

# WILLIAM WAKE

THE SUPPRESSED  
GOSPELS AND EPISTLES  
OF THE ORIGINAL NEW  
TESTAMENT OF JESUS  
THE CHRIST, VOLUME 7,  
BARNABAS

**William Wake**  
**The suppressed Gospels**  
**and Epistles of the original**  
**New Testament of Jesus the**  
**Christ, Volume 7, Barnabas**

*[http://www.litres.ru/pages/biblio\\_book/?art=36363614](http://www.litres.ru/pages/biblio_book/?art=36363614)*

*The suppressed Gospels and Epistles of the original New Testament of Jesus  
the Christ, Volume 7, Barnabas:*

# Содержание

CHAPTER I	4
CHAPTER II	6
CHAPTER III	9
CHAPTER IV	12
CHAPTER V	15
Конец ознакомительного фрагмента.	16

# **William Wake**

## **The suppressed Gospels and Epistles of the original New Testament of Jesus the Christ, Volume 7, Barnabas**

### **CHAPTER I**

#### **Preface to the Epistle**

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

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

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

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

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

6 Wherefore considering this, that if I shall take care to communicate to you a part of what I have received, it shall turn to my reward, that I have served such good souls. I gave diligence to write in a few words unto you; that together with your faith, your knowledge also may be perfect.

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

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

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

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

# CHAPTER II

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

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

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

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

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

5 I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of he-goats.

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

7 Bring no more vain oblations, incense is an abomination unto me your new moons and sabbaths, and the calling of assemblies I cannot bear with, it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul

hatheth.

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

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

10 But this I commanded them, saying, Let none of you imagine evil in your hearts against his neighbour, and love no false oath.

11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For he speaks to us, being willing that we who have been in the same error about the sacrifices, should seek and find how to approach unto him.

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

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

14 Wherefore he again speaketh to them, concerning these things; Ye shall not fast as ye do this day, to make your voice to be heard on high.

15 Is it such a fast that I have chosen? A day for a man to

afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

16 But to us he saith on this wise: Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free: and that ye break every yoke?

17 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh.

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

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

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

# CHAPTER III

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

WHEREFORE it is necessary that searching diligently into those things which are soon to come to pass, we should write to you what may serve to keep you whole.

2 To which end, let us flee from every evil work and hate the errors of the present time, that we may be happy in that which is to come.

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

4 For the consummation of sin is come, as it is written, as the prophet Daniel says. And for this end the Lord hath shortened the times and the days, that his beloved might hasten his coming to his inheritance.

5 For so the prophet speaks; There shall ten kings reign in the heart, and there shall rise last of all another little one, and he shall humble three kings.

6 And again Daniel speaks in like manner concerning the kingdoms; and I saw the fourth beast dreadful and terrible, and strong exceedingly; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before

which were three of the first horns plucked up by the roots.

7 We ought therefore to understand this also: And I beseech you, as one of your own brethren, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add sin to sin, and say; That their covenant is ours also. Nay, but it is ours only: for they have forever lost that which Moses received.

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

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

10 Wherefore let us give heed unto the last times. For all the time past of our life and our faith, will profit us nothing; unless we continue to hate what is evil, and to withstand the future temptations. So the Son of God tells us; Let us resist all iniquity and hate it.

11 Wherefore consider the works of the evil way. Do not withdraw yourselves from others as if you were already justified; but coming altogether into one place, inquire what is agreeable to and profitable for the beloved of God. For the Scripture saith;

Woe unto them that are wise in their own eyes; and prudent in their sight.

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

13 For God will judge the world without respect of persons and everyone shall receive according to his works.

14 If a man shall be good, his righteousness shall go before him if wicked, the reward of his wickedness shall follow him.

15 Take heed therefore lest sitting still now, that when we are called, we fall asleep in our sins; and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord.

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

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

# CHAPTER IV

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

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

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

3 For thus saith the Scripture; He was wounded for our transgressions, he was bruised for our iniquities, and by his blood we are healed. He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.

4 Wherefore we ought the more to give thanks unto God, for that he hath both declared unto us what is passed, and not suffered us to be without understanding of those things that are to come.

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

6 This he spake, because a man will justly perish, if having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness.

7 And for this cause the Lord was content to suffer for our souls, although he be the Lord of the whole earth; to whom God

said before the beginning of the world, Let us make man after our own image and likeness.

8 Now how he suffered for us, seeing it was by men that he underwent it, I will shew you.

9 The prophets having received from him the gifts of prophecy, spake before concerning him:

10 But he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers, and preparing himself a new people, might demonstrate to them whilst he was upon earth, that after the resurrection he would judge the world.

11 And finally, teaching the people of Israel, and doing many wonders and signs among them, he preached to them, and shewed the exceeding great love which he bare towards them.

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

13 Then he clearly manifested himself to be the Son of God. For had he not come in the flesh, how should men have been able to look upon him, that they might be saved?

14 Seeing that if they beheld only the sun, which was the work of his hands, and shall hereafter cease to be, they are not able to endure stedfastly to look against the rays of it;

15 Wherefore the Son of God came in the flesh for this cause,

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

16 For God hath said of the stripes of his flesh, that they were from them. And, I will smite the shepherd, and the sheep of the flock shall be scattered.

17 Thus he would suffer, because it behoved him to suffer upon the cross.

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

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

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

# CHAPTER V

The subject continued.

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

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

3 What then? Is our hope built upon a stone? God forbid. But because the Lord hath hardened his flesh against sufferings, he saith, I have put me as a firm rock.

4 And again the prophet adds; The stone which the builders refused has become the head of the corner. And again he saith This is the great and wonderful day which the Lord hath made. a I write these things the more plainly to you that ye may understand: I For indeed I could be content even to die for your sakes.

# Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.