
Testimonia,
Agrapha,
Kerygma,
Didache,
Revelation,
Prophecy

If a kingdom is divided against itself, it is brought to desolation.

If a house is divided against itself, it cannot stand.

If Satan is risen up against himself, he is divided.

If Satan is divided, his kingdom cannot stand.

If I by Beelzebub cast out demons,

by whom do your sons cast them out?

But if by the finger of God I cast out demons,

then is the kingdom of God come upon you.

When the strong man in armor guardeth his court,

then his goods are in peace in his house.

But when a stronger than he cometh and overcometh him,

then he taketh his armor and divideth his spoil.

§. *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.

§. *From the Memoirs of the Apostles:*

But the child having been born in Bethlehem -- for Joseph, not being able to find a lodging in the village, lodged in a certain 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 there 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.

§. *From I Clement:*

Especially remembering the words of the
Lord Jesus, which he spake, teaching kind-
ness 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.”

§. *From the Didache:*

“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.”

§. *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.”

§. *From the epistle to the Hebrews:*

Jesus ... the author and finisher of our faith.
God, who at sundry times and in divers man-
ners spake in time past unto the fathers by
the prophets, hath in these last days spoken
unto us by his Son, whom he hath appoint-
ed heir of all things, by whom also he made
the worlds; who being the brightness of his
glory, and the express image of his person,
and upholding all things by the word of his
power, when he had by himself purged our
sins, sat down on the right hand of the Ma-
jesty 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 be-
gotten 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.

"Foxes have lurking holes
and the birds of the air
have roosts and nests,
but the Son of Man
hath no place to lay His head."

§. *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,

'It 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 wisdom 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 thanksgiving. 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 circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, 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 spoiled 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, I [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.

§. *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."

§. *Victory that over cometh 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.”

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 pierc-
ed 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 support 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.

And Jesus indeed says:

“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:*

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 thunders, saying,

“Alleluia:
for the Lord God omnipotent reigneth.”

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.”

And I [John] saw heaven opened, and behold 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.

§. *From the Two Ways (Didache):*

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 -- first, thou shalt love the God who made thee, thy neighbor as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

And the doctrine of these maxims is as fol-

lows. Bless them that curse you, and pray for your enemies. Fast on behalf of those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye 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 mat-

ters, let thy almsgiving 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 peaceable, and good, and fearing al-

ways 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.

§. *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.

○ Sapientia / ○ Wisdom.

○ Adonai / ○ Lord.

○ Radix Jesse / ○ Root of Jesse.

○ Caudus David / ○ Key of David.

○ Oriens splendor / ○ Radiant dawn.

○ Rex gentium / ○ King of the nations.

○ Emmanuel rex et legifer noster /

○ God-with-us, Our King and Lawgiver.

§. *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 whosoever believeth in him shall receive remission of sins.”

§. *The stone the builders cast aside is now the building's strength and pride:*

“Behold, I lay in Sion
a chief corner stone,
elect, precious:

and he that believeth on him
shall not be confounded.

... [for] the stone
which the builders disallowed,
the same is made
the head of the corner,

... a lamb without blemish
and without spot:

who verily was foreordained
before the foundation of the world. ...

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

§. *The God of Abraham, of Isaac, of Jacob:*

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father.

-- Isaiah 51:1-2

He [Jehovah] hath helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and his seed forever.

-- Luke 1:54-55

The glory of God appeared to our father, Abraham, when he was in Mesopotamia, before he dwelt in Charran.

-- Acts 7:2-3

By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

-- Hebrews 11:8, 9-10

He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.

-- Romans 4:20

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying,

"In thee shall all nations be blessed."

So then they which be of faith are blessed with faithful Abraham.

Know ye therefore that they which are of the faith, the same are the children of Abraham. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

-- Gal. 3:8-9, 7, 16

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? . . . When Abraham believed God it was imputed to him for righteousness, and he was called the friend of God.

-- James 2:21, 23

"If ye were Abraham's children [then] ye would do the works of Abraham."

"Produce fruit in keeping with repentance.

And do not begin to say to yourselves that we have Abraham for our father.

For I tell you out of these stones

God can raise up children for Abraham."

-- John 8:39, Luke 3:7-8

For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary,

"It is through Isaac that your offspring

will be reckoned." -- Romans 9:6-7

Christ in Prophecy

"I have made a covenant with my chosen,
I have sworn unto David my servant,
thy seed will I establish forever,
and build up thy throne to all generations."

-- Psalm 89:3-4

"And I will shake all nations,
and the desire of all nations shall come:
and I will fill this house with glory,"
saith Jehovah of hosts.

-- Haggai 2:7

The people that walked in darkness have seen a great light:
they that dwell in the land of the shadow of death,
upon them hath the light shined.

-- Isaiah 9:2

For a child will be born to us, a son will be given to us;
and the government will rest on His shoulders;
and His name will be called Wonderful Counselor,
Mighty God, Eternal Father, Prince of Peace.

There will be no end to the increase
of His government or of peace,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and righteousness
from then on and forevermore.

The zeal of Jehovah of hosts will accomplish this.

-- Isaiah 9:6-7

How beautiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth peace;
that bringeth good tidings of good,
that publisheth salvation;
that saith unto Zion, Thy God reigneth!

-- Isaiah 52:7

Behold, I will send my messenger,
and he shall prepare the way before me:
and the Lord, whom ye seek, shall suddenly come to his temple,
even the messenger of the covenant, whom ye delight in: behold,
he shall come, saith the Lord of hosts.

But who may abide the day of his coming?
and who shall stand when he appeareth?
for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver:
and he shall purify the sons of Levi, and purge them as gold and silver,
that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem
be pleasant unto the Lord,
as in the days of old, and as in former years.

And I will come near to you to judgment;
and I will be a swift witness
against the sorcerers, and against the adulterers,
and against false swearers,
and against those that oppress the hireling in his wages,
the widow, and the fatherless, and

that turn aside the stranger from his right,
and fear not me, saith the Lord of hosts.

-- Malachi 3:1-5

§. *In the creation of heaven and earth, God fashioned them by His Wisdom and by His Word:*

“Jehovah created me the beginning of his ways.

Before the hills did he beget me.

I was set up from everlasting,
from the beginning, or ever the earth was.

When there were no depths, I was brought forth;
when there were no fountains abounding with water.

Before the mountains were settled,
before the hills was I brought forth:
while as yet he had not made the earth,
nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there.
When he set a compass upon the face of the depth:
when he established the clouds above:
when he strengthened the fountains of the deep:
when he gave to the sea his decree,
that the waters should not pass his commandment:
when he appointed the foundations of the earth:
then was I by him as one brought up with him.

And I was daily his delight, rejoicing always before him;
rejoicing in the habitable part of his earth;
and my delights were with the sons of men.

-- Proverbs 8:22-31

Unto you, O men, I call;
and my voice is to the sons of men. I will make them trust in my name.

Unto the end of the world I will not forsake thee.

I love them that love me;
and those that seek me early shall find me.

Riches and honor are with me;
yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold;
and my revenue than choice silver.

I lead in the way of righteousness,
in the midst of the paths of judgment:
that I may cause those that love me to inherit substance;
and I will fill their treasures.

Now therefore hearken unto me, O ye children:
for blessed are they that keep my ways.
Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me,
watching daily at my gates,
waiting at the posts of my doors.

For whoso findeth me findeth life,
and shall obtain favor of Jehovah.

But he that sinneth against me wrongeth his own soul:
all they that hate me love death.

He who created me pitched my tent and said,
'Dwell thou in Jacob.

Let thy inheritance be in Israel:
In the Holy Tabernacle before Him I ministered,
and thus was I established in Zion:
In the beloved City likewise he made me to rest,
and in Jerusalem was my authority:
I took root among the honored people.”
-- Proverbs 8:4-31

The wicked have said:
“Let us lie in wait for the righteous one,
because he is vexing to us; in opposing our actions,
reproaching us for transgressions of the law
and charges us with violations of our training.
He professes to have knowledge of God
and calls himself a child of Jehovah.
To us he is the censure of our thoughts;
even the sight of him is burdensome to us,
for his life is not like that of others,
and different are his ways.
He judges us debased;
he holds aloof from our paths as from things impure.
He calls blest the destiny of the righteous
and boasts that God is his Father.
Let us see whether his words be true;
let us find out what will happen to him in the end.

For if the righteous one is the son of God,
God will help him and deliver him from the hand of his foes.

With violence and torture let us put him to the test
that we may have proof of his gentleness and try his patience.

Let us condemn him to a shameful death;
for according to his own words, God will take care of him.”

These were their thoughts, but they erred;
for their wickedness blinded them, and they did not know
the hidden counsels of God;
neither did they count on a recompense for holiness
nor discern the innocent souls' reward.

-- Wisdom of Solomon 2:1-21

Who hath believed our report?
and to whom is the arm of Jehovah revealed?
For he shall grow up before him as a tender plant,
and as a root out of a dry ground:
he hath no form nor comeliness;
and when we shall see him,
there is no beauty that we should desire him.

He is despised and rejected of men;
a man of sorrows, and acquainted with grief:
and we hid as it were our faces from him;
he was despised, and we esteemed him not.

Surely he hath borne our griefs,

and carried our sorrows:
yet we did esteem him stricken,
smitten of God, and afflicted.
But he was wounded for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace was upon him;
and with his stripes we are healed.
All we like sheep have gone astray;
we have turned every one to his own way;
and Jehovah hath laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
yet he opened not his mouth:
he is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb,
so he openeth not his mouth.
He was taken from prison and from judgment:
and who shall declare his generation?
for he was cut off out of the land of the living:
for the transgression of my people was he stricken.
And he made his grave with the wicked,
and with the rich in his death;
because he had done no violence,
neither was any deceit in his mouth.
Yet it pleased Jehovah to bruise him;

he hath put him to grief:
when thou shalt make his soul an offering for sin,
he shall see his seed,
he shall prolong his days,
and the pleasure of Jehovah shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied:
by his knowledge shall my righteous servant justify many;
for he shall bear their iniquities.

Therefore will I divide him a portion with the great,
and he shall divide the spoil with the strong;
because he hath poured out his soul unto death:
and he was numbered with the transgressors;
and he bare the sin of many,
and made intercession for the transgressors.

-- Isaiah 53:1-12

And the Gentiles shall come to thy light,
and kings to the brightness of thy rising.
... they shall bring gold and incense;
and they shall show forth the praises of Jehovah.

-- Isaiah 60:3, 6

The Shoot of David
which will sprout in the final days,
since with the breath of his lips
he will execute his enemies,
and God will support him

with the spirit of courage.

I will raise up the tent of David that is fallen.

That is to say, the Fallen Tent of David
is he who shall arise to save Israel.

A Star [prophetic teacher] shall come out of Jacob
and a Scepter [messianic King] shall rise out of Israel.

The son of God he will be proclaimed
and the son of the Most High they will call him.
You have made clear to him your good judgments.

And you made him a First-born Son
the crown of the heavens and the glory of the clouds
you have set on him.

The heavens and the earth will listen to His Messiah,
and none therein will stray
from the commandments of the holy ones.

Seekers of the Lord,
strengthen yourselves in His service!

All you hopeful in your heart,
will you not find the Lord in this?
For the Lord will consider the pious
and call the righteous by name.

Over the poor His spirit will hover
and will renew the faithful with His power.

And He will glorify the pious

on the throne of the eternal Kingdom.

He who liberates the captives,
restores sight to the blind, straightens the bent.

And for ever I will cleave to the hopeful
and in His mercy...

And the Lord will accomplish glorious things
which have never been.

For He will heal the wounded, and revive the dead
and bring good news to the poor.

-- Dead Sea Scroll Testimonia

And I will put enmity between thee and the woman,
and between thy seed and her seed;
it shall bruise thy head, and thou shalt bruise his heel.

-- Genesis 3:15

My God, my God,
why hast thou forsaken me?
why art thou so far from helping me,
and from the words of my roaring?

O my God, I cry in the day time,
but thou hearest not;
and in the night season, and am not silent.

But thou art holy,
O thou that inhabitest
the praises of Israel.

Our fathers trusted in thee:
they trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
they trusted in thee, and were not confounded.

But I am a worm, and no man;
a reproach of men, and despised of the people.

All they that see me laugh me to scorn:
they shoot out the lip, they shake the head, saying,
He trusted on the Lord that he would deliver him:
let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb:
thou didst make me hope
when I was upon my mother's breasts.

I was cast upon thee from the womb:
thou art my God from my mother's belly.

Be not far from me; for trouble is near;
for there is none to help.

Many bulls have compassed me:
strong bulls of Bashan have beset me round.

They gaped upon me with their mouths,
as a ravening and a roaring lion.

I am poured out like water,
and all my bones are out of joint:

my heart is like wax;
it is melted in the midst of my bowels.

My strength is dried up like a potsherd;
and my tongue cleaveth to my jaws;
and thou hast brought me
into the dust of death.

For dogs have compassed me:
the assembly of the wicked have inclosed me:
they pierced my hands and my feet.

I may tell all my bones:
they look and stare upon me.

They part my garments among them,
and cast lots upon my vesture.

But be not thou far from me, O Lord:
O my strength, haste thee to help me.

Deliver my soul from the sword;
my darling from the power of the dog.

Save me from the lion's mouth:
for thou hast heard me
from the horns of the unicorns.

I will declare thy name unto my brethren:
in the midst of the congregation will I praise thee.

Ye that fear the Lord, praise him;

all ye the seed of Jacob, glorify him; and fear him,
all ye the seed of Israel.

For he hath not despised
nor abhorred the affliction of the afflicted;
neither hath he hid his face from him;
but when he cried unto him, he heard.

My praise shall be of thee in the great congregation:
I will pay my vows before them that fear him.

The meek shall eat and be satisfied:
they shall praise the Lord that seek him:
your heart shall live for ever.

All the ends of the world
shall remember and turn unto the Lord:
and all the kindreds of the nations
shall worship before thee.

For the kingdom is the Lord's:
and he is the governor among the nations.

All they that be fat upon earth shall eat and worship:
all they that go down to the dust
shall bow before him:
and none can keep alive his own soul.

A seed shall serve him;
it shall be accounted to the Lord for a generation.

They shall come, and shall declare his righteousness
unto a people that shall be born, that he hath done this.

-- Psalm 22

For he shall give his angels charge over thee,
to keep thee in all thy ways.

They shall bear thee up in their hands,
lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:
the young lion and the dragon
shalt thou trample under feet.

Because he hath set his love upon me,
therefore will I deliver him:
I will set him on high,
because he hath known my name.

He shall call upon me,
and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.

With long life will I satisfy him,
and shew him my salvation.

-- Psalm 91

The testimony of Jesus is the spirit of prophecy. -- Revelation 19:10

Legendary sayings of Jesus from the hidden years.

“Agrapha” is probably not a word found in most folk’s working vocabulary. The “-grapha” part was ported straight over from the Greek and means “written.” The “a-” part, was also ported over from the Greek and means “not.” Put the prefix together with the suffix and what do we get “not written.” Other, more familiar, words of this type include “atypical,” not typical, “amoral,” not having a moral code, “atheist,” not a theist.

But now for the complex aspect, for “agrapha” does not actually mean, as one might reasonably suppose, “not written” rather, the agrapha are written saying of Jesus, only not found recorded in the canonical gospels.

For many decades, indeed, for most of my Christian life, I eschewed or ignored the agrapha. Only after I had thoroughly familiarized myself with a genuine 5th gospel, and the four gospel paradigm was broken did I change my mind. Curiously enough, helping me take off my self-imposed blinders, was the apostle Paul:

“St Paul in his solemn and moving address to the Ephesian Elders bids them “remember the words of the Lord Jesus, how He Himself said It is more blessed to give than to receive [Acts xx. 35]. The actual words cannot be said to be in the Gospels, and St Paul must here be referring to some Christian writing, or at least some commonly known Christian tradition, which contained these words as a definite saying of the Lord.”

- - C. G. Griffinhoofe, 1903

Just because in antiquity certain sayings were attributed to Jesus, doesn’t automatically make them His. Caution is especially recommended when it comes to granting credence to those sayings arising from the so-called silent years, i.e., the gap in the canonical record spanning Jesus’ 12th to 30th year. Let it be noted, however, caution is not rejection.

Certain Persian sources allege that Jesus, as a youth, had traveled to Iran and even continued on as far as the Hindu Kush. Inasmuch as Jesus had held His own in conversation with the rabbis in the Temple at age 12, it seems reasonable enough to me that He could likewise have held His own with those of other faiths anywhere He chose to go, which now brings me to relate a couple of intriguing legends preserved in Christian lore from the East.

According to certain oral traditions and local texts, Jesus, having attached himself to a caravan and, walking the Silk Road, passed through such major Persian cities as Seleucia and Ecbatana, centers of Zoroastrian learning, where, under date palms, He taught that God is not found in flame but in the breath of love and in the spirit of mercy.

“You burn fire to find God, and you starve your body to hear truth but
the Father comes not in pain or heat, he is found in the stillness of Spirit.”

Persian sources exult Jesus as the revealer of truth, as the hammer of the proud, as a fire in the darkness. Then again, maybe Jesus never went anywhere but worked all the while in Joseph’s carpentry shop.

