

And afterwards they drew nigh unto Emmaus. And Jesus then said that he would wend his way further than that village. And with strength of prayer and by pointing out that it was nearly evening, they compelled him to dwell there.

And Jesus billeted with them, and entered into its inn. And as he stayed with them at supper he took the bread and broke it, and blessed it, and gave it to them. And as soon as he did so, they knew him: and immediately he vanished from them. And they said one to the other:

"Did not our hearts burn within us whilst he spoke with us along the way as we were going, discussing scripture?"

And they arose in the same hour and returned to Jerusalem, and they found the eleven gathered together and those with them, saying:

"Truly our Lord hath risen, the Lord is risen indeed, and hath appeared to Simon."

And they spoke how Jesus appeared to them along the way, and how they knew Jesus by the bread that he broke.

But Thomas and the others who sat there believed it not: and with that Thomas and others went out, and spoke there as to how this could be.

§. *Jesus upbraiding his disciples:*

Afterward Jesus appeared unto the eleven as they sat at the meal and set himself to the meal with them, and reproved them for their unbelief and upbraided them for their hardness of heart, because they believed not them which had seen him after he was risen, that he was risen from death to life.

"They who know not are excusable; but ye, the apostles, who have in my name cleansed lepers and cast out devils and raised the dead, ought not to be ignorant of him for whom ye do these wondrous works."

§ 109. How that Jesus showed himself to the ten apostles that self-same day.

And that selfsame day at evening time, when the gates were barred, the disciples were assembled for dread of the Jews; and seated together speaking about how Jesus had shown himself unto some, right then, as they thus spoke, Jesus himself came and stood among them and in their midst said:

"Peace be among you. It is I. Have no fear."

And they were all aghast, and thought it had been a ghost which they were seeing there. And Jesus most graciously comforted them, and showed them his feet and his hand and his

side, and bade them handle and look that he had both flesh and blood, which no ghost had.

"Why do ye tremble?

And for what reason come up thoughts over your hearts?

Lo, see my hands and my feet, take,
touch me and see that it is I,

that I am not a disembodied ghost!

For a spirit flesh and bones hath not,
as ye see that I have."

And yet for joy and for great marvel they could not believe that it was he.

And then Jesus asked them if they had any food. And they showed him a piece of roasted fish and a little honey, and Jesus took it, and ate it before them all, and gave them his leftovers.

And then he said to them another time:

"Peace be with you.

As my father sent me, so send I you."

And when he had so spoke, he breathed on them, then alighted the Holy Ghost within them. And he said:

"Receive the Holy Ghost.

The sins that ye shall forgive, shall be forgiven.

And whosoever sins ye retain, they are retained."

And so then he rehearsed the words he spoke to them before in Galilee, that it behooved them to so suffer pain & passion, and fulfill the prophecies.

And afterwards he gave them understanding of the Holy Scripture: and said that it behooved them to preach repentance over all the world in his name, but first in Jerusalem, to provide a testimony to his passion and his resurrection; for they were to remain there in the City in peace until he sent to them the Holy Spirit from heaven, who would give them the power needed to do it.

§ 110. How that Jesus revealed himself to Thomas & to all the other apostles together.

On the eighth day the apostles were enclosed together where they had been before for dread of the Jews, and Thomas was with them. And then came Jesus and stood amongst them & said:

"Peace be among you."

And then he said to Thomas that he should put his fingers in the wound where the nails stood, and in the side where the

spear had pierced him; and he bade him to be no more un-
believing. And when he had done so, he said:

"Thou art my God and my Lord."

Jesus said,

"Yea, Thomas, thou hast proved it,
now therefore thou believest it.

But blessed be those who never proved it,
yet believe it steadfastly."

Many other tokens [signs] Jesus did before his disciples
which are not written in the Gospel but these are written, that
ye might believe and have life through his name.

And also there was the time when he showed himself at once
to five hundred men together. Then he appeared to James;
then to all the apostles.

§ 111. How Jesus showed himself
to the eleven apostles on
a mountain.

So then Jesus commanded the eleven apostles that they
should wend their way unto Galilee, upon the mountain where
he was wont to preach to them: and he would come thither to
them.

And when they came there, they found Jesus again.

And some who saw him worshiped him; and some were afraid.

§. *The Great Commission:*

And Jesus came and spake with them, saying,

"All power is given unto me in heaven and in earth.

Go ye therefore, into all the world,
and preach the gospel to every creature
and teach all nations,
baptizing them in the name
of the Father,

and of the Son,
and of the Holy Ghost:
teaching them to observe all things,
whatsoever I have commanded you."

§ 112. How Jesus showed himself
by the sea of Tiberias.

Afterwards, in this manner, Jesus showed himself to the dis-
ciples by the Sea of Tiberias.

There were together Simon Peter, and Thomas called Didy-

mus, and Nathanael of Cana in Galilee, and the sons of Zebedee, James and John, his brother.

Simon Peter saith unto them,

"I go a fishing."

They say unto him,

"We also go with thee."

They went forth, and entered into a ship.

All the night they fished and travailed and took nothing.

And upon the morrow Jesus stood upon the beach, and asked them if they had any fish:

"Children, have ye any meat?"

And they said

"Nay."

Now they knew not that it was Jesus. And then Jesus bade them let down their nets on the right half, and they should find. And they did so. And immediately the net was so full that they could not draw it in.

And then John said to Peter that it was Jesus who spake to them:

"It is the Lord."

And Peter cast on his kirtel, [i.e.] his fisher's coat, for he was

wet and naked, and did cast himself into the sea and went towards land.

And the other disciples remained in the ship and sailed it towards the land, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes.

And when they came upon the land, they saw the fish roasting upon the coals, and bread lying there besides.

And then Jesus told them that they should bring of the fish which they had then taken. And Peter went and drew the net to land full of large fish which they had just taken, that were an hundred and three and fifty: and yet for that the net broke not, although there were so many and large.

And then Jesus bade them:

"Come and dine."

And they went and set themselves down. And none of the disciples durst ask him:

"Who art thou?"

knowing that it was the Lord.

And Jesus then came and took bread, and giveth them, and fish likewise. And none of them asked him whom he was, for they well knew that it was Jesus, their Lord.

This is now the third time that Jesus had shown himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter:

“Simon, son of Jonas, lovest thou me more than these?”

He saith unto him:

“Yea, Lord; thou knowest that I love thee.”

And Jesus bade him go and feed his lambs:

“Feed my lambs.”

He saith to him again the second time:

“Simon, son of Jonas, lovest thou me?”

He saith unto him:

“Yea, Lord; thou knowest that I love thee.”

He saith unto him:

“Feed my sheep.”

And again Jesus asked him whether he loved him aught. And he said that he well knew that he loved him.

And the third time Jesus asked if he loved him aught.

And then was Peter abashed for Jesus asked three times if he loved him aught.

And Peter answered & said that he knew all things, and he knew well that he loved. Jesus saith unto him:

“Feed my sheep.

Verily, verily, I say unto thee,

When thou wast young, thou girdest thyself,

and walkedst whither thou wouldst:

but when thou shalt be old,

thou shalt stretch forth thy hands,

and another shall gird thee,

and carry thee whither thou wouldst not.”

This spake he, signifying by what death he should glorify God, that he would be spread & tortured & done on a cross for God's love. And when he had spoken this, he saith unto him:

“Follow me.”

And when he had spoken so, he arose up and went forth; and Peter followed him.

And when they returned again, Peter saw John come after them, and asked Jesus what John should do:

“Lord, and what shall this man do?”

Jesus saith unto him,

"If I will that he tarry till I come, what is that to thee?"

Follow thou me."

And then began the other disciples to speak among themselves and said that John would not die.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?"

This is the same disciple who is witness of this and who wrote this.

§ 113. How Jesus showed himself twice to his disciples.

So then the disciples returned unto Jerusalem and they assembled in the Upper Room where Jesus had made his Last Supper, on the fortieth day after his resurrection.

And he bade them go and preach the Gospel over all the world to all the folk. And Jesus came and spake unto them, saying,

"All power is given unto me in heaven and in earth.

Go ye therefore, into all the world and preach the gospel to every creature

and teach all nations, baptizing them in the name of the Father,

and of the Son,

and of the Holy Ghost:

teaching them to observe all things,

whatsoever I have commanded you,

and, lo, I am with you always,

even unto the end of the world. Amen."

And he said to them that those who believed it & were baptized would be saved, and that those who believed it not would be condemned.

"He that believeth and is baptized shall be saved;

but he that believeth not shall be condemned."

And those who believed would be able to chase out fiends, he said, in his name; and that they would be able to speak the language which they had never learned, and that they would be able to handle adders and bare them without harm, and though they drink poisoned drink it would not grieve them, and if they touch the sick [i.e., by the laying on of hands] they will be healed.

"And these signs shall follow them that believe;

in my name they shall cast out devils;

and they shall speak with new tongues.

They shall take up serpents
and if they drink any deadly thing,
it shall not hurt them;
they shall lay hands on the sick,
and they shall recover."

And then he opened their minds to understand the Scriptures. And he saith to them:

"These words I was speaking with you while by you,
that everything would be accomplished
that is written of me in the Law of Moses
and in the prophets and in the Psalms.

Thus it was fitting that the Messiah
should suffer and that he should rise
from among the dead in three days;
and in my name shall be preached repentance
and forgiveness of sins in all the peoples,
and the beginning shall be from Jerusalem.

And ye are the witnesses of these things."

And so then Jesus, being assembled together with them, commanded them that they should not depart from Jerusalem, but told them to abide in Jerusalem [to] wait for the promise of the Father, until the Holy Ghost is sent by him to comfort them,

even as he had promised them which, saith he,

"ye have heard of me,"

for John the Baptist, baptized in water, but they would be baptized in the Holy Ghost from that day forwards,

"And I myself will send upon you the promise of my Father; wait ye in the city, until ye be clothed with power from on high."

"For John truly indeed baptized with water;
but ye shall be baptized with the holy Ghost
not many days hence."

And then Jesus told them that they were to gather all the disciples who lived thereabout, men and women, and that all of them were to go meet him on the Mount of Olives: for the eleven lived in the great soleeer [i.e., the Upper Room] where he had made his Last Supper, and the other disciples lived all about in other houses nearby on that side of the City which was called Mount Zion.

And forthwith they went, and assembled all of Jesus' disciples together, men and women, and went them out of the City to the Mount of Olives in Bethany.

When they therefore were coming together, then Jesus came and showed himself to them.

And they asked him whether he would restore the Kingdom of Israel, and do away with the alien king, and Pilate, Caesar's steward, and himself reign, or else establish the kindred of David. They asked of him, saying,

"Lord, wilt thou at this time restore again the kingdom to Israel?"

Then Jesus answered and said unto them:

"It is not for you to know the times or the seasons, which the Father hath put in his power.

But ye shall receive power,

after that the Holy Ghost is come upon you,

[and] ye shall receive the virtue of the Holy Ghost,

who shall descend within you:

and ye shall be witnesses unto me of my words & of my deeds and of my resurrection both in Jerusalem, and in all Judea, & in Samaria

and unto the uttermost part of the earth, even unto the ends of the world."

S. *The Ascension:*

Now our Lord Jesus, when he had so spoke, after he commanded his disciples, brought them out unto Beth Ania, and he lifted up his hands and blessed them everyone.

And when he blessed them, he kissed them all one by one: being amongst them seeing each one off. And they all stood and beheld him, looking upward.

And with two angels on either side of him, he said to them, as he ascended up to heaven, also shall he come another time descending to the judgment.

Then came a light-filled cloud and received him out of their sight. And while they all looked steadfastly toward heaven, stood looking on high, so came two men, angels in white apparel and stood beside them, and asked them:

"Ye men of Galilee, why stand ye gazing up into heaven?

This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."

And then they thanked God, and knew well that Jesus was gone to sit on his father's right hand, on the right hand of God.

And then they returned them again unto Jerusalem with great joy, and entered into the soleer [the Upper Room] where the apostles lived.

And there they were steadfast in prayers with Mary, Jesus' mother, and with other ladies and Jesus' cousins, even until that day that the Holy Ghost came to them at the time of

morning prayers, and alighted within them, and gave them wit, and wisdom, and understanding of languages, and hardness to preach the Faith everywhere.

And then they went into the Temple, and stood there thanking God until they were driven out by the Jews from Judea.

And the twelfth year after the ascension of Jesus Christ, when James was beheaded, and Peter imprisoned, then each went his way over all the world, in every place, and preached to pagans and to Jews.

And the Holy Ghost directed them, & taught, and confirmed their message through miracles which Jesus did for them, the LORD [Jehovah] working with them in all, and confirming the word with signs following.

Amen.

S. *Luke's Epilogue:*

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

S. *Epilogue to John's gospel:*

Jesus wrought yet many works which are not written in his [John's] book, for if one should describe all that he [Jesus] did and all that he taught, the books that would be made thereof could, in any opinion, not be all contained by the world.

Amen.

S. *Colophon:*

So live that God be thy friend.

Testimonia,

Agrapha,

Kerygma,

Didache,

Revelation,

Odes & Prophecy

§. *The Stone the builders cast aside is now the building's source of pride.*

"Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Show me the stone which the builders have rejected, that one is the cornerstone."

§. *Two Ways / Apostolic teaching*

There are two ways of teaching and two wielders of power; one is of light and the other is of darkness.

Between those two ways lies a vast difference, because over the one are posted light-bearing angels

while over the other are Satan's messengers;

and one of these two is the Lord from all eternity,

while the other stands paramount

over this present age of iniquity.

The Way of Life is this:

Thou shalt love first the Lord thy Creator,

and secondly thy neighbor as thyself;

and thou shalt do nothing to any man

that thou wouldst not wish to be done to thyself.

What you may learn from these words

is to bless them that curse you,

to pray for your enemies,

and to fast for your persecutors.

For where is the merit in loving only those

who return your love?

Even the heathens do as much as that.

The Way of Death is this:

To begin with, it is evil,

and in every way fraught with condemnation.

In it are murders, adulteries, lusts, fornications,

thefts, idolatries, witchcraft, sorceries,

robberies, perjuries, hypocrisies, duplicities,

deceit, pride, malice, self-will, avarice,

foul language, jealousy,

insolence, arrogance, and boastfulness.

Here are those who persecute good men,
hold truth in abhorrence, and love falsehood;
who do not know of the rewards of righteousness,
nor adhere to what is good, nor to just judgment;
who lie awake planning wickedness rather than well-doing.
Gentleness and patience are beyond their conception;
they care for nothing good or useful,
and are bent only on their own advantage,
without pity for the poor or feeling for the distressed.

Knowledge of the Creator is not in them;
they make away with their infants
and deface God's image;
they turn away the needy
and oppress the afflicted;
they aid and abet the rich
but arbitrarily condemn the poor;
they are utterly and altogether sunk in iniquity.

*There are two paths, one is of life and one is of death,
and great is the difference between them.*

Now the path of life is this --

Love them that hate you,
and ye will not have an enemy.

Abstain from fleshly and worldly lusts.

If any one give thee a blow on thy right cheek,
turn unto him the other also,
and thou shalt be perfect;
if any one compel thee to go a mile,
go with him two;
if a man take away thy cloak,
give him thy coat also;
if a man take from thee what is thine,
ask not for it again,
for neither art thou able to do so.

Give to every one that asketh of thee, and ask not again;
for the Father wishes that from his own gifts
there should be given to all.

Blessed is he who giveth according to the commandment,
for he is free from guilt; but woe unto him that receiveth.

For if a man receive being in need,
he shall be free from guilt;
but he who receiveth when not in need,
shall pay a penalty as to why he received and for what purpose;
and when he is in tribulation he shall be examined
concerning the things that he has done,

and shall not depart thence
until he has paid the last farthing.

For of a truth it has been said on these matters,
let thy alms-giving abide in thy hands
until thou knowest to whom thou hast given.

But the second commandment of the teaching is this.

“Thou shalt not kill;
thou shalt not commit adultery;
thou shalt not corrupt youth;
thou shalt not commit fornication;
thou shalt not steal;
thou shalt not use soothsaying;
thou shalt not practice sorcery;
thou shalt not kill a child by abortion,
neither shalt thou slay it when born;
thou shalt not covet the goods of thy neighbor;
thou shalt not commit perjury;
thou shalt not bear false witness;
thou shalt not speak evil;
thou shalt not bear malice;
thou shalt not be double-minded or double-tongued,
for to be double tongued is the snare of death.”

Thy speech shall not be false or empty,
but concerned with action.

Thou shalt not be covetous, or rapacious, or hypocritical,
or malicious, or proud;
thou shalt not take up an evil design against thy neighbor;
thou shalt not hate any man,
but some thou shalt confute,
concerning some thou shalt pray,
and some thou shalt love beyond thine own soul.

My child, fly from everything that is evil,
and from everything that is like to it.

Be not wrathful, for wrath leadeth unto slaughter;
be not jealous, or contentious, or quarrelsome,
for from all these things slaughter ensues.

My child, be not lustful, for lust leadeth unto fornication;
be not a filthy talker; be not a lifter up of the eye,
for from all these things come adulteries.

My child, be not an observer of omens,
since it leadeth to idolatry,
nor a user of spells, nor an astrologer,
nor a traveling purifier, nor wish to see these things,
for from all these things idolatry ariseth.

My child, be not a liar, for lying leadeth unto theft;

be not covetous or conceited,
for from all these things thefts arise.

My child, be not a murmurer,
since it leadeth unto blasphemy;
be not self-willed or evil-minded,
for from all these things

blasphemies are produced;
but be thou meek,
for the meek shall inherit the earth;
be thou long-suffering, and compassionate,
and harmless, and peaccable, and good,
and fearing always the words that thou hast heard.

Thou shalt not exalt thyself,
neither shalt thou put boldness into thy soul.

Thy soul shall not be joined unto the lofty,
but thou shalt walk with the just and humble.

Watch for your life's sake.

Let not your lamps be quenched, nor your loins unloosed; but be
ready, for you know not the hour in which our Lord will come.

"Bless those who curse you,
pray for your enemies,
and fast for those who persecute you.

If anyone slaps your right cheek,

turn the other to him as well and you will be perfect.

Give to everyone who asks,
and do not ask for anything back,
for the Father wants everyone to be given
something from the gracious gifts he himself provides."

S. *Justin Martyr:*

For Christ is proclaimed as

King and Priest

and God and Lord

and Angel and Man

and Chief Captain

and Stone and Child Born,

and liable to suffering at first,

then, as going up to heaven

and coming again with glory

and having his Kingdom for ever.

But the child having been born in Bethlehem — for Joseph,
not being able to find a lodging in the village, lodged in a cer-
tain cave near the village, and then while they were there Mary
had brought forth the Christ and had placed him in a manger.

At his birth their came Magi from Arabia who knew by a star that appeared in the heaven that a king had been born in Judaea.

By a process of nature he grew to the age of thirty years or more, not comely of aspect (as had been prophesied), practicing the trade of a carpenter, making ploughs and yokes, emblems of righteousness.

At the baptism of Jesus a fire was kindled on the Jordan, and, as he went up out of the water, a voice was heard from heaven saying in the words of David,

"Thou art my son, this day have I begotten thee."

Jesus too, like John (whose mission ceased when he appeared in public), began his ministry by proclaiming that the kingdom of heaven was at hand.

Those who from their birth, blind, dumb, lame, he healed - indeed he healed all sickness and disease and he raised the dead [but] the Jews ascribed these miracles to magic.

"There shall be schisms and heresies."

"In what things I take you [by surprise],
in those things I will judge you."

After it [the Lord's Supper] Jesus sang a hymn, and taking

with him three of his disciples to the Mount of Olives was in an agony, his sweat falling in drops to the ground.

His captor surrounded him like the horned bulls of Psalm xxii, there was none to help, for his followers to a man forsook him. He was led both before the Scribes and Pharisees and before Pilate.

In the trial before Pilate he kept his silence as Psalm xxi.

He has the piercing with nails, the casting of lots and the dividing of garments, and the sneers of the crowd and their taunt, he who raised the dead, let him save himself.

S. *From I Clement:*

Especially remembering the words of the Lord Jesus, which he spake, teaching kindness and long-suffering:

"Be pitiful that ye may be pitied.

Forgive that ye may be forgiven.

As ye do so shall it be done to you.

As ye give, so shall it be given.

As ye judge, so shall ye be judged.

As ye show kindness, so shall kindness be shown to you.

With what measure ye mete, it shall be measured to you."

“Woe to the man, good were it for him
if he had not been born,
than to cause one of the elect to tumble;
better would it have been for him
that a millstone should have been placed about him,
and that he should have been drowned in the sea,
than to cause one of these little ones to stumble.”

S. *From Shem-Tob's Hebrew Matthew*

“He will baptize you with the fire of the Holy Spirit.

Be careful, therefore,
because you know neither the day
nor the hour when the bridegroom will come.
Whatever the creator has joined together
man is unable to separate.

Everyone who leaves his house and his
brothers, also his sisters, his father,
his mother, his wife, and his children
for my name will receive a hundred like
them and will inherit the kingdom of heaven.
You are a stone and upon you
I will build my house of prayer.
Truly, I say to you, wherever this gospel

is proclaimed in all the world,
that which this one has done
will be said in reference to my memory.”

“Come, therefore, and see the place where the lord arose.”

S. *From the epistle to the Hebrews:*

Jesus ... the author and finisher of our faith.

God, who at sundry times and in divers manners spake in time
past unto the fathers by the prophets, hath in these last days
spoken unto us by his Son, whom he hath appointed heir of all
things, by whom also he made the worlds; who being the bright-
ness of his glory, and the express image of his person, and up-
holding all things by the word of his power, when he had by
himself purged our sins, sat down on the right hand of the Maj-
esty on high: being made so much better than the angels, as he
hath by inheritance obtained a more excellent name than they.
For unto which of the angels said he at any time,

“Thou art my Son, this day have I begotten thee?”

And again,

“I will be to him a Father, and he shall be to me a Son?”

And again, when he bringeth in the first begotten into the
world, he saith,

“And let all the angels of God worship him.”

And of the angels he saith,

“Who maketh his angels spirits, and his ministers a flame of fire.”

But unto the Son he saith,

“Thy throne, O God, is for ever and ever:
a sceptre of righteousness is the sceptre of thy kingdom.”

But to which of the angels said he at any time,

“Sit on my right hand, until I make thine enemies thy footstool?”

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession,

Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honor than the house.

For every house is built by some man; but he that built all things is God.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but

Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

§. *Whom Jesus will choose:*

"I will choose for myself those who please me;
they please me whom my father in heaven gives me."

§. *To his disciples, Jesus said:*

"Never be joyous unless you observe charity
with your brother."

"Love your brother like your soul,
guard him like the pupil of your eye."

§. *A wrong against which Jesus warned:*

"... to grieve the spirit of one's brother."

§. *Pilgrims and sojourners:*

"Be ye passers-by."

Wherefore Jesus also, that he might sanctify the people with
his own blood, suffered without the gate. Let us go forth
therefore unto him without the camp, bearing his reproach.

§. *The explication of mysteries:*

"Recognize what is in your sight,
and that which is hidden from you will become plain to you .

For there is nothing hidden which will not become manifest."

"He that is near me is near the fire.

But he that is far from me is far from the kingdom."

"If you do not abstain from the world,
you will not find the kingdom.

If you do not make the sabbath a sabbath
you will not behold the father."

If they say to you,

'Where did you come from?,'
say to them,

'We came from the light, the place where the light
came into being on its own accord and established itself
and became manifest through their image.'

If they say to you,

'Is it you?,'
say,

'We are its children, we are the elect of the living father.'
If they ask you,

'What is the sign of your father in you?,'
say to them,

¹It is movement and repose."

I shall give you what no eye has seen and what no ear has heard
and what no hand has touched
and what has never occurred to the human mind."

It is the glory of God to conceal a thing: but the honor of
kings is to search out a matter:

"There is nothing hidden which shall not be made manifest,
nor buried which shall not be raised."

To the acknowledgment of the mystery of God, and of the
Father, and of Christ; in whom are hid all the treasures of wis-
dom and knowledge.

As ye have therefore received Christ Jesus the Lord, so walk
ye in him: rooted and built up in him, and established in the
faith, as ye have been taught, abounding therein with thanks-
giving. For in him dwelleth all the fulness of the Godhead
bodily.

And ye are complete in him, which is the head of all principality
and power: in whom also ye are circumcised with the circumci-
sion made without hands, in putting off the body of the sins of
the flesh by the circumcision of Christ: buried with him in bap-
tism, wherein also ye are risen with him through the faith of the
operation of God, who hath raised him from the dead.

§. *The exchanged life:*

And you, being dead in your sins and the uncircumcision of
your flesh, hath he [Jesus] quickened together with him, having
forgiven you all trespasses; blotting out the handwriting of
ordinances that was against us, which was contrary to us, and
took it out of the way, nailing it to his cross; and having spoil-
ed principalities and powers, he made a show of them openly,
triumphing over them in it.

[Jesus] is the image of the invisible God, the firstborn of
every creature: for by him were all things created, that are in
heaven, and that are in earth, visible and invisible, whether they
be thrones, or dominions, or principalities, or powers: all things
were created by him, and for him: and he is before all things,
and by him all things consist.

And he is the head of the body, the summoned-out community;
who is the beginning, the firstborn from the dead; that in all
things he might have the preeminence.

For it pleased the Father that in him should all fulness dwell;
and, having made peace through the blood of his cross, by him
to reconcile all things unto himself; by him, [Paul] say, whether
they be things in earth, or things in heaven.

Even the mystery which hath been hid from ages and from

generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

S. Having the mind of Christ:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"If those who lead you say to you,

'See, the kingdom is in the sky,'

then the birds of the sky will precede you.

If they say to you,

'It is in the sea,'

then the fish will precede you.

Rather, the kingdom is inside of you, and it is outside of you.

When you come to know yourselves,

then you will become known,

and you will realize that it is you

who are the sons of the living father.

But if you will not know yourselves,

you dwell in poverty and it is you who are that poverty."

S. Victory that overcometh the world:

"He that overcometh,

the same shall be clothed in white raiment;

and I will not blot out his name out of the book of life,

but I will confess his name before my Father,

and before his angels."

"Behold, I come quickly:

hold that fast which thou hast,

that no man take thy crown."

"Him that overcometh will I make a pillar

in the temple of my God,

and he shall go no more out:

and I will write upon him the name of my God,

and the name of the city of my God,

which is new Jerusalem,

which cometh down out of heaven from my God:

and I will write upon him my new name.

And, behold, I come quickly; and my reward is with me,

to give every man according as his work shall be.

I am Alpha and Omega,

the beginning and the end, the first and the last.

I Jesus have sent mine angel

to testify unto you these things

in the summoned-out community.

I am the root and the offspring of David,

and the bright and morning star."

§. *The Bride:*

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"Blessed are they which are called

unto the marriage supper of the Lamb."

§. *The parousia, the appearing:*

So Christ was offered once to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

"Behold, I stand at the door, and knock:

if any man hear my voice, and open the door,

I will come in to him, and will sup with him,

and he with me."

"The heavens and the earth will be rolled up in your presence.

And the one who lives from the living one will not see death."

For this we say to you by the word of the Lord, that we who are alive and remain to the advent of the Lord will not precede those who have fallen asleep, because the Lord himself, with a shout, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first.

Afterward we who are alive and remain will be raptured up together with them in the clouds to meet the Lord in the air.

"And behold, I am coming quickly.

Blessed is the one who keeps

the words of the prophecy of this book."

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

"I am Alpha and Omega, the beginning and the ending," saith the Lord, which is, and which was, and which is to come, the Almighty.

And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said:

"The Lord shall come and all His saints with Him."

§. *Human weakness / Divine strength:*

There was given unto me [Paul] a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me:

"My grace is sufficient for thee:
for my strength is made perfect in weakness."

§. *Giving is better than receiving:*

I [Paul] have shown you how that so laboring ye ought to sup-

port the weak, and to remember the words of the Lord Jesus, how he said:

"It is more blessed to give than to receive."

Our Lord for our sakes went a begging that we through his poverty might become rich.

"On account of the sick I was sick
and on account of the hungry I was hungry
and on account of the thirsty I was thirsty."

§. *Knowing the times:*

"A tree in season bringeth forth ripe fruit;
out of season it yieldeth inedible fruit."

§. *Christ in glory:*

A lamb without blemish and without spot:
who verily was foreordained before the foundation of the world.

And I [John] heard as it were the voice of a great multitude,
and as the voice of many waters, and as the voice of mighty
thunderings, saying,

"Alleluia: for the Lord God omnipotent reigneth."

And I [John] saw heaven opened, and beheld a white horse;

and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called

“The Word of God.”

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written,

“King of Kings, and Lord of Lords.”

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And he hath shown me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads.

“I Jesus have sent mine angel
to testify unto you these things
in the summoned-out communities.

I am the root and the offspring of David,
and the bright and morning star.”

And the Spirit and the bride say,

“Come.”

And let him that heareth say,

“Come.”

And let him that is athirst come.

And whosoever will, let him take the water of life freely. He which testifieth these things saith,

“Surely I come quickly. Amen.”

Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

§. *The harrowing of hell:*

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

§. *From Peter's exhortation at Pentecost:*

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . .

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. . . .

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . .”

§. *Post-Pentecostal exhortations:*

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,

hath glorified his Son Jesus;

whom ye delivered up,

and denied him in the presence of Pilate,

when he was determined to let him go.

But ye denied the Holy One and the Just,

and desired a murderer to be granted unto you;

and killed the Prince of life,

whom God hath raised from the dead;

whereof we are witnesses.

But those things, which God before had shown
 by the mouth of all his prophets,
 that Christ should suffer, he hath so fulfilled.

The word which God sent unto the children of Israel,
 preaching peace by Jesus Christ: (he is Lord of all!)
 that word, I say, ye know,
 which was published throughout all Judaea,
 and began from Galilee,
 after the baptism which John preached;
 how God anointed Jesus of Nazareth
 with the Holy Ghost and with power:
 who went about doing good,
 and healing all that were oppressed of the devil;
 for God was with him.

And we are witnesses of all things
 which he did both in the land of the Jews,
 and in Jerusalem;
 whom they slew and hanged on a tree:
 him God raised up the third day,
 and showed him openly; not to all the people,
 but unto witnesses chosen before God,
 even to us, who did eat and drink with him
 after he rose from the dead.

And he commanded us to preach unto the people,
 and to testify that it is he
 which was ordained of God
 to be the Judge of quick and dead.

To him give all the prophets witness,
 that through his name
 whatsoever believeth in him
 shall receive remission of sins."

§. Advent "O Antiphons"

O Sapientia / O Wisdom.

O Adonai / O Lord.

O Radix Jesse / O Root of Jesse.

O Caudus David / O Key of David.

O Oriens splendor / O Radiant dawn.

O Rex gentium / O King of the nations.

O Emmanuel rex et legifer noster /

O God-with-us, Our King and Lawgiver.

Select Odes of Solomon

ode 8

Open, open your hearts to the exultation of the Lord,
and let your love abound from the heart to the lips,
in order to bring forth fruits to the Lord, a holy life;
and to talk with watchfulness in His light.

Rise up and stand erect,
you who sometimes were brought low.

You who were in silence, speak,
for your mouth has been opened.

You who were despised, from henceforth be lifted up,
for your Righteousness has been lifted up;
for the right hand of the Lord is with you,
and He will be your Helper.

And peace was prepared for you,
before what may be your war.

Hear the word of truth,
and receive the knowledge of the Most High.

Your flesh may not understand
that which I am about to say to you;
nor your garment that which I am about to show you.

Keep my mystery, you who are kept by it;
keep my faith, you who are kept by it.

And understand my knowledge, you who know me in truth;
love me with affection, you who love;
for I turn not my face from my own, because I know them.

And before they had existed,
I recognized them; and imprinted a seal on their faces.

I fashioned their members, and my own breasts
I prepared for them,
that they might drink my holy milk and live by it.

I am pleased by them, and am not ashamed by them,
for my workmanship are they,
and the strength of my thoughts.

Therefore who can stand against my work?

Or who is not subject to them?

I willed and fashioned mind and heart,
and they are my own and upon my right hand
I have set my elect ones.

And my righteousness goes before them,
and they shall not be deprived of my name; for it is with them.

Pray and increase, and abide in the love of the Lord;

and you who were loved in the Beloved,
and you who are kept in Him who lives,
and you who are saved in Him who was saved.

And you shall be found incorrupt in all ages,
on account of the name of your Father.

Hallelujah.

ode 10

The Lord has directed my mouth by His Word,
and has opened my heart by His Light.

And He has caused to dwell in me

His immortal life, and permitted me
to proclaim the fruit of His peace.

To convert the lives of those who desire to come to Him,
and to lead those who are captive into freedom.

I took courage and became strong and captured the world,
and the captivity became mine

for the glory of the Most High, and of God my Father.

And the Gentiles who had been dispersed
were gathered together,

but I was not defiled by my love for them,
because they had praised me in high places.

And the traces of light were set upon their heart,
and they walked according to my life and were saved,
and they became my people for ever and ever.

Hallelujah.

ode 20

I am a priest of the Lord, and Him I serve as a priest;
and to Him I offer the offering of His thought.

For His thought is not like the world,
nor like the flesh, nor like them who worship
according to the flesh.

The offering of the Lord is righteousness,
and purity of heart and lips.

Offer your inward being faultlessly;
and let not your compassion oppress compassion;
and let not yourself oppress a self.

You should not purchase a stranger
because he is like yourself,
nor seek to deceive your neighbor,
nor deprive him of the covering for his nakedness.

But put on the generous grace of the