ξύλου  
shall be accomplished? Says Lord, Whenever a tree should fall and rise, and when from of a tree  
αἷμα στάξῃ. Ἔχεις πάλιν περὶ τοῦ σταυροῦ καὶ τοῦ σταυροῦσθαι μέλλοντος.  
blood should drop. You have again concerning of the cross and of to be crucified destined.  
2 Λέγει δὲ πάλιν τῷ Μωϋσῇ, πολεμουμένου τοῦ Ἰσραὴλ ὑπὸ τῶν ἀλλοφύλων, καὶ ἵνα  
He says and again to the Moses<sup>61</sup>, warring of the Israel by of the strangers, and for  
ὑπομνήσῃ αὐτοὺς πολεμουμένους, ὅτι διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθησαν εἰς  
a reminding to them of warring, that by the sins of them they were given over into  
θάνατον· λέγει εἰς τὴν καρδίαν Μωϋσέως τὸ Πνεῦμα, ἵνα ποιήσῃ τύπον σταυροῦ καὶ  
death; speaks into the heart of Moses the Spirit, that he should make a type of cross and  
τοῦ μέλλοντος πάσχειν, ὅτι, ἐὰν μή, φησὶν, ἐλπίσωσιν ἐπ' αὐτῷ εἰς τὸν αἰῶνα  
of the destined to suffer, because, if not, He says, they should hope upon Him into the age  
πολεμηθήσονται. Τίθησιν οὖν Μωϋσῆς ἐν ἐφ' ἐν ὄπλον ἐν μέσῳ τῆς πυγμῆς,  
they shall be at war. Placed therefore Moses one upon one shield in midst of the fight,

59 Ezekiel 47:1-12.

60 ie 'means'.

61 Exodus 17:13ff.

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καὶ ὑψηλότερος σταθεῖς πάντων ἐξέτεινεν τὰς χεῖρας, καὶ οὕτως πάλιν  
and higher having been stood of all he kept stretching out the hands, and so again  
ἐνίκα ὁ Ἰσραήλ. Εἶτα, ὁπότεν καθεῖλεν, ἐθανατοῦντο. 3 Πρὸς τί;  
was prevailing the Israel. Then, when soever he let them down, they were perishing. Unto what:  
ἵνα γινῶσιν ὅτι οὐ δύναται σωθῆναι, ἐὰν μὴ ἐπ' αὐτῷ ἐλπίσωσιν. 4 Καὶ  
That they may know that not are they able to be saved, except upon Him they should hope. And  
πάλιν ἐν ἑτέρῳ προφήτῃ λέγει, Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς  
again in another prophet He says,<sup>62</sup> *Whole the day I spread out the hands of me unto*  
λαὸν ἀπειθῆ καὶ ἀντιλέγοντα ὁδῶ δικάια μου. 5 Πάλιν Μωϋσῆς ποιεῖ τύπον τοῦ  
*a people disobedient and disputes way righteous of me.* Again Moses makes a type of the  
Ἰησοῦ, ὅτι δεῖ αὐτὸν παθεῖν, καὶ αὐτὸς ζωοποιήσῃ, ὃν δόξουσιν  
Jesus, that must He to suffer, and Himself shall make alive, whom they will suppose  
ἀπολωλέκεναι, ἐν σημείῳ πίπτοντος τοῦ Ἰσραήλ, ( ἐποίησεν γὰρ Κύριος πάντα ὄφιν  
they have killed, by a sign of falling of the Israel, (made for Lord every serpent<sup>63</sup>  
δάκνειν αὐτούς, καὶ ἀπέθνησκον ἐπειδὴ ἡ παράβασις διὰ τοῦ ὄφεως ἐν Εὐᾶ ἐγένετο ),  
to bite them, and they were dying after that the transgression by of the serpent in Eve happened),  
ἵνα ἐλέγξῃ αὐτούς, ὅτι διὰ τὴν παράβασις αὐτῶν εἰς θλίψιν θανάτου  
that He might convince them, that by the transgression of them into affliction of death  
παραδοθήσονται. 6 Πέρασ γέ τοι αὐτὸς Μωϋσῆς ἐντειλάμενος, Οὐκ ἔσται ὑμῖν  
they will be delivered over. Further to them himself Moses commanded,<sup>64</sup> *Not shall be to you*  
οὔτε χωνευτὸν οὔτε γλυπτὸν εἰς Θεὸν ὑμῖν, αὐτὸς ποιεῖ, ἵνα τύπον τοῦ Ἰησοῦ  
*neither a molten nor carved image for God to you,* himself makes, that a type of the Jesus  
δείξῃ. Ποιεῖ οὖν Μωϋσῆς χαλκοῦν ὄφιν καὶ τίθησιν ἐνδόξως καὶ κηρύγματι  
he might show. Makes then Moses a brazen serpent and set it up in notable places and calls  
λαόν. 7 Ἐλθόντες οὖν ἐπὶ τὸ αὐτὸ ἐδέοντο Μωϋσέως, ἵνα περὶ αὐτῶν  
people. Having come then upon the same<sup>65</sup> they were asking Moses, that about of them  
ἀνευέγκη περὶ ἰάσεως αὐτῶν. Εἶπεν δὲ πρὸς αὐτούς Μωϋσῆς, Ὅταν,  
he would offer a prayer concerning healing of them. Said but unto them Moses, Whenever,  
φησὶν, δηχθῆ τις ὑμῶν, ἐλθέτω ἐπὶ τὸν ὄφιν τὸν ἐπὶ τοῦ ξύλου  
he says, should be bitten anyone of you, let him come upon the serpent the upon of the tree  
ἐπικείμενον καὶ ἐλπισάτω πιστεύσας, ὅτι αὐτὸς ὢν νεκρὸς δύναται ζωοποιῆσαι, καὶ  
being placed and let him hope trusting, that it being dead is able to make alive, and  
παραχρῆμα σωθήσεται. Καὶ οὕτως ἐποίησαν. Ἐχεις πάλιν καὶ ἐν τούτοις τὴν δόξαν  
immediately he will be saved. And so they did. You have again also in this the glory  
τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα καὶ εἰς αὐτόν. 8 Τί λέγει πάλιν Μωϋσῆς Ἰησοῦ, υἱῶ  
of the Jesus, for in Him all things and for Him. What says again Moses of Jesus<sup>66</sup> son  
Ναυή, ἐπιθεῖς αὐτῷ τοῦτο τὸ ὄνομα, ὄντι προφήτῃ, ἵνα μόνον ἀκούσῃ πᾶς  
of Naue,<sup>67</sup> having placed upon him this the name, being a prophet, that alone hearing all  
ὁ λαός; Ὅτι πάντα ὁ πατὴρ φανεροῖ περὶ τοῦ Υἱοῦ Ἰησοῦ. 9 Λέγει οὖν  
the people? Because all things the Father makes manifest concerning of the Son Jesus. He says then  
Μωϋσῆς Ἰησοῦ, υἱῶ Ναυή, ἐπιθεῖς τοῦτο τὸ ὄνομα, ὁπότε ἐπεμψεν αὐτὸν κατάσκοπον  
Moses to Joshua, son of Naue, having placed this the name, when he sent him as a spy

62 Isaiah 65:2.

63 Numbers 21:6ff.

64 Deuteronomy 27:15.

65 ie 'together'.

66 ie Joshua.

67 ie Nun.

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τῆς γῆς, Λάβε βιβλίον εἰς τὰς χεῖράς σου καὶ γράψον, ἃ λέγει Κύριος, ὅτι  
of the land,<sup>68</sup> *Let you take a book into the hands of you and let you write, what says Lord, that*  
ἐκκόψει ἐκ ριζῶν τὸν οἶκον πάντα τοῦ Ἀμαλήκ ὁ Υἱὸς τοῦ Θεοῦ ἐπ' ἐσχάτων τῶν  
*it shall be cut off by of roots the house all of the Amalek the Son of the God upon of last of the*  
ἡμερῶν. 10 Ἴδε πάλιν Ἰησοῦς, οὐχὶ υἱὸς ἀνθρώπου, ἀλλὰ Υἱὸς τοῦ Θεοῦ, τύπων δὲ ἐν  
*days.* See again Jesus, not a son of man, but Son of the God, a figure but in  
σαρκὶ φανερωθείς. Ἐπεὶ οὖν μέλλουσιν λέγειν, Ὅτι Χριστὸς υἱὸς Δαυεὶδ ἐστίν, αὐτὸς  
flesh having been revealed. Since then they are about to say, That Christ son of David he is, himself  
προφητεύει Δαυεὶδ, φοβούμενος καὶ συνίων τὴν πλάνην τῶν ἀμαρτωλῶν,<sup>69</sup> Εἶπεν  
prophesied David, fearing and understanding the error of the sinners, *Said*  
Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου  
*Lord to the lord of me, Let you sit at right hand of Me, until I should set the enemies of you*  
ὑποπόδιον τῶν ποδῶν σου. 11 Καὶ πάλιν λέγει οὕτως Ἡσαΐας, Εἶπεν Κύριος τῷ  
*as a footstool of the feet of You.* And again says thus Isaiah,<sup>70</sup> *Said Lord to the*  
Χριστῷ μου Κυρίῳ, οὗ ἐκράτησα τῆς δεξιᾶς αὐτοῦ, ἐπακοῦσαι ἔμπροσθεν αὐτοῦ  
*Christ of me Lord, of whom I held of the right hand of Him, to hear before of Him*  
ἔθνη, καὶ ἰσχὺν βασιλέων διαρρήξω. Ἴδε, πῶς Δαυεὶδ λέγει αὐτὸν Κύριον, καὶ υἱὸν οὐ  
*nations, and strength of kings I will break down.* See, David calls Him Lord, and son not  
λέγει.  
he says.

### 13

Ἴδωμεν δὲ εἰ οὗτος ὁ λαὸς κληρονομεῖ ἢ ὁ πρῶτος, καὶ εἰ ἡ διαθήκη εἰς ἡμᾶς ἢ εἰς  
*Let us see but if this the people is inheriting or the former, and if the covenant for us or for*  
ἐκείνους. 2 Ἀκούσατε οὖν περὶ τοῦ λαοῦ τί λέγει ἡ γραφή, Ἐδεῖτο δὲ  
*those ones. Let you hear then concerning of the people what says the Scripture,*<sup>71</sup> *Was praying and*  
Ἰσαὰκ περὶ Ῥεβέκκας τῆς γυναικὸς αὐτοῦ, ὅτι στεῖρα ἦν καὶ συνέλαβεν. Εἶτα  
*Isaac about Rebecca the wife of him, because barren she was; and she conceived. Then*  
ἐξῆλθεν Ῥεβέκκα πυθέσθαι παρὰ Κυρίου, καὶ εἶπεν Κύριος πρὸς αὐτήν, Δύο ἔθνη ἐν τῇ  
*went out Rebecca to enquire from of Lord, and said Lord unto her, Two nations in the*  
γαστρί σου καὶ δύο λαοὶ ἐν τῇ κοιλίᾳ σου, καὶ ὑπερέξει λαὸς λαοῦ καὶ  
*womb of you and two peoples in the belly of you, and shall rise above a people of a people and*  
ὁ μείζων δουλεύσει τῷ ἐλάσσονι. 3 Αἰσθάνεσθαι ὀφείλετε, τίς ὁ Ἰσαὰκ καὶ τίς ἡ  
*the greater shall serve to the lesser.* To understand you ought, who the Isaac and who the  
Ῥεβθεέκκα, καὶ ἐπὶ τίνων δέδειχε, ὅτι μείζων ὁ λαὸς οὗτος ἢ ἐκεῖνος. 4 Καὶ ἐν ἄλλῃ  
Rebecca, and upon of whom He has shown, that greater the people this than that. And in another  
προφητεία λέγει φανερώτερον ὁ Ἰακώβ πρὸς Ἰωσήφ τὸν υἱὸν αὐτοῦ, λέγων,<sup>72</sup> Ἴδού, οὐκ  
prophesy says more clearly the Jacob unto Joseph the son of him, saying, *Behold, not*  
ἐστέρησέν με Κύριος τοῦ προσώπου σου· προσάγαγέ μοι τοὺς υἱούς σου, ἵνα  
*deprived me Lord of the face of you; let you bring to me the sons of me, that*  
εὐλογῆσω αὐτούς. 5 Καὶ προσήγαγεν Ἐφραὶμ καὶ Μανασσῆ, τὸν Μανασσῆ θέλων  
*I may bless them* And he brought Ephraim and Manasseh, the Manasseh wishing

68 Exodus 17:14.

69 Psalm 109 (110).

70 Isaiah 45:1.

71 Genesis 25:21.

72 Genesis 48:11

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

ἵνα εὐλογηθῆ, ὅτι πρεσβύτερος ἦν· ὁ γὰρ Ἰωσήφ προσήγαγεν εἰς τὴν  
that he should be blessed, because the elder he was; the for Joseph brought to the  
δεξιὰν χεῖρα τοῦ πατρὸς Ἰακώβ. Εἶδεν δὲ Ἰακώβ τύπον τῷ πνεύματι τοῦ λαοῦ τοῦ  
right hand of the father Jacob. Saw and Jacob a type to the spirit of the people of the  
μεταξὺ· καὶ τί λέγει; Καὶ ἐποίησεν Ἰακώβ ἐναλλάξ τὰς χεῖρας αὐτοῦ καὶ  
afterwards; and what he says?<sup>73</sup> And made Jacob crosswise the hands of him and  
ἐπέθηκεν τὴν δεξιὰν ἐπὶ τὴν κεφαλὴν Ἐφραΐμ, τοῦ δευτέρου καὶ νεωτέρου, καὶ  
he laid the right hand upon the head of Ephraim, the second and younger, and  
εὐλόγησεν αὐτόν. Καὶ εἶπεν Ἰωσήφ πρὸς Ἰακώβ, Μετάθες σου τὴν δεξιὰν ἐπὶ τὴν  
blessed him. And said Joseph unto Jacob, Let you transfer of you the right hand upon the  
κεφαλὴν Μανασσῆ, ὅτι πρωτότοκός μου υἱός ἐστιν. Καὶ εἶπεν Ἰακώβ πρὸς Ἰωσήφ,  
head of Manasseh, for first-born of me son he is, And said Jacob unto Joseph,  
Οἶδα, τέκνον, οἶδα· ἀλλ' ὁ μείζων δουλεύσει τῷ ἐλάσσονι, καὶ οὗτος δὲ  
I have known, child, I have known; but the greater shall serve to the lesser, also this one but  
εὐλογηθήσεται. 6 Βλέπετε, ἐπὶ τίνων τέθεικεν, τὸν λαὸν τοῦτον εἶναι πρῶτον  
shall be blessed. Let you note, upon of whom he had assigned, the people this to be first  
καὶ τῆς διαθήκης κληρονόμον. 7 Εἰ οὖν ἔτι καὶ διὰ τοῦ Ἀβραάμ ἐμνήσθη,  
and of the covenant heir. If then yet also through of the Abraham he was reminded,  
ἀπέχομεν τὸ τέλειον τῆς γνώσεως ἡμῶν. Τί οὖν λέγει τῷ Ἀβραάμ, ὅτε μόνος  
we attain the perfection of the knowledge of us. What then he says to the Abraham, when alone  
πιστεύσας ἐτέθη εἰς δικαιοσύνην; Ἴδού, τέθεικά σε, Ἀβραάμ, πατέρα ἐθνῶν  
he believed was assigned for righteousness?<sup>74</sup> Behold, I made you, Abraham, father of nations  
τῶν πιστευόντων δι' ἀκροβυστίας τῷ Θεῷ.  
of the believing by uncircumcision the God.

### 14

Ναί. Ἀλλὰ ἴδωμεν, εἰ ἡ διαθήκη, ἣν ὤμοσεν τοῖς πατράσιν δοῦναι τῷ λαῷ, εἰ  
Yes, But let us see, if the covenant, which He swear to fathers to give to the people, if  
δέδωκεν. Δέδωκεν· αὐτοὶ δὲ οὐκ ἐγένοντο ἄξιοι λαβεῖν διὰ τὰς ἀμαρτίας  
He has given it. He has given it, they but not were worthy to receive it through the sins  
αὐτῶν. 2 Λέγει γὰρ ὁ προφήτης, Καὶ ἦν Μωϋσῆς νηστεύων ἐν ὄρει Σινᾶ, τοῦ λαβεῖν  
of them, Says for the prophet,<sup>75</sup> And was Moses fasting in Mount Sinai, of the to receive  
τὴν διαθήκην Κυρίου πρὸς τὸν λαόν, ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα.  
the covenant of Lord unto the people, days forty and nights forty.  
Καὶ ἔλαβεν Μωϋσῆς παρὰ Κυρίου τὰς δύο πλάκας τὰς γεγραμμένας τῷ δακτύλῳ τῆς  
And received Moses<sup>76</sup> from of Lord the two tablets the having been written by the finger of the  
χειρὸς Κυρίου ἐν πνεύματι· καὶ λαβὼν Μωϋσῆς κατέφερεν πρὸς τὸν λαὸν δοῦναι.  
of hand of Lord in spirit; and having taken Moses brought them down unto the people to give.  
3 Καὶ εἶπεν Κύριος πρὸς Μωϋσῆν, Μωϋσῆ Μωϋσῆ, κατάβηθι τὸ τάχος, ὅτι ὁ λαός  
And said Lord unto Moses,<sup>77</sup> Moses Moses, let you come down quickly, for the people  
σου, ὃν ἐξήγαγες ἐκ γῆς Αἰγύπτου, ἠνόμησεν. Καὶ συνῆκεν Μωϋσῆς,  
of you, whom you brought out of land of Egypt, acted lawlessly. And perceived Moses,

73 Genesis 48: 13ff.

74 Genesis 17:4,5.

75 Exodus 24:18.

76 Exodus 31:18.

77 Exodus 32:7 – 19; Deuteronomy 9:12- 17.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

ὅτι ἐποίησαν ἑαυτοῖς πάλιν χωνεύματα, καὶ ἔρριψεν ἐκ τῶν χειρῶν, καὶ  
*that they made for themselves again molten images, and he hurled them out of the hands and*  
συνετρίβησαν αἱ πλάκες τῆς διαθήκης Κυρίου. 4 Μωϋσῆς μὲν ἔλαβεν, αὐτοὶ δὲ οὐκ  
*were shattered the tablets of the covenant of Lord. Moses indeed received, they but not*  
ἐγένοντο ἄξιοι. Πῶς δὲ ἡμεῖς ἐλάβομεν, μάθετε. Μωϋσῆς θεράπων ὢν ἔλαβεν, αὐτὸς  
*were worthy. How but we received, let you learn, Moses a servant being received, Himself*  
δὲ Κύριος ἡμῖν ἔδωκεν εἰς λαὸν κληρονομίας, δι' ἡμᾶς ὑπομείνας.  
*but Lord to us gave for a people an inheritance, for us having patiently suffered.*  
5 Ἐφανερώθη δέ, ἵνα κάκεῖνοι τελειωθῶσιν τοῖς ἀμαρτήμασιν, καὶ ἡμεῖς διὰ  
*He but was made manifest but, that those should be perfected in the sins, and we through*  
τοῦ κληρονομοῦντος διαθήκην Κυρίου Ἰησοῦ λάβωμεν, ὃς εἰς τοῦτο ἠτοιμάσθη, ἵνα  
*of the inheriting covenant Lord Jesus we should receive, whom for this was prepared, that*  
αὐτὸς φανείσῃ, τὰς ἤδη δεδαπανημένας ἡμῶν καρδίας τῷ θανάτῳ καὶ  
*same having been manifested, the already having been spent of us hearts to the death and*  
παραδομένας τῇ τῆς πλάνης ἀνομίᾳ λυτρωσάμενος ἐκ τοῦ σκότους,  
*having been delivered up to the of the error of lawlessness having ransomed us from of the darkness,*  
διάθηται ἐν ἡμῖν διαθήκην λόγῳ. 6 Γέγραπται γάρ, πῶς αὐτῷ ὁ Πατήρ ἐντέλλεται,  
*He may arrange in us a covenant by word. It is written for, how to him the Father commands*  
λυτρωσάμενον ἡμᾶς ἐκ τοῦ σκότους ἐτοιμάσαι ἑαυτῷ λαὸν ἅγιον. 7 Λέγει οὖν ὁ  
*ransoming us from of the darkness to prepare for himself a people holy. Says then the*  
προφήτης, Ἐγὼ Κύριος, ὁ Θεὸς σου, ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς  
*prophet, <sup>78</sup> I Lord, the God of you, called you in righteousness and I will hold fast the*  
χειρὸς σου καὶ ἐνισχύσω σε, καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν  
*hand of you and I will strengthen you, and I gave you for a covenant of race, for a light of nations*  
ἀνοίξει ὀφθαλμοὺς τυφλῶν καὶ ἐξαγαγεῖν ἐκ δεσμῶν πεπεδημένους καὶ ἐξ οἴκου  
*to open eyes of blind and to bring forth out of chains having been fettered out of house*  
φυλακῆς καθημένους ἐν σκότει. Γινώσκομεν οὖν, πόθεν ἐλυτρώθημεν.  
*prison having been seated in darkness. We know then, from where we were ransomed,*  
8 Πάλιν ὁ προφήτης λέγει, Ἴδού, τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς  
*Again the prophet says, <sup>79</sup> Behold, I have set you for a light of nations, of the to be you for*  
σωτηρίαν ἕως ἐσχάτου τῆς γῆς, οὕτως λέγει Κύριος ὁ λυτρωσάμενός σε Θεός.  
*a salvation unto ends of the earth, thus says Lord the having ransomed you God.*  
9 Καὶ πάλιν ὁ προφήτης λέγει, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με  
*And again the prophet says, <sup>80</sup> Spirit of Lord upon me, which wherefore anointed me*  
εὐαγγελίσασθαι ταπεινοῖς χάριν, ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν  
*to preach good news to humble of grace, He has sent me to heal the having been broken the*  
καρδίαν, κηρῦσαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν  
*heart, to proclaim captives release, and to blind recovery of sight, announce a year*  
Κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρακαλέσαι πάντας τοὺς πενθοῦντας.  
*of Lord acceptable and a day of recompense, to comfort all the mourning.*

### 15

Ἔτι οὖν καὶ περὶ τοῦ Σαββάτου γέγραπται ἐν τοῖς δέκα λόγοις, ἐν οἷς ἐλάλησεν ἐν  
*Still then also about of the Sabbath it has been written in the Ten Words, by which He spoke in*

78 Isaiah 42:6,7.

79 Isaiah 49:6b,7.

80 Isaiah 61:1,2.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

τῷ ὄρει Σινᾶ πρὸς Μωϋσῆν κατὰ πρόσωπον, Καὶ ἀγιάσατε τὸ Σάββατον Κυρίου  
the Mount Sinai unto Moses face to face<sup>81</sup>, Also let you sanctify the Sabbath of Lord  
χερσὶν καθαραῖς καὶ καρδίᾳ καθαρᾷ. 2 Καὶ ἐν ἑτέρῳ λέγει, Ἐὰν φυλάξωσιν οἱ υἱοὶ  
with hands pure and a heart pure. And in another place He says,<sup>82</sup> If should observe the sons  
μου τὸ Σάββατον, τότε ἐπιθήσω τὸ ἔλεός μου ἐπ' αὐτούς. 3 Τὸ Σάββατον λέγει ἐν  
of me the Sabbath, then I shall lay the mercy of Me upon them. The Sabbath He speaks  
ἀρχῇ τῆς κτίσεως, Καὶ ἐποίησεν ὁ Θεὸς ἐν ἕξι ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ,  
at beginning of the creation,<sup>83</sup> And made the God in six days the works of the hands of Him,  
καὶ συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ κατέπαυσεν ἐν αὐτῇ καὶ ἡγίασεν αὐτήν.  
and He ended in the day the seventh and He rested in it and He sanctified it.  
4 Προσέχετε, τέκνα, τί λέγει τὸ συνετέλεσεν ἐν ἕξι ἡμέραις. Τοῦτο λέγει, ὅτι ἐν  
Let you notice, children, what He says the completion in six days. This He says, that in  
ἑξακισχιλίους ἔτεσιν συντελέσει Κύριος τὰ σύμπαντα· ἡ γὰρ ἡμέρα παρ' αὐτῷ  
six thousands of years will bring to an end Lord the things altogether; the for a day with Him  
σημαίνει χίλια ἔτη. Αὐτὸς δέ μοι μαρτυρεῖ λέγων, Ἴδού, ἡμέρα Κυρίου ἔσται ὡς  
signifies a thousand years. Himself and to me witnesses saying,<sup>84</sup> Behold, a day of Lord will be as  
χίλια ἔτη. Οὐκοῦν, τέκνα, ἐν ἕξι ἡμέραις, ἐν τοῖς ἑξακισχιλίους ἔτεσιν συντελεσθήσεται  
a thousand years. So then, children, in six days, in the six thousands years will be brought to end  
τὰ σύμπαντα. 5 Καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ. Τοῦτο λέγει, ὅταν ἐλθῶν ὁ  
the things altogether. And He rested on the day the seventh. This He says, when shall come the  
Υἱὸς αὐτοῦ καταργήσῃ τὸν καιρὸν τοῦ Ἄνομου καὶ κρινεῖ τοὺς ἀσεβεῖς καὶ ἀλλάξει  
Son of Him shall abolish the time of the Lawless One and shall judge the ungodly and shall alter  
τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, τότε καλῶς καταπαύσεται ἐν τῇ ἡμέρᾳ  
the sun and the moon and the stars, then goodly he will rest in the day  
τῇ ἑβδόμῃ. 6 Πέρασ γέ τοι λέγει, Ἀγιάσεις αὐτήν χερσὶν καθαραῖς καὶ καρδίᾳ καθαρᾷ.  
the seventh. Additionally He says,<sup>85</sup> Let you sanctify it with hands pure and a heart pure.  
Εἰ οὖν ἦν ὁ Θεὸς ἡμέραν ἡγίασεν νῦν τις δύναται ἀγιάσαι καθαρὸς ὢν τῇ καρδίᾳ, ἐν  
If then which the God a day sanctified now anyone able to sanctify pure being the heart, in  
πᾶσιν πεπλανήμεθα. 7 Ἴδε ὅτι ἄρα τότε καλῶς καταπαυόμενοι ἀγιάσομεν  
all we have been deceived. Behold that at that time then goodly resting we shall sanctify  
αὐτήν, ὅτε δυνησόμεθα αὐτοὶ δικαιωθέντες καὶ ἀπολαβόντες τὴν  
it, because we shall be able ourselves having been made righteous and having received the  
ἐπαγγελίαν, μηκέτι οὔσης τῆς ἀνομίας, καινῶν δὲ γεγονότων πάντων ὑπὸ Κυρίου  
promise, no more being of the sin, new and have become all things by of Lord;  
τότε δυνησόμεθα αὐτήν ἀγιάσαι, αὐτοὶ ἁγιασθέντες πρῶτον. 8 Πέρασ γέ τοι λέγει  
then we shall be able it to sanctify, ourselves having been made holy first. Finally He says  
αὐτοῖς, Τὰς νεομηνίας ὑμῶν καὶ τὰ Σάββατα οὐκ ἀνέχομαι. Ὁρᾶτε, πῶς λέγει; Οὐ τὰ  
to them,<sup>86</sup> The new moons of you and the Sabbaths not I old up. You see, what He means? Not the  
Σάββατα ἐμοὶ δεκτά, ἀλλὰ ὁ πεποίηκα, ἐν ᾧ καταπαύσας τὰ πάντα ἀρχὴν  
Sabbaths to Me acceptable, but which I ave made, in which I having rested the things all beginning  
ἡμέρας ὀγδῆς ποιήσω, ὃ ἐστὶν ἄλλου κόσμου ἀρχήν. 9 Διὸ καὶ ἄγομεν τὴν ἡμέραν  
day eighth I will make, which is of another world beginning. Wherefore also we celebrate the day

81 Exodus 20:8.

82 Jeremiah 17:24,25.

83 Genesis 2:2,3.

84 'Psalm 89 (90) – see above in 'Psalms'

85 Exodus 20:8.

86 Isaiah 1:13.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ἣ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερωθεὶς  
the eighth in gladness, in which the Jesus rose from of dead and having been manifested  
ἀνέβη εἰς οὐρανοῦς.  
ascended into heavens.

### 16

Ἔτι δὲ καὶ περὶ τοῦ ναοῦ ἐρῶ ὑμῖν, ὡς πλανώμενος οἱ ταλαίπωροι εἰς τὴν  
Still and also about of the Temple I will tell you, as being misled the miserable men into the  
οἰκοδομὴν ἠλπισαν, καὶ οὐκ ἐπὶ τὸν Θεὸν αὐτῶν τὸν ποιήσαντα αὐτούς, ὡς ὄντα  
building st their hope, and not upon the God of them the having made them, as being  
οἶκον Θεοῦ. 2 Σχεδὸν γὰρ ὡς τὰ ἔθνη ἀφιέρωσαν αὐτὸν ἐν τῷ ναῷ. Ἀλλὰ πῶς λέγει  
house o God. Like for as the heathen they consecrated Him in the Temple. But how says  
Κύριος καταργῶν αὐτόν, μάθετε, Τίς ἐμέτρησεν τὸν οὐρανὸν σπιθαμῇ ἢ τὴν γῆν δρακί;  
Lord abolishing it, let you learn.<sup>87</sup> *Who measured the heaven with a span or the earth by a hand?*  
Οὐκ ἐγώ; Λέγει Κύριος, Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου·  
Not I? Says Lord,<sup>88</sup> *The heaven to me a throne, the and earth a footstool of the feet of Me;*  
ποῖον οἶκον οἰκοδομήσεται ἐμοί, ἢ τίς τόπος τῆς καταπαύσεώς μου;  
*what kind of house will you build for Me, or what place of the rest of me?*  
Ἔγνώκατε, ὅτι ματαία ἡ ἐλπίς αὐτῶν. 3 Πέρασ γέ τοι πάλιν λέγει, Ἴδού, οἱ  
You have known<sup>89</sup> that in vain the hope of them. Furthermore again He says,<sup>90</sup> *Behold the*  
καθελόντες τὸν ναὸν τοῦτον αὐτοὶ αὐτὸν οἰκοδομήσουσιν. 4 Γίνεται. Διὰ  
having taken down the temple this these it shall build. So it comes to pass. On account of  
γὰρ τὸ πολεμεῖν αὐτοὺς καθηρέθη ὑπὸ τῶν ἐχθρῶν· νῦν καὶ αὐτοὶ οἱ τῶν ἐχθρῶν  
for the to be at war them it was taken down by of the enemies; now also they the of the enemies  
ὑπηρεταὶ ἀνοικοδομήσουσιν αὐτόν. 5 Πάλιν ὡς ἐμελλεν ἡ πόλις καὶ ὁ ναὸς καὶ ὁ  
servants shall build up it. Again as it was destined the city and the temple and the  
λαὸς Ἰσραὴλ παραδίδοσθαι, ἐφανερῶθη. Λέγει γὰρ ἡ γραφή, Καὶ ἔσται ἐπ’  
people of Israel to be handed over, it was revealed, Says for the scripture,<sup>91</sup> *And it shall be upon*  
ἐσχάτων τῶν ἡμερῶν, καὶ παραδώσει Κύριος τὰ πρόβατα τῆς νομῆς καὶ τὴν μάνδραν  
*last of the days, and shall deliver Lord the sheep of the pasture and the fold*  
καὶ τὸν πύργον αὐτῶν εἰς καταφθοράν. Καὶ ἐγένετο καθ’ ἃ ἐλάλησεν Κύριος.  
*and the tower of them into destruction. And it happened according to which spoke Lord.*  
6 Ζητήσωμεν δέ, εἰ ἔστιν ναὸς Θεοῦ. Ἔστιν, ὅπου αὐτὸς λέγει ποιεῖν καὶ καταρτίζειν.  
Let us inquire but, if is a temple of God. It is, where himself says to make and to complete it.  
Γέγραπται γάρ, Καὶ ἔσται, τῆς ἑβδομάδος συντελουμένης οἰκοδομηθήσεται ναὸς  
It has been written for,<sup>92</sup> *And it shall be, of the week being ended shall be built a temple*

87 Isaiah 40:12.

88 Isaiah 66:1

89 and still know – perfect tense.

90 Isaiah 49:17.

91 Enoch 54. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. 55. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep.

66. And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house. 67. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, R.H. Charles 1917.

92 Possibly Daniel 9:24ff.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

Θεοῦ ἐνδόξως ἐπὶ τῷ ὀνόματι Κυρίου. 7 Εὐρίσκω οὖν, ὅτι ἔστιν ναός. Πῶς οὖν  
of God gloriously upon name of Lord. I find then, that exists a temple. How then  
οἰκοδομηθήσεται ἐπὶ τῷ ὀνόματι Κυρίου, μάθετε. Πρὸ τοῦ ἡμᾶς πιστεῦσαι τῷ Θεῷ  
will it be built upon the name of Lord, let you learn. Before of the us to believe in the God  
ἦν ἡμῶν τὸ κατοικητήριον τῆς καρδίας φθαρτὸν καὶ ἀσθενές, ὡς ἀληθῶς οἰκοδομητὸς  
was of us the dwelling place of the heart corrupt and weak, as truly built  
ναός διὰ χειρός, ὅτι ἦν πλήρης μὲν εἰδωλολατρίας καὶ ἦν οἶκος δαιμονίων διὰ  
temple by hands, because it was full indeed of idolatry and it was a house of demons through  
τὸ ποιεῖν, ὅσα ἦν ἐναντία τῷ Θεῷ. 8 Οἰκοδομηθήσεται δὲ ἐπὶ τῷ ὀνόματι Κυρίου.  
the to do, much being contrary to the God. *It shall be built but upon the name of Lord.*<sup>93</sup>  
Προσέχετε δέ, ἵνα ὁ ναός τοῦ Κυρίου ἐνδόξως οἰκοδομηθῇ. Πῶς, μάθετε.  
Let you take heed but, that the temple of the Lord gloriously may be built. How, let you learn.  
Λαβόντες τὴν ἄφεσιν τῶν ἀμαρτιῶν καὶ ἐλπίσαντες ἐπὶ τὸ ὄνομα ἐγενόμεθα καινοί,  
Having received the remission of the sins and having hoped upon the Name we became new,  
πάλιν ἐξ ἀρχῆς κτιζόμενοι· διὸ ἐν τῷ κατοικητηρίῳ ἡμῶν ἀληθῶς ὁ Θεὸς  
again from of beginning being created; wherefore in the habitation of us truly the God  
κατοικεῖ ἐν ἡμῖν. 9 Πῶς; Ὁ λόγος αὐτοῦ τῆς πίστεως, ἡ κλήσις αὐτοῦ τῆς ἐπαγγελίας,  
dwells among us. How? The word of Him of the faith, the calling of Him of the promise,  
ἡ σοφία τῶν δικαιωμάτων, αἱ ἐντολαὶ τῆς διδαχῆς, αὐτὸς ἐν ἡμῖν προφητεύων,  
the wisdom of the ordinances, the commands of the teaching, Himself in us prophesying,  
αὐτὸς ἐν ἡμῖν κατοικῶν, τοὺς τῷ θανάτῳ δεδουλωμένους ἀνοίγων ἡμῖν τὴν θύραν  
Himself in us dwelling, the to the death having been enslaved opening to us the door  
τοῦ ναοῦ, ὅ ἐστιν στόμα, μετάνοιαν διδούς ἡμῖν, εἰσάγει εἰς τὸν ἀφθαρτον ναόν.  
of the temple, which is mouth, repentance giving us, leads into the incorruptible temple.  
10 Ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον, ἀλλ' εἰς τὸν ἐν αὐτῷ  
He for desiring to be saved looks not to the man, but to the One in him  
κατοικοῦντα καὶ λαλοῦντα, ἐπ' αὐτῷ ἐκπλησσομένους, ἐπὶ τῷ μηδέποτε μήτε τοῦ  
dwelling and speaking, over to him being astounded, upon the never neither of the  
λέγοντος τὰ ῥήματα ἀκηκοέναι ἐκ τοῦ στόματος μήτε αὐτὸς ποτε ἐπιτεθυμηκέναι  
speaking the words to have heard from of the mouth nor himself ever desired  
ἀκούειν. Τοῦτό ἐστιν πνευματικὸς ναὸς οἰκοδομούμενος τῷ Κυρίῳ.  
to hear. This is a spiritual temple being built to the Lord.

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93 Daniel 9:24 `Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-during, and to seal up vision and prophet, and to anoint the holy of holies.9:25 And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader [is] seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times.9:26 And after the sixty and two weeks, cut off is Messiah, and the city and the holy place are not his, the Leader who hath come doth destroy the people; and its end [is] with a flood, and till the end [is] war, determined [are] desolations.9:27 And he hath strengthened a covenant with many -- one week, and [in] the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one. (Young literal 1862).



## The Epistle of Barnabas, Interlinear English - G.T. Emery.

### 17

Ἐφ' ὅσον ἦν ἐν δυνατῷ καὶ ἀπλότῃ δηλῶσαι ὑμῖν, ἐλπίζει μου ἡ ψυχὴ τῇ ἐπιθυμίᾳ  
So far as it was in possibility and simplicity to explain to you, hopes of me the soul the desire  
μου μὴ παραλελοιπέναι τι τῶν ἀνηκόντων εἰς σωτηρίαν. 2 Ἐὰν γὰρ περὶ τῶν  
of me not to have omitted anything of the appertaining to salvation. If for concerning of the things  
ἐνεστώτων ἢ μελλόντων γράφω ὑμῖν, οὐ μὴ νοήσητε διὰ τὸ ἐν  
having occurred or being destined I write to you, by no means would you understand because the in  
παραβολαῖς κεῖσθαι. Ταῦτα μὲν οὕτως.  
parables to be laid. These things indeed thus.<sup>94</sup>

### 18

Μεταβῶμεν δὲ καὶ ἐπὶ ἑτέραν γνῶσιν καὶ διδαχὴν. Ὁδοὶ δύο εἰσὶν διδαχῆς καὶ ἐξουσίας,  
Let us pass on but also upon another lesson and teaching. Ways two<sup>95</sup> are of teaching and of power,  
ἣ τε τοῦ φωτός καὶ ἡ τοῦ σκότους. Διαφορὰ δὲ πολλὴ τῶν δύο ὁδῶν. Ἐφ' ἧς μὲν  
which both of the light and the darkness. Difference but much of the two ways. Over one indeed  
γὰρ εἰσὶν τεταγμένοι φωταγωγοὶ ἄγγελοι τοῦ Θεοῦ, ἐφ' ἧς δὲ ἄγγελοι τοῦ Σατανᾶ.  
for are having been marshalled light-giving angels of the God, over one but angels of the Satan.  
2 Καὶ ὁ μὲν ἐστὶν Κύριος ἀπὸ αἰώνων καὶ εἰς τοὺς αἰῶνας, ὁ δὲ ἄρχων καιροῦ τοῦ νῦν  
And the one is Lord from of ages and into the ages, the *other* but Ruler of time of the now  
τῆς ἀνομίας.  
of the iniquity.

### 19

Ἡ οὖν ὁδὸς τοῦ φωτός ἐστὶν αὕτη· ἐὰν τις θέλων ὁδὸν ὁδεύειν ἐπὶ τὸν ὠρισμένον  
The then way of the light is this; if anyone desiring a way to travel upon the having been appointed  
τόπον, σπεύσῃ τοῖς ἔργοις αὐτοῦ. Ἔστιν οὖν ἡ δοθεῖσα ἡμῖν γνῶσις τοῦ  
place, let him be eager in the works of him. Is then the having been given to us knowledge of the  
περιπατεῖν ἐν αὐτῇ τοιαύτη. 2 Ἀγαπήσεις τὸν ποιήσαντά σε, φοβηθήσῃ τὸν  
to walk in it such as this. Let you love the One having made you, you shall be fearful of the One  
σὲ πλάσαντα, δοξάσεις τὸν σὲ λυτρωσάμενον ἐκ θανάτου· ἔση  
you having formed, you shall glorify the One you having ransomed from of death; you shall be  
ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύματι· οὐ κολληθήσῃ μετὰ τῶν πορπορευομένων  
simple in the heart and rich in the spirit; not shall you be joined with of the walking  
ἐν ὁδῷ θανάτου, μισήσεις πᾶν, ὃ οὐκ ἔστιν ἀρεστὸν τῷ Θεῷ, μισήσεις πᾶσαν ὑπόκρισιν·  
in way of death, you shall hate all, which not is pleasing to the God, you shall hate all hypocrisy;  
οὐ μὴ ἐγκαταλιπῆς ἐντολὰς Κυρίου. 3 Οὐχ ὑψώσεις σεαυτὸν, ἔση δὲ  
by no means let you abandon commandments of Lord. Not let you exalt yourself, you shall be but  
ταπεινόφρων κατὰ πάντα· οὐκ ἄρεις ἐπὶ σεαυτὸν δόξαν. Οὐ λήμψη βουλὴν  
humble-minded in all things; not shall you take up upon yourself glory. Not shall you form a design  
πονηρὰν κατὰ τοῦ πλησίον σου, οὐ δώσεις τῇ ψυχῇ σου θράσος. 4 Οὐ  
wicked against of the neighbour of you, not shall you give the soul of you rashness. Not  
πορνεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις. Οὐ μὴ σου ὁ  
shall you fornicate, not shall commit adultery, not shall you corrupt boys. By no means of you the

94 'So much for this' (Lightfoot); 'This then suffices' (Kirsopp Lake).

95 See also Didache above.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

λόγος τοῦ Θεοῦ ἐξέλιθη ἐν ἀκαθαρσίᾳ τινῶν. Οὐ λήμψη πρόσωπον  
word of the God let depart among unclean of any *persons*. Not shall you give credit to a person  
ἐλέγξει τινὰ ἐπὶ παραπτώματι. Ἔση πραύς, ἔση ἡσύχιος, ἔση τρέμων  
to reprove anyone over transgression. You shall be meek, you shall be quiet, you shall be fearing  
τοὺς λόγους οὓς ἤκουσας, οὐ μνησικακήσεις τῷ ἀδελφῷ σου. 5 Οὐ μὴ  
the words which you heard, not shall you bear malice against the brother of you. Certainly not  
διψυχήσης, πότερον ἔσται ἢ οὐ. Οὐ μὴ λάβης ἐπὶ ματαίῳ τὸ ὄνομα  
shall you be in two minds, whether it will be or not. *Not shall you take in vain the name*  
Κυρίου. Ἀγαπήσεις τὸν πλησίον σου ὑπὲρ τὴν ψυχὴν σου. Οὐ φονεύσεις τέκνον ἐν  
*of Lord.*<sup>96</sup> You shall love the neighbour of you over the life of you. Not shall you kill a child by  
φθορᾶ, οὐδὲ πάλιν γεννηθὲν ἀποκτενεῖς. Οὐ μὴ ἄρης τὴν χειρὰ σου ἀπὸ  
abortion, neither again it having been born shall you kill. Not shall you lift up the hand of you from  
τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις φόβον Θεοῦ.  
of the son of you or from of the daughter of you, but from of youth you shall teach fear of God.  
6 Οὐ μὴ γένη ἐπιθυμῶν τὰ τοῦ πλησίον σου, οὐ μὴ γένη πλεονέκτης. Οὐδὲ  
Not let you be desiring the things of the neighbour of you, not let you be greedy for gain. Neither  
κολληθήσῃ ἐκ ψυχῆς σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ ταπεινῶν καὶ δικαίων  
shall you be joined in soul of you with haughty, but with humble and righteous  
ἀναστραφήσῃ, τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι  
you shall be a dweller, the befalling to you trials as good receive, having known that  
ἄνευ Θεοῦ οὐδὲν γίνεται. 7 Οὐκ ἔση διγνώμων οὐδὲ γλωσσώδης,  
without God nothing happens. Not shall you be double minded nor double tongued,  
ὑποταγήσῃ κυρίοις ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξης  
you shall be subject to masters as a type of God in shame and fear; certainly not let you command  
δούλῳ σου ἢ παιδίσκῃ ἐν πικρίᾳ, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσιν, μὴ ποτε οὐ μὴ  
slave of you or handmaid in bitterness, to the upon the same God they hope, lest not  
φοβηθήσονται τὸν ἐπ' ἀμφοτέροις Θεόν· ὅτι οὐκ ἦλθεν κατὰ πρόσωπον καλέσαι,  
they will be fearful of the over both God; because not He came according to person to call,  
ἀλλ' ἐφ' οὓς τὸ Πνεῦμα ἠτοίμασεν. 8 Κοινωνήσεις ἐν πᾶσιν τῷ πλησίον σου καὶ  
but over whom the Spirit prepared. You shall share in all things with the neighbours of you and  
οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀφθάρτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς  
not will you say own to be; if for in the corruptible sharers you are, how much more in the  
φθαρτοῖς; Οὐκ ἔση πρόγλωσσος· παγίς γὰρ τὸ στόμα θανάτου. Ὅσον δύνασαι,  
incorruptible? Not shall you be talkative; a snare for the mouth of death. As far as you are able  
ὑπὲρ τῆς ψυχῆς σου ἀγνεύσεις. 9 Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων  
over of the soul of you you shall keep pure. *Not let you be unto indeed the to receive stretching out*  
τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν. Ἀγαπήσεις ὡς κόρην τοῦ ὀφθαλμοῦ σου  
*the hands, unto but the to give drawing together. You shall love as pupil of the eye of you*  
πάντα τὸν λαλοῦντά σοι τὸν λόγον Κυρίου. 10 Μνησθήσῃ ἡμέραν κρίσεως νυκτὸς  
*all the speaking to you the word of Lord.*<sup>97</sup> You shall be reminded of day of judgement night  
καὶ ἡμέρας, καὶ ἐκζητήσεις καθ' ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἢ διὰ λόγου  
and day, and you shall seek out day by day the persons of the saints, who by of word  
κοπιῶν καὶ πορευόμενος εἰς τὸ παρακαλέσαι καὶ μελετῶν εἰς τὸ σῶσαι ψυχὴν τῷ  
were labouring and going out for the to exhort and training or the to save souls by the  
λόγῳ, ἢ διὰ τῶν χειρῶν σου ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου. 11 Οὐ διστάσεις  
word, or by of the hands of you working for a ransoming of sins of you. Not shall you hesitate

96 Deuteronomy 5:11.

97 Deuteronomy 32,19; Psalm 16 (17) :8; see Psalms above; Proverbs 7:2.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

δοῦναι οὐδὲ διδοῦς γογγύσεις· γνώση δέ, τίς ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης.  
to give neither giving shall you grumble; you shall know but, who the of the reward good paymaster.  
Φυλάξεις ἅ παρέλαβες, μήτε προστιθεῖς μήτε ἀφαιρῶν. Εἰς τέλος μισησεις τὸ  
You shall keep which you receive, neither adding nor taking away. To end you shall hate the  
Πονηρόν. Κρινεῖς δικαίως. 12 Οὐ ποιήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους  
Evil One. *You shall righteously.*<sup>98</sup> Not shall you make divisions, you shall pacify but quarrelling  
συναγαγῶν. Ἐξομολογήση ἐπὶ ἀμαρτίαις σου. Οὐ προσήξεις ἐπὶ προσευχὴν  
having brought together. You shall confess over sins of you. Not shall you come upon prayer  
ἐν συνειδήσει πονηρᾶ. Αὕτη ἐστὶν ἡ ὁδὸς τοῦ φωτός.  
in conscience evil. This is the way of the light.

### 20

Ἡ δὲ τοῦ Μέλανος ὁδὸς ἐστὶν σκολιὰ καὶ κατάρας μεστή. Ὁδὸς γὰρ ἐστὶν θανάτου  
The but of the Black One way is twisted and of curse full. Way for it is of death  
αἰωνίου μετὰ τιμωρίας, ἐν ἧ ἐστὶν τὰ ἀπολλύντα τὴν ψυχὴν αὐτῶν· εἰδωλολατρεία,  
eternal with retribution, in which is the things destroying the soul of them; idolatry,  
θρασύτης, ὕψος δυνάμεως, ὑπόκρισις, διπλοκαρδία, μοιχεία, φόνος, ἀρπαγή, ὑπερηφανία,  
audacity, grandeur of power, hypocrisy, double-hearted, adultery, murder, robbery, pride,  
παράβασις, δόλος, κακία, ἀθάδεια, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεοῦ·  
deviation, treachery, malice, wilfulness, witchcraft, magic, covetousness, no fear of God;  
2 διώκται τῶν ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες  
persecutors of the good, hating truth, loving lies, not perceiving  
μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ, οὐ κρίσει δικαία, χήρα καὶ ὀρφανῷ  
reward of righteousness, not joining with good, nor to judgement righteous, to widow and orphan  
οὐ προσέχοντες, ἀγρυπνοῦντες οὐκ εἰς φόβον Θεοῦ, ἀλλ' ἐπὶ τὸ πονηρόν, ὧν μακρὰν  
not paying attention, being wakeful not for fear of God, but over the evil, being afar off  
καὶ πόρρω πραύτης καὶ ὑπομονῆς, ἀγαπῶντες μάταια, διώκοντες ἀνταπόδομα, οὐκ  
and distant gentleness and patience, loving vain things,<sup>99</sup> chasing rewards, not  
ἐλεῶντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, εὐχερεῖς ἐν καταλαλιᾷ, οὐ  
pitying poor, not toiling over being oppressed, reckless in slander, not  
γινώσκοντες τὸν Ποιήσαντα αὐτούς, φονεῖς τέκνων, φθορεῖς πλάσματος Θεοῦ,  
knowing the Maker of them, murders of children, corrupters of creation of God,  
ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι,  
turning away the being needy, oppressing the afflicted, of wealthy advocates,  
πενήτων ἄνομοι κριταί, πανθαμάρτητοι.  
of poor lawless judges, in all things sinful.

### 21

Καλὸν οὖν ἐστὶν μαθόντα τὰ δικαιώματα τοῦ Κυρίου, ὅσα γέγραπται, ἐν τούτοις  
Good then it is having learned the ordinances of the Lord, as many as have been written, in these  
περιπατεῖν. Ὁ γὰρ ταῦτα ποιῶν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ δοξασθήσεται· ὁ ἐκεῖνα  
to walk. He for these things doing in the kingdom of the God shall be glorified; he that others

98 Deuteronomy 1:16; Proverbs 31:9.

99 Psalm 4:2. - see Psalms above.

## The Epistle of Barnabas, Interlinear English - G.T. Emery.

ἐκλεγόμενος μετὰ τῶν ἔργων αὐτοῦ συναπολεῖται. Διὰ τοῦτο ἀνάστασις, διὰ τοῦτο  
choosing with of the works of him shall perish. On account of this resurrection, through this  
ἀνταπόδομα. 2 Ἐρωτῶ τοὺς ὑπερέχοντας, εἴ τινά μου γνώμης ἀγαθῆς λαμβάνετε  
recompense. I earnestly request the in high positions, if any of me proposition of good you receive  
συμβουλίαν· ἔχετε μεθ' ἑαυτῶν εἰς οὓς ἐργάσησθε τὸ καλόν· μὴ ἐλλείπητε. 3 Ἐγγύς  
counsel; let you keep with of yourselves to whom you may work the good; not should you fail. Near  
ἡ ἡμέρα ἐν ἣ συναπολεῖται πάντα τῷ Πονηρῷ· ἐγγύς ὁ Κύριος καὶ ὁ μισθὸς  
the day in which shall be destroyed together all with the Evil One; near the Lord and the reward  
αὐτοῦ. 4 Ἔτι καὶ ἔτι ἐρωτῶ ὑμᾶς· ἑαυτῶν γίνεσθε νομοθέται ἀγαθοί, ἑαυτῶν  
of him.<sup>100</sup> Still and still I request you, of each other let you be lawgivers good, of each other  
μένετε σύμβουλοι πιστοί, ἄρατε ἐξ ὑμῶν πᾶσαν ὑπόκρισιν. 5 Ὁ δὲ Θεός,  
let you remain counsellors faithful, let you remove from of you all hypocrisy. The and God  
ὁ τοῦ παντὸς κόσμου Κυριεύων, δώη ὑμῖν σοφίαν, σύνεσιν, ἐπιστήμην, γνῶσιν τῶν  
He of the whole world Lord, give you wisdom, understanding, learning, knowledge of the  
δικαιωμάτων αὐτοῦ, ὑπομονήν. 6 Γίνεσθε δὲ θεοδίδακτοι, ἐκζητοῦντες τί ζητεῖ Κύριος  
ordinances of Him, patience. Let you be and taught of God, seeking out what seeks Lord  
ἀφ' ὑμῶν, καὶ ποιεῖτε ἵνα εὑρεθῆτε ἐν ἡμέρᾳ κρίσεως. 7 Εἰ δὲ τίς ἐστιν ἀγαθοῦ  
from of you, and let you do that you may be found in day of judgement. If and any is of good  
μνεῖα, μνημονεύετε μου μελετῶντες ταῦτα, ἵνα καὶ ἡ ἐπιθυμία  
remembrance, let you remember of me when you are practising these things, that also the desire  
καὶ ἡ ἀγρυπνία εἰς τι ἀγαθὸν χωρήσῃ. Ἐρωτῶ ὑμᾶς, χάριν αἰτούμενος. 8 Ἔως ἔτι  
and the wakefulness for some good may result. I beseech you, a favour I am asking. Until still  
τὸ καλὸν σκευὸς ἐστὶν μεθ' ὑμῶν, μὴ ἐλλείπητε μηδενὶ ἑαυτῶν, ἀλλὰ συνεχῶς  
the good vessel<sup>101</sup> is with of you, not let you leave undone not one of them, but continually  
ἐκζητεῖτε ταῦτα καὶ ἀναπληροῦτε πᾶσαν ἐντολήν· ἐστὶν γὰρ ἄξια.  
let you seek out these things and let you fulfil every commandment; it is for worthy.  
9 Διὸ μᾶλλον ἐσπούδασα γράψαι ἀφ' ὧν ἠδυνήθην, εἰς τὸ εὐφραῖναι ὑμᾶς.  
For this reason more zealous to write from being able, for the to gladden you.  
Σώζεσθε, ἀγάπης τέκνα καὶ εἰρήνης. Ὁ Κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ  
Fare well, of love children and peace. The Lord of the glory and of every grace with  
τοῦ πνεύματος ὑμῶν.  
of the spirit of you.

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100 Isaiah 40:10.

101 ie 'the body'.