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by Archbishop Wake

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*** START OF THIS PROJECT GUTENBERG EBOOK THE FORBIDDEN
GOSPELS ***

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THE
SUPPRESSED
GOSPELS AND EPISTLES
OF THE ORIGINAL
NEW TESTAMENT
OF
JESUS THE CHRIST

AND OTHER PORTIONS OF THE ANCIENT HOLY SCRIPTURES.
NOW EXTANT, ATTRIBUTED TO
HIS APOSTLES, AND THEIR DISCIPLES,
AND VENERATED BY THE PRIMITIVE CHRISTIAN CHURCHES DURING
THE FIRST FOUR CENTURIES,
BUT SINCE, AFTER VIOLENT DISPUTATIONS
FORBIDDEN BY THE
BISHOPS OF THE NICENE COUNCIL,
IN THE REIGN OF THE EMPEROR CONSTANTINE
AND OMITTED FROM THE CATHOLICS AND PROTESTANT
EDITIONS OF THE NEW TESTAMENT, BY ITS COMPILERS

TRANSLATED FROM THE ORIGINAL TONGUES, WITH HISTORICAL
REFERENCES TO THEIR AUTHENTICITY,

BY
ARCHBISHOP WAKE
AND OTHER
LEARNED DIVINES

THE ORDER OF ALL THE
FORBIDDEN BOOKS OF THE NEW TESTAMENT
WITH THEIR PROPER NAMES, AND NUMBER OF CHAPTERS

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PREFACE.

To uphold the "right of private judgment," and our "Christian liberty wherewith Christ hath made us free;" to add fuel to the fire of investigation, and in the crucible of deep inquiry, melt from the gold of pure religion, the dross of man's invention; to appeal from the erring tribunals of a fallible Priesthood, and restore to its original state the mutilated Testament of the Saviour; also to induce all earnest thinkers to search not a part, but the whole of the Scriptures, if therein they think they will find eternal life; I, as an advocate of free thought and untrammelled opinion, dispute the authority of those uncharitable, bickering, and ignorant Ecclesiastics who first suppressed these gospels and epistles; and I join issue with their Catholic and Protestant successors who have since excluded them from the New Testament, of which they formed a part; and were venerated by the Primitive Churches, during the first four hundred years of the Christian Era.

My opposition is based on two grounds; first, the right of every rational being to become a "Priest unto himself," and by the test of enlightened reason, to form his own unbiased judgment of all things natural and spiritual: second, that the reputation of the Bishops who extracted these books from the original New Testament, under the pretence of being Apocryphal, and forbade them to be read by the people, is proved by authentic impartial history too odious to entitle them to any deference. Since the Nicene Council, by a pious fraud, which I shall further allude to, suppressed these books, several of them have been reissued from time to time by various translators, who differed considerably in their versions, as the historical references attached to them in the following pages will demonstrate. But to the late Mr. William Hone we are indebted for their complete publication for the first time in one volume, about the year 1820; which edition, diligently revised, and purified of many errors both in the text and the notes attached thereto, I have re-published in numbers to enable all classes of the nation to purchase and peruse them. As, however, instead of being called by their own designation "Apocryphal," (which yet remains to be proved), they were re-entitled THE FORBIDDEN BOOKS, and, from communications received, appear to have agitated a portion of the great mass of ignorant bigotry which mars the fair form of Religion in these sect-ridden dominions, I have modified the title to its present shape with the hope that in spite of illiberal clerical influence, my fellow Christians will read and inwardly digest the sublime precepts they inculcate;--as pure, as holy, and as charitable as those principles of Christianity taught in the Scriptures they; now read by permission; although their minds may, after mature reflection, doubt the truth of the miraculous records therein given.

To ensure these Gospels and Epistles an unprejudiced and serious attention, which they are entitled to, equally with those now patronised by Church authority, I will briefly refer to that disgraceful epoch in

Roman Ecclesiastical Annals, when the New Testament was mutilated, and priestly craft was employed for excluding these books from its pages. HONE, in the preface to his first edition of the Apocryphal New Testament, so called, without satisfactory grounds, by the Council of Nice, in the reign of the Emperor Constantine, thus opens the subject:--

"After the writings contained in the New Testament were selected from the numerous Gospels and Epistles then in existence, what became of the Books that were rejected by the compilers?"

This question naturally occurs on every investigation as to the period when and the persons by whom the New Testament was formed. It has been supposed by many that the volume was compiled by the first Council of Nice, which, according to Jortin (Rem. on Eccl. vol. ii. p. 177), originated thus: Alexander, Bishop of Alexandria, and Arius, who was a presbyter in his diocese, disputed together about the nature of Christ; and the bishop being displeased at the notions of Arius, and finding that they were adopted by other persons, "was very angry." He commanded Arius to come over to his sentiments, and to quit his own; as if a man could change his opinions as easily as he can change his coat! He then called a Council of War, consisting of nearly a hundred bishops, and deposed, excommunicated, and anathematized Arius, and with him several ecclesiastics, two of whom were bishops. Constantine sent a letter, in which he reprimanded the bishops for disturbing the church with their insignificant disputes. But the affair was gone too far to be thus composed. To settle this and other points, the Nicene Council was summoned, consisting of about 318 bishops. The first thing they did was to quarrel, and to express their resentments, and to present accusations to the Emperor against one another. "The Emperor burnt all their libels, and exhorted them to peace and unity." (See Mosheim's Eccle. Hist.) These were the kind of spiritual shepherds of whom Sabinus, the Bishop Heraclea affirms, that excepting Constantine himself, and Eusebius Pamphilus, they "were a set of illiterate creatures, that understood nothing." And now intelligent Catholics, especially Protestants who are content to read only the books of the Testament authorized by the Council of Nice, and agreed to ever since by your own bishops, although they and you profess to dissent from the Papacy, hear what Pappus in his Synodicon to that Council says of their crafty contrivance when they separated the books of the original New Testament:--He tells us, that having "promiscuously put all the books that were referred to the Council for deliberation under the communion-table in a church, they besought the Lord that the inspired writings might get on the table, while the spurious ones remained underneath; and that it happened accordingly!" (See Com. Mace's N. T. p. 875.) Therefore, good reader, every Christian sect from the fourth century to the present period, have been blessed with the books that climbed upon the communion-table, and in consequence were deemed inspired and canonical; at the same time have been forbidden to read the Gospels and Epistles herein published, because they could not perform the same feat, but remained under the table, and were condemned accordingly, as uninspired and apocryphal writings. If you

believe this popish legend, you will not read the good books I lay before you, but still continue to possess only HALF THE TESTAMENT, instead of the PERFECT ONE, which will enable you to burst the trammels of priestcraft, and by the light of God's whole truth become free. In conclusion, I implore you to examine for yourselves, and observe the testimony of Archbishop Wake and other learned divines and historians appended thereto; and subscribe myself,

Your well-wisher,
EDWARD HANCOCK.

FORBIDDEN BOOKS
OF THE
NEW TESTAMENT.

THE GOSPEL OF THE BIRTH OF MARY.

CHAPTER I.

- 1 The Parentage of Mary.
- 7 Joachim her father, and Anna her mother, go to Jerusalem to the feast of the dedication.
- 9 Issachar, the high priest, reproaches Joachim for being childless.

THE blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord.

- 2 Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.

- 3 Their lives were plain and right in the sight of the Lord, pious and faultless before men; for they divided all their substance into three parts;

4 One of which they devoted to the temple and officers of the temple; another they distributed among strangers, and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family.

5 In this manner they lived for about twenty years chastely, in the favour of God, and the esteem of men, without any children.

6 But they vowed, if God should favour them with any issue, they would devote it to the service of the Lord; on which account they went at every feast in the year to the temple of the Lord.

7 And it came to pass, that when the feast of the dedication drew near, Joachim, with some others of his tribe, went up to Jerusalem, and at that time, Isachar was high-priest;

8 Who, when he saw Joachim along with the rest of his neighbours, bringing his offerings, despised both him and his offerings, and asked him,

9 Why he, who had no children, would presume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having said, Cursed is every one who shall not beget a male in Israel.

10 He further said, that he ought first to be free from that curse by begetting some issue, and then come with his offerings into the presence of God.

11 But Joachim being much

confounded with the shame of such reproach, retired to the shepherds who were with the cattle in their pastures;

12 For he was not inclined to return home, lest his neighbours, who were present and heard all this from the high-priest, should publicly reproach him in the same manner.

CHAPTER II.

1 An angel appears to Joachim,
9 and informs him that Anna shall conceive and bring forth a daughter, who shall be called Mary,
11 be brought up in the temple,
12 and while yet a virgin, in a way unparalleled, bring forth the Son of God:
13 Gives him a sign,
14 and departs.

BUT when he had been there for some time, on a certain day when he was alone, the angel of the Lord stood by him with a prodigious light.

2 To whom, being troubled at the appearance, the angel who had appeared to him, endeavouring to compose him, said:

3 Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you that your prayers are heard, and your alms ascended in the sight of God.

4 For he hath surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature;

5 And so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God.

6 For the first mother of your nation, Sarah, was she not barren even till her eightieth year: and yet even in the end of her old age brought forth Isaac, in whom the promise was made of a blessing to all nations.

7 Rachel, also, so much in favour with God, and beloved so much by holy Jacob, continued barren for a long time, yet afterwards was the mother of Joseph, who was not only governor of Egypt, but delivered many nations from perishing with hunger.

8 Who among the judges was more valiant than Sampson, or more holy than Samuel? And yet both their mothers were barren.

9 But if reason will not convince you of the truth of my words, that there are frequent conceptions in advanced years, and that those who were barren have brought forth to their great surprise; therefore Anna your wife shall bring you a daughter, and you shall call her name Mary;

10 She shall, according to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghost from her mother's womb;

11 She shall neither eat nor drink any thing which is unclean, nor shall her conversation be without among the common people,

but in the temple of the Lord;
that so she may not fall under any
slander or suspicion of what is bad.

12 So in the process of her
years, as she shall be in a
miraculous manner born of one that
was barren, so she shall, while yet
a virgin, in a way unparalleled,
bring forth the Son of the most
High God, who shall, be called
Jesus, and, according to the
signification of his name, be the
Saviour of all nations.

13 And this shall be a sign to
you of the things which I declare,
namely, when you come to the
golden gate of Jerusalem, you
shall there meet your wife Anna,
who being very much troubled
that you returned no sooner, shall
then rejoice to see you.

14 When the angel had said this,
he departed from him.

CHAPTER III.

1 The angel appears to Anna;
2 tells her a daughter shall be born unto her,
3 devoted to the service of the Lord in the temple,
5, who, being a virgin, and not knowing man,
shall bring forth the Lord,
6 and gives her a sign therefore.
8 Joachim and Anna meet, and rejoice,
10 and praise the Lord.
11 Anna conceives, and brings forth a daughter called Mary.

AFTERWARDS the angel appeared
to Anna his wife, saying;
Fear not, neither think that
which you see is a spirit;

2 For I am that angel who hath
offered up your prayers and alms
before God, and am now sent to
you, that I may inform you, that

a daughter will be born unto you,
who shall be called Mary, and
shall be blessed above all women.

3 She shall be, immediately
upon her birth, full of the grace of
the Lord, and shall continue during
the three years of her weaning
in her father's house, and afterwards,
being devoted to the service of the Lord,
shall not depart from the temple,
till she arrive to years of discretion.

4 In a word, she shall there
serve the Lord night and day in
fasting and prayer, shall abstain
from every unclean thing, and
never know any man;

5 But, being an unparalleled instance
without any pollution or defilement,
and a virgin not knowing any man,
shall ring forth a son, and a maid
shall bring forth the Lord, who
both by his grace and name and works,
shall be the Saviour of the world.

6 Arise therefore, and go up to
Jerusalem, and when you shall
come to that which is called the
golden gate (because it is gilt with
gold), as a sign of what I have told
you, you shall meet your husband,
for whose safety you have been so
much concerned.

7 When therefore you find these
things thus accomplished, believe
that all the rest which I have told
you, shall also undoubtedly be
accomplished.

8 According therefore to the
command of the angel, both of
them left the places where they
were, and when they came to the
place specified in the angels
prediction, they met each other.

9 Then, rejoicing at each other's

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