



Food for Thought:

The Spiritual things of the Dietary Law

Barnabas 10:1

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

Barnabas 10:2

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

Barnabas 10:3

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

Barnabas 10:4

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

Barnabas 10:5

And thou shalt not eat, saith He, lamprey nor polypus nor cuttle fish. Thou shalt not, He meaneth, become like unto such men, who are desperately wicked, and are already



condemned to death, just as these fishes alone are accursed and swim in the depths, not swimming on the surface like the rest, but dwell on the ground beneath the deep sea.

Barnabas 10:6

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

Testament of Asher 2:8-10

8 Another committeth adultery and fornication, and abstaineth from meats, and when he fasteth he doeth evil, and by the power of his wealth overwhelmeth many; and notwithstanding his excessive wickedness he doeth the commandments: this, too, hath a twofold aspect, but the 9 whole is evil. Such men are hares; clean, - like those that divide the hoof, but in very deed are 10 unclean. For Alahayim in the tables of the commandments hath thus declared.

Barnabas 10:7

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

Barnabas 10:8

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

Barnabas 10:9

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



Barnabas 10:10

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

Barnabas 10:11

Again Moses saith; Ye shall eat everything that divideth the hoof and cheweth the cud. What meaneth he? He that receiveth the food knoweth Him that giveth him the food, and being refreshed appeareth to rejoice in him. Well said he, having regard to the commandment. What then meaneth he? Cleave unto those that fear the Lord, with those who meditate in their heart on the distinction of the word which they have received,

Eze 33:31

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

Eze 33:32

And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

Barnabas 10:11



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

Ezekiel 33:18-20

¹⁸ When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

¹⁹ But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

²⁰ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Ezekiel 18:30

³⁰ Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Ahayah. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.



Testament of Asher 4-6

- 4 1 For good men, even they that are of single face, though they be thought by them that are double 2 faced to sin, are just before Alahayim. For many in killing the wicked do two works, of good and evil; 3 but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a twofold aspect, but the whole work is good, because he followeth the Lord's example, in that he 4 accepteth not the seeming good as the genuine good. Another desireth not to see a good day with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is 5 good. For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean; because they walk in zeal for the Lord and abstain from what Alahayim also hateth and forbiddeth by His commandments, warding off the evil from the good.
- 5 1 Ye see, my children, how that there are two in all things, one against the other, and the one is hidden by the other: in wealth (is hidden) covetousness, in conviviality drunkenness, in laughter 2 grief, in wedlock profligacy. Death succeedeth to life, dishonour to glory, night to day, and darkness to light; [and all things are under the day, just things under life, unjust things under 3 death;] wherefore also eternal life awaiteth death. Nor may it be said that truth is a lie, nor 4 right wrong; for all truth is under the light, even as all things are under Alahayim. All these things, therefore, I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking according to all my strength with singleness of face unto that which is good.
- 6 1 Take heed, therefore, ye also, my children, to the commandments of the Lord, following the truth 2 with singleness of face. For they that are double-faced are guilty of a twofold sin; for they both do the evil thing and they have pleasure in them that do it, following the example of the spirits of 3 deceit, and striving against mankind. Do ye, therefore, my children, keep the law of the Lord, and give not heed unto evil as unto good; but look unto the thing that is really good, and keep it in all 4 commandments of the Lord, having your conversation therein, and resting therein.



Hermas Mandate 6

2[36]:8 And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

2[36]:7 But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.