Emphatic diaglott: containing the original Greek text of what is commonly styled the New Testament (according to the recension of J.J.)
EMPHATIC DIAGLOTT
CONTAINING THE
Original Greek Text
OF WHAT IS COMMONLY STYLED THE
NEW TESTAMENT
(According to the Recension of Dr. J. J. Griesbach)
WITH AN
INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION
A NEW EMPHATIC VERSION
BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF
THE VATICAN MANUSCRIPT
No. 1409 in the Vatican Library
TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES, AND A COPIOUS SELECTION OF REFERENCES TO THE WHOLE OF WHICH IS ADDED
A VALUABLE ALPHABETICAL APPENDIX

By BENJAMIN WILSON

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TO BIBLE STUDENTS.

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A FRIENDLY CRITICISM.

This work we regard as a very valuable help to all Bible students, whether conversant with the Greek language or not. We esteem it (as a whole) the most valuable translation of the New Testament extant.

We call special attention to the "word for word" translation, found immediately under the Greek text, in the left hand column. It will be found valuable, especially for a critical examination of any particular text. A little study will enable you to appreciate it.

Like all things made and done by imperfect mortals, we think this valuable work not without its faults. It would seem to us that the author must have held the view that Jesus had no prehuman existence, and that there is no personal devil; i.e., that when the word "devil" is used evil principle is meant; also that Jesus is still a man and flesh, in glory.

In commending this work to you as a whole so highly as we have done, we deem it but a duty to draw your attention to a very slight bias which we think pervades the work in the direction named.

As some pointed illustrations of what we have remarked, we suggest an examination and comparison between the right and left columns of the work, in the following scriptures, viz: John 1:10; Rev. 13:8; Jude 9; Heb. 10:20.

Editor of "Zion's Watch Tower."
PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammeled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek
scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men as King James' version; but let it be remembered that Tyndale alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein to obtain an inheritance in the aionian kingdom of Jesus the Anointed One.

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF ILLINOIS.
The following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions. The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis Ximenes de Cisneros. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of Erasmus was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS., he supplied the same by translating the Latin Vulgate into Greek.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, Robert Stephens printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1559 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

Beza published five editions of the Greek Testament; the first in 1565, the last in 1593.

In 1624, the Elzevir, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In Walton's Polyglot of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. Mill's Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. Edward Wells published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

Bengel followed on in the same work and published his edition in 1734. In his "Apparatus Criticus" he enlarged the stock of various Readings.

Wetzstein published his Greek Testament in 1751–2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

Griesbach, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1779; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetzstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Fischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.
The first English version of the New Testament was that made by John Wycliff, or Wycliffe, about the year 1387. It was translated from the Latin Bible, verbatim, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

Tyndale's translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title-page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and printed English," was feigned and printed, but veryte Bible," was published in 1526, compared with the Greek, by William Tyndale, and fyneshed in the yere of our Lorde God, A. M. D. and xxxiiij. in the moneth of November." It is evident he only translated from the Vulgate Latin.

Coverdale published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

Matthew's Bible was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

Holy's New Testament was printed in 1539, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

The Great Bible, published in 1539, purport to be "translated after the veryte of the Hebreu and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named the Great Bible," because of its large size.

Craneke's Bible, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

The Geneva Bible was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

The Bishops' Bible was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

The Douay Bible appeared in 1609, and was translated from the authentic Latin, or Vulgate.

King James' Bible, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to revise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by kingly authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.


The Four Gospels translated from the Greek. By George Campbell. 1796.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1785.


A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.


The Sacred Writings of the Apostles and Evangelists, translated from the original, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1823.


The Holy Bible, with 20,000 emendations. By A. T. Whitaker. 1841.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for That Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting stroke of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of prosed- 
ination, election, witchcraft, familiar spirits, and kingly rights, and these it is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect:" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when, it is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz., "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndale, Matthew's, Coverdale's, Whitchurch's, Genevan, and the Second of the English Version from the Original Greek, but only compared with it—being all translated from the Vulgate Latin. Hence it follows, that the authorized version is simply a revision of the Vulgate, and the Greek Text, with which it was compared, was compiled from Greek MSS., all of which were written since the tenth century, and are now considered of comparatively slight authority. The "Textus Receptus," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "Textus Receptus," of the sixteenth century, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., Cod. Vaticanus, No. 1209, of the fourth and fifth centuries. The second marked A., Cod. Bezae, or Codex Bezae, of the fifth century. The third marked C., Cod. Ephrem., about the fifth century, and the fourth, marked D., Cod. Cantabrigiensis, of the seventh century.

Besides valuable assistance from ancient MSS., the Diocoret has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Bloomfield, Clarke, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him compare it with the original; and he will be convined till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.
PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the Greek Text according to Dr. J. J. Griesbach, and interlined with it a literal word-for-word translation, wherein the corresponding English is placed directly under each Greek word. The Sectional Divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vatican MSS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a Greek Text acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet in length and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a New Version for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures.

The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the Emphatic Signs are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The Chapters and Verses of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 18th century.

3. Poor Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article the, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. Those sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when and as it was written. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs: such as, Initial Capital Letters, Italics, Small Capitals, and Capitals.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;
2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,
3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the Diaglott:

1. Those Words rendered positively emphatic by the presence of the Greek article, are printed in Small Capitals: as, “The life was the Light of Men.”
2. Those Pronouns Substantive which, in the Greek, are intended to be positively emphatic are printed in Black Letter: as, “He must increase, but I must decrease.”
3. Those Adjectives and Pronouns which in the Greek are comparatively emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, “One Body, and One Spirit, even as ye are called in One Hope of your Calling.”
4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed certainty and intensity are given to passages where they occur, as well as accuracy, and earnestness to the discourses in which they are found; thus rendering the reader a hearer, as it were, of the life-words of Him who spoke as never man spoke; or which were enunciated by His inspired apostles.
## LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

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**Remarks.** *Accents are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronunciation or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the Diphthongs, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.*

**Pronunciation.—**Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.

The Letters are divided into seven vowels and seventeen consonants.

The Vowels are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

Diphthongs are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου, and six improper, α, η, ω, ηυ, ωυ, υι. The little stroke under α, η, ω, standing for Iota, called Iota subscript, is not sounded, but merely serves to show the derivation.

The Labials, (π, β, φ) the Palatals, (κ, γ, χ) and the Denti-als, (τ, δ, θ) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a double letter, so called because combining the sound of s with that of another consonant; thus, the Labials, τσ, βσ, φσ, are equal to ψ, the Palatals, κσ, γσ, χσ, to ξ and the Denti-als, τδ, δσ, to ρ.

The letter υ can stand only before Denti-als; before Labials it becomes μ—before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ. &c. Before Palatals υ is converted into γ—observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like n; thus αγγελος (angel) is pronounced angelos, not angelos.
INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an aspirate, or rough breathing, (‘), as ἥλιος, (sun,) pronounced as if written helios; or with a smooth one, (‘), as ἐπί, (upon,) simply read epi. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter h. The aspirate is placed over ρ and ν when they stand at the beginning of a word; thus ῥόδον, (a rose,) pronounced rhodon. In diphthongs the breathing is placed over the second vowel; thus ιός, (a son,) pronounced why-os. When ρ is doubled, the last one takes the aspirate, as ἐφρώσω, pronounced errhoso.

Words in Greek are of eight kinds, called Parts of Speech; viz., Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction.

The Article, Noun, Pronoun, and Participle, are declined with Gender, Number, and Case.

There are three Genders; the Masculine, Feminine and Neuter.

There are two Numbers; the Singular, which speaks of one, as λόγος, a word; and the Plural, which speaks of more than one, as λόγοι, words.

To these the Greeks added a third number, called the Dual, which only speaks of two, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five Cases; the Nominative, Genitive, Dative, Accusative, and Vocative.

The Article δ, ἰ, το, generally answers to the definite article the in English. When no article is expressed in Greek, the English indefinite article a is signified. Thus ἄνθρωπος means a man, or man in general; and δ ἄνθρωπος, the man. It is thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. δ, ἰ, το, the.</td>
<td>Nom. οἱ, αἱ, τα, the.</td>
</tr>
<tr>
<td>Gen. τοῦ, τῆς, τοῦ, of the.</td>
<td>Gen. τῶν, τῶν, τῶν, of the.</td>
</tr>
<tr>
<td>Dat. τῷ, τῇ, τῷ, to the.</td>
<td>Dat. τοῖς, ταῖς, τοῖς, to the.</td>
</tr>
<tr>
<td>Acc. τοῦ, τοῦ, τοῖς, ταῖς, ταῖς, τοῖς, ταῖς, to the.</td>
<td></td>
</tr>
</tbody>
</table>

The Article has no vocative; α, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. δ, ἰ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (‘).

The gen. pl. in all genders and in every declension, ends in αὐ. The Personal or Primitive Pronouns are three; εγώ, I, plural ἡμεῖς, we, of the first person; σοῦ, thou. plural ὑμεῖς, you, of the second; Gen. ὦ, he or she, plural σφεῖς, they, of the third.

The Relative Pronouns are δ, ἰ, δ, who, which, and αὐτός, αὐτη, αὐτό, he, she, it, &c., &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.
### According to Matthew

#### Chapter 1

1. A Register of the
   Lineage of Jesus Christ, Son of David, Son of Abraham.

2. From Abraham proceeded Isaac; from Isaac, Jacob; from Jacob, Judah and his brothers.

3. From Judah, Pharez and Zara; from Tharez, Hezon, from Hezon, Ram; from Ram, Amminadab; from Amminadab, Nahshon; from Nahshon, Salmon; from Salmon, Boaz, by Rahab; from Boaz, Oved, by Ruth; from Oved, Jesse.

4. And from Jesse, David the king. David had Solomon by the [WIDOW] of Uriah.

5. Solomon had Rehoboam; Rehoboam had Abijah; Abijah had Asa; Asa had Jehoshaphat; Jehoshaphat had Jehoram; Jehoram had Uzziah.

6. Uzziah had Jotham; Jotham had Ahaz; Ahaz had Hezekiah.

7. Hezekiah had Manasseh; Manasseh had Amon; Amon had Josiah.

8. And Josiah had Jeconiah and his brothers, near the time of the CARRYING-AWAY to Babylon.

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*Vatican Manuscript—Title—According to Matthew.

† 8. By reference to 2 Chron. xxi., and following chapters, it will be seen that the names of Ahaziah, Joash, and Amaziah, the immediate descendants of Jehoram, are omitted in the text.

† 11. Some MSS. read, “Josiah begot Jehokiam, and Jehokiam begot Jehoniah,” probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Blacknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke iii. 23. † 2. Gen. xxi. 2; xxv. 26; xxix. 53. † 3. Sam. xii. 24. † 4. 1 Chron. iii. 10. † 5. 1 Sam. xvi. 1; xvii. 12.
12 And after the carrying-away to Babylon, from Jeconiah descended Salathiel; from Salathiel, Zerubbabel;
13 from Zerubbabel, A-Biut from Abiud, Eliakim; from Eliakim, Azor;
14 from Azor, Zadok; from Zadok, Achim; from Achim, Eliud;
15 from Eliud, Elazar; from Elazar, Matthan, Jacob;
16 and from Jacob, Joseph, the husband of Mary, of whom was born Jesus, that is named Christ.

17 ¶[All the generations, then, from Abraham to David, are fourteen generations; from David till the carrying-away to Babylon, fourteen generations; and from the carrying-away to Babylon till the Messiah, fourteen generations.] Now the Nativity of the Christ Jesus was thus: Mary his mother had been pledged to Joseph; but before they united, she was discovered to be pregnant by the holy Spirit.

19 Then Joseph, her affianced husband, being a just man, and unwilling to expose her, purposed to divorce her privately.

20 But while he was reflecting on these things, behold an Angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, fear not to take Mary his wife; for that in her being formed, she shall bear a son, and he shall call his name Jesus; he for shall save *Vatican Manuscript—18. the Christ Jesus.*

*Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.*

† 17. Fifth year before the common Anno Domini.

† 21. Jesus—Heb. Yehova-Sama, i.e., Yah, shua, or Joshua. Yah, or Jan, I shall be; and Sama, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name Jesus," for this reason, "Because he will save his people from their sins." See Acts vii. 45. Heb. iv. 8, and Appendix, word Jesus.

MATTHEW.

1. Then the wise-men came from the east, and having seen the star, which rose in the east, came to Jerusalem.

2. And when Herod the king heard of it, he was troubled, and all Jerusalem, with him, was troubled.

3. When Herod the king heard this, he was troubled, and all Jerusalem, with him, was troubled.

4. Then Herod, being greatly troubled, called the chief priests and scribes, and asked them where the place was where it was written that Christ should be born.

5. And they answered, “In Bethlehem of Judaea, for thus it is written by the prophet: And thou Beth- leem, out of thee shall come a prince, who shall govern the people of Israel.”

6. § Save his people from their sins.

7. (All this occurred, that the word spoken by the Lord through the prophet, might be fulfilled, saying:)

8. § Behold! the virgin shall conceive, and bear a Son, and his name shall be called Immanuel; which signifies, God with us.)

9. And Joseph, being raised from sleep did as the angel of the Lord had commanded him, and took his wife;

10. But he knew her not, till she brought forth her first-born Son, and called his name Jesus.

CHAPTER II.

1. And Jesus being born in Bethlehem of Judaea, in the days of Herod the king, the wise-men from the east came into Jerusalem, saying:

2. Where is the New-born King of the Jews? for we saw his star at its rising, and are come to do him homage.

3. Now Herod, the king, having heard, was alarmed, and all Jerusalem with him.

4. And having assembled all the chief priests and scribes of the people, he inquired of them where the Messiah should be born.

5. And they answered, “In Bethlehem of Judaea,” for thus it is written by the prophet:

6. § And thou Bethlehem, land of Judah, art by no means least among the princes of Judah; out of thee shall come forth a prince, who shall govern the people of Israel.”

7. Then Herod, having secretly called the magians,
ascertained exactly from them the time of the star’s appearing; 8 and sending them to Bethlehem, he said, “Go search strictly for the child; and as soon as you have found him, bring word, that I also may go and pay him reverence.” 9 And they, having heard the king, departed; and beheld the star which they saw at its rising, preceded them, till it came and stood over the place where the child was. 10 And seeing the star, they rejoiced with very great joy. 11 And coming into the house, they saw the child with Mary his mother; and prostrating, they honored him. Then opening their caskets, they offered, as Presents to him, Gold, Frankincense, and Myrrh. 12 And being warned in a dream not to return to Herod, they went home by Another Way. 13 But they having retired into their own country, behold! an Angel of the Lord appeared to Joseph in a Dream, saying: “Arise, take the child and his mother, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the child to destroy him.” 14 Then he, arising, took the child and his mother, by night, and withdrew to Egypt; 15 and remained there till the death of Herod; so that the word spoken by the Lord through the Prophet might be verified, saying: “Eξ Αιγυπτου εκάλεσα τον υιόν μου.” 16 Then Herod, perceiving that he had been de-
MATTHEW.

17 Then was fulfilled the word spoken by Jeremiah, saying, "A Voice was heard in Ramah, Weeping and great Mourning; Rachel weeping for her children, and saying, "Our yoke is hard to bear; for we have borne children, and you have not comforted us." 18 Then the prophet answered, saying, "A Voice was heard in Joseph saying, 'Where is the corn of Ephraim's grain, and the wine of the grapes of the Jebusites?'."

19 Having died and of the Herod, lo, a messenger of a lord in a dream appears to the Joseph in Egypt, saying, "Rise and take the child and his mother, and go thou into the land of Israel; for they are dead that sought the child's life." And he arising took the child and his mother, and came into the land of Israel. 20 And hearing, and this Archelaus, Basileus, to the Jews a vision of the Lord, and Joseph, in a dream, "Reigning in the land of the Galilees, and coming he dwelt in Nazareth, a city named Nazareth; that might be fulfilled which was spoken through the prophets, that a Nazarene shall reign."
1 En de tais ἡμέρας ἐκείναις παραγωγέων. In now the days those comes
Ion the dipper, proclaiming in the desert
τῆς Ιουδαίας, [καὶ] λέγων 2 Μετανοεῖτε
of the Judea, [and] saying; Reform ye;
γιγνετε γὰρ ἢ ἑαυτεῖαν τῶν οὐρανῶν. 3 Οὐτος has come nigh for the majesty of the heavens This
γρᾶ εστὶν ὁ ἄγγελος ὑπὸ Ἡσαίου τοῦ προφητοῦ, for is he spoken of by Esaias the prophet,
λέγοντος: "Ὣ φωνὴ βοῶντος εν τῇ ἐρήμῳ;
saying; "A voice crying out in the desert,
ἕτοιμασάτε τὴν ὅδον κυρίου, ἐνθείας ποιεῖτι make ye ready the way of a lord, straight make ye
tας τριβοὺς αὐτοῦ." the beaten tracks of him."
4 Αὐτος δὲ ἡ ἡμέρας εἰχὲ τὸ ἐνδυμα αὐτοῦ
He and the John had the outer garment of him
απὸ τριχῶν καμηλοῦ, καὶ ἐκ νερῶν ἔδρασεν
from hairs of a camel, and a belt made of skin
περὶ τὴν οὐσίαν αὐτοῦ ἢ τὴν προφητὴν ἡν around the loins of him; and the food of him was
ἀκρίδες καὶ μελι ἀγριον. 5 Τοτε εξοπερευοντο
honey and honey wild. Then went out
πρὸς αὐτὸν Ἰεροσολύμου, καὶ πας ἡ Ιουδαία,
to him Jerusalem, and all the Judea,
καὶ πας ἡ περιοχὴ τοῦ Ἰορδάνου και and all the country about the Jordan; and
ἐβαπτίζοντο εἰς τὸ ἱδρυμα ὑπ᾽ αὐτοῦ, ἐξεμολοφοῦνον were dipped in the Jordan by him, confessing
γνομενοι τας αμαρτίας αὐτοῦ.
the sins of: "
7 Ἰδὼν δὲ τολοῦτα τῶν Φαρισαίων καὶ Σαδδου-
Seeing and many of the Pharisees and Sadducees
καὶ τῶν ἐρχομένων εἰς τοὺς βαπτίστας αὐτοῦ, εἰτένευν coming to the dipping of him, hesitated
αὐτοῖς: "Γεννήματα ἐχίδνων, τις ὑπετείχειν to them; O broods of venomous serpents, who pointed out
ὑμῖν φυγεῖν ἀπὸ τῆς μετανοιας ἥξιον; to you to flee from the coming wrath?
Ποιησάτε οὖν καρπὸν ἄξιον τῆς μετανοιας, Bring forth then fruit worthy of the reformation,
καὶ μη δοξήτε λεγεὶν ἐν οἷς ἐσιν ἡπείρας and not think to say in yourselves; A father
εὐχομεν τοῦ Ἀβραάμ λεγομεν γαρ ὑπὲρ αὐτοῦ, ὑμῖν do we have the Abraam, I say for you, that is able ὃ θεὸς ἐκ τῶν λιθῶν τουτῶν εὐεραί τεκνὰ ἐκ τῶν God out of the stones these to raise up children to the

8 Produce, then, Fruit worthy of reformation:
9 and presume not to say to yourselves, 'We have a Father.—Abra-
HAM, but I assure you, that God is able out of these stones to raise up Children to ABRAHAM.

* Vatican Manuscript—6. the River JORDAN. 7. the Immersion.
† 1. Desert. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xx. 61, 62, where mention is made of "six cities with their villages," in the wilderness. 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 2. Basileia means kings, power, authority, royal dignity, majesty, &c., as well as kingdom, realm, or reign. The prophet Daniel uses kings and kingdoms synonymously. (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark x. 10; Luke xix. 38; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways." (Luke i. 76); and to point out the Messiah. See John i. 6—8, 23—31, 24; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."
10 Even now the Ax
lies at the root of the
Trees; Every Tree, there-
fore, not producing good
Fruit, is cut down, and
cast into a Fire.
11 But, indeed, I immerse
you in Water in order to
Reformation; but he who
is COMING after me, is
more powerful than I.
† Whose SANDALS I am
not worthy to carry; the
will immerse you in holy
Spirit and in Fire.
12 Whose WINNOWING
SHOVEL is in his HAND,
and he will effectually
cleanse his THRESHING-
FLOOR; he will gather his
WHEAT into *his GRAN-
ARY, but the CHAFF he
will consume with Fire
inextinguishable.”
13 Then comes Jesus
from GALILEE to the JOR-
DAN, to be IMMERSED by
JOHN.
14 But *he refused
him, saying: “I have
been immersed by
thee, and thou comest
to me?”
15 But Jesus answer-
ing, said to him; “Permit
it now; for thus it is be-
coming us to establish
Every Ordinance.” Then
John suffered him.
16 And Jesus being
immerced, went up from
the WATER; and, behold!
instantly the HEAVENS
were opened, and *the
Spirit of God appeared,
descending, like a Dove,
‡ resting on him.
17 And, behold! *a Voice
from the HEAVENS, say-
ing, ‡ “This is my Son
the BELOVED, in whom I
delight.”
KEF. 8. 4.
1 Tote δ Ιησος αναχθη εις την ερημου υπο
Then the Jesus was led into the desert by
tου πνευματος, πειρασθαι υπο του διαβολου.
the spirit, to be tempted by the accuser.

2 Eiησος ανυποτευσαν ομηρας τεσσαρακοντα και νυκτας
And fasting forty days and nights
tεσσαρακοντα, ουτερον επιωσασθαι. Ei pro

3 Kai proso-
for, after he was hungry. And coming

ελθων αυτω δ ιεραζων, ειπεν Εινος ει του
to him the tempter, said; If a son thou be of the

θεου, ειπεν, ινα οι λιθοι ουτοι αρτοι γενωνται;
God, speak, that the stones these loaves may become.

4 Ο δ αποκριθης ειπεν Υεγγαται "Ουκ επι
He but answering said: It is written; Not on

αρτω μου δεσηται ανδρωτος αλλε επι παντι
but by every

δηματι εκπορευομενω δια στοματος θεου.
word, proceeding from mouth of God.

5 Tote paralambanei αυτων δ διαβολος εις την
Then takes him the accuser into the

αγιον τολιν, και Ιστησιν αυτων επι το πτερυγιν
holy city, and places him on the wing
tου ιερου 6 και λεγει αυτων Εινος ει του
of the temple; and says to him: If a son thou be of the God,

βαλε σεαντον κατω γεγραπται γαρ "Οταν τοις
bake these bread alone should live a man, but by every

χειρον αρουν σε, μηποτε προσικεφρον προς
hands shall they raise thee, lest thou strike against

λιθων τον παπα σου." 7 Εφη αυτω δ Ιησος
of them, said to him the Jesus;

Παλιν γεγραπται "Ουκ εκπειρασεις κυριον
Again it is written; Not thou shalt put to the proof Lord

τον θεου σου;
the God of thee."

8 Παλιν παραλαμβανει αυτων δ διαβολος εις
Again takes him the accuser into

ορος υψηλων λιων, και δεικνυουν αυτωπασα
a mountain high exceedingly, and shows to him all

tας βασιλειας του κοσμου και την δοξαι αυτων,
the kingdoms of the world and the glory of them,

και λεγει αυτω ταυτα παντα σοι δοσω, εαυ
and says to him: These all to thee I will give, if

ταυτω προσκυνησαι μοι. 10 Τοτε λεγει αυτω
proskynenai mou. 10 Then says to him the

falling down thou wilt do homage to me. Then says to him

δ Ιησος "Τπαγε οπισω μου, σατανας γεγαγα
Δ Ιησου: Go thou behind me, adversary; it is written

τοι γαρ "Κυριον τον θεου σου προσκυνησεις,
that thou worshipped, for; Lord the God of thee thou shalt worship,

και αυτω μονο λατρευσεις." 11 Τοτε αιτησιν
and to him only shalt rendered service." Then serves

αυτων δ διαβολοσ και ίδου, αγγελοι προσηλσω
him the accuser and lo messengers came

αι δεικνουν αυτω.
and ministered to him,

* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. Kosmos, here translated world, may be restricted to the Land of Palestine,
as it is in Rom. iv. 13; though in Luke iv. 5, hee oikomenne is found, which may possibly
include the Roman empire, in which acceptance it is frequently used.

12 Now Jesus, hearing that John was imprisoned, retired into Galilee; 13 and, having left Nazareth, resided at that Capernaum, by the lake, in the confines of Zebulon and Naphtali; 14 so that the word spoken through Isaiah the prophet, might be verified, saying: 15 "Land of Zebulon and of Naphtali, situate near the lake, on the Jordan, Galilee of the nations; 16 "that people, dwelling in Darkness, saw a great Light; and to those inhabiting a region even a shade of death, a light has arisen to them."

13 From that time Jesus began to proclaim, and say: "Reform; has some night for the royal dignity of the heavens approached."

18 And walking by the lake of Galilee, he saw Two Brothers, that Simon who is surnamed Peter, and Andrew his brother, casting a Drag into the lake; for they were Fishermen.

19 And he says to them, "Follow me, and I will make you Fishers of Men."

20 And they, immediately leaving the nets, followed him.

21 And going forward from thence, he saw other Two Brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, repairing their nets; and he called them.

22 And they, instantly leaving the boat and their father, followed him.

23 And Jesus journeyed throughout all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the kingdom,
24 And his fame spread through all Syria: and they brought to him all the sick, having various diseases and torments;—demoniacs, and lunatics, and paralytics—and he healed them.

25 And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and from the vicinity of the Jordan.

CHAPTER V

1 And beholding the crowds, he ascended the mountain, and having sat down, his disciples "came up:

2 And opening his mouth, he taught them, saying:

3 "Happy the poor (in spirit); for theirs is the kingdom of the heavens!

4 Happy the mourners; seeing that they will be consoled!

5 Happy the meek; because they will possess the land!

6 Happy they who hunger and thirst (for righteousness); since they will be satisfied!

7 Happy the merciful; because they will receive mercies!

8 Happy the pure (in heart); for they will behold God!

9 Happy the peace-makers; because they will be called Sons of God; and healing Every kind of Disease and Infirmity among the people.

¶ 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James i. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

† 3. Luke vi. 20; James ii. 5, 6. Isa. iv. 1. 18; John iii. 2, 3.

† 1. to him—omitt. VATICAN MANUSCRIPT—24. and—omitt. 1. came up.
10 Happy the † persecuted on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and, on my account, falsely allege. Every kind of EVIL against you.

12 Rejoice and exult, Because your † reward will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

13 † You are the † SALT of the EARTH. But if the † SALT become insipid, how shall it recover its savoir? It is then worthless, except to be cast out and trodden down by MEN.

14 † You are the † LIGHT of the WORLD. A city being situated on a hill cannot be concealed:

15 nor is a Lamp lighted to be placed under the † CORN MEASURE, but on the LAMP-STAND; and it gives light to all the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your good works, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS: I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one Iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

† 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewn upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savoir.—Trollope.

† 15. The metaphor was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.
Matthew 20:1-28

Chap 5. 20] MATTHEW. [Chap 5. 28

shall violate one of the least of these commands, and shall teach men so, will be called little in the kingdom of the heavens, but whoever shall practise and teach them, will be called great in the kingdom of the heavens.

20 For I tell you, that unless your righteousness exceed that of the scribes and Pharisees, you shall never enter into the kingdom of the heavens.

21 You have heard that it was said to the ancients, 'Thou shalt not kill;' and whoever shall say 'kill,' will be clean amenable to the judges.

22 But I say to you, that every one being angry with his brother, shall be amenable to the judges: and whoever shall say 'Brother, Fool!' will be subject to the high council; but whoever shall say, Apostate wretch! will be obnoxious to the burning of Gehenna.

23 If therefore, thou bring thy gift to the altar, and there recollect that thy brother has ought against thee,

24 leave there the gift, and go first to be reconciled to the brother of thee, and then bring the gift of thee to the foundation.

25 Agree quickly with thy prosecutor, while thou art on the road with him; lest the prosecutor deliver thee to the judge, and the judge to the officer, and the officer to Gehenna.

26 Indeed, I say to thee, Thou wilt by no means be released, till thou hast paid the last farthing.
You have heard that it was said, "Thou shalt not commit adultery;" 28 but I say to you, That every man gazing at a Woman, in order to cherish impiety desire, has already committed lewdness with her in his heart. 29 Therefore, if thy Right Eye ins奈re thee, pluck it out, and throw it away: it is better for thee to lose one of thy members, than that thy Whole Body should be cast into Gehenna. 30 And if thy Right Hand ins奈re thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy Whole Body should be cast into Gehenna.

And it was said, "Whoever shall dismiss his wife, let him give her a Writ of Divorce." 32 But I say to you, That every one who dismisses his wife, except on account of Whoredom, causes her to commit adultery; and he who marries the divorced woman, commits adultery. 33 Again, you have heard that it was said to the ancients; "Thou shalt not utter the name of the L ORD in vain;" but I say to you, Swear not at all; neither by the heaven, nor by the earth, because it is a Footstool for his feet; neither shall thou swear by Jerusalem, the city of the great king; nor by the

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* Vatican Manuscript—30. go away. 32. every-one who divorces. 32. he who marries. 

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxvii. 10—22; and the injunction here given against swearing by Heaven, by Jerusalem, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14. † 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark i. 2—13; † 33. Deut. iii. 21—23; Num. xxx. 2. † 34. James v. 12.
**MATTHEW.**

36. *If thou hast a hair that is injured, for even the head of the great King;* 36 nor by thy head, because thou canst not make one Hair white or black.

37 But let your Yes be yes; and your No, no: for whatever exceeds these, proceeds from evil.

38 You have heard that it was said, *Eye for Eye, and Tooth for Tooth;* 39 but I say to you, *Resist not evil: but whatsoever shall smite thee on the right cheek, turn to him the other also.*

40 And whosoever shall sue thee in thine own cause, let him have the Mantle also.

41 And if a man press thee to go one Mile with him, go two.

42 *Give to him who sollicits thee,* and to him who would borrow from thee, do not reject.

43 You have heard That it was said, *Thou shalt love thy neighbor,* and *hate thine enemy;* 44 but I say to you, *Love your enemies, and pray for those who persecute you;* 45 that you may resemble that Father of yours in the heavens, who makes his Sun arise on Bad and Good, and sends rain on Just and Unjust.

46 For if you love them only who love you, What Reward can you expect? Do not even the tax-gatherers the same? 47 And if you salute your Brethren only, in what do you excel? Do

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*Vatican Manuscript—41. bless those who curse you, do good to those who hate you—wilt. 44. PERSECUTE you.*

† 41. An allusion to the Angar, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman miles, or mile, measured a thousand paces.

‡ 35. Psa. xlviii. 2. † 38. Exod. xxi. 24; Deut. xix. 21. ‡ 33. Prov. xv. 22; xxiv. 29; Rom. xii. 17—19. † 42. Deut. xv. 7—11. ‡ 43. Isa. xix. 18; Deut. xxiii. 6.
48. The phrase of sounding a trumpet before them seems only a figurative expression to represent their doing it in a noisy, ostentatious way. — Doddridge. Erasmus and Beza justly observe, that theathanai in verse 1 is a theatrical word; that hypokritai signifies disguised players in masks; and that sounding a trumpet may allude to the music of the stage.

1. Beware, that you perform not your religious duties before men, in order to be observed by them; otherwise, you will obtain no Reward from that Father of yours in the heavens.

2. When, therefore, thou givest Alms, proclaim it not by the sound of a trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed, I say to you, They have their reward.

3. But thou, when giving Alms, let not thy left hand know what thy right hand does.

4. So that Thine Alms may be private; and that Father of thine, who sees in secret, will recompense thee.

5. And when thou prayest, thou shalt not be like the hypocrites; for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, They have their reward.

6. But thou, when thou wouldst pray enter into thy private room, and having closed the door, pray to that Father of thine who is invisible; and that Father of thine, who sees in secret, will recompense thee.

7. And in prayer, use not foolish repetitions, as the hypocrites; for not even the Gentiles *the same.

48. Be therefore perfect, even as your heavenly Father is perfect.
en τῃ πολυλογίᾳ αὐτῶν εἰσακοουσθήσονται.

6 Ἡ μὴν οὖν ὄριον ἀυτοῖς οἷος γὰρ ὁ πατὴρ.

Not therefore do men consider them; but for the face of you, if of what things you need you have, before of the you are, and other things.

6 Our Father, thou in the heavens, be thy name.

Therefore, do not imitate them; for God your Father knows your necessities, before you ask him.

9 Thus, then, pray you: Our Father, thou in the heavens, be thy name.

10 Let thy kingdom come; they will be done upon earth, even as in heaven.

11 Give us this day our necessary food;

12 and forgive us our debts, as we have forgiven our debtors;

13 and forgive us our debts, as we have forgiven our debtors.

14 For if you forgive men their offences, your heavenly Father will also forgive you;

15 but if you forgive not men their offences, neither will your Father forgive your offences.

16 Moreover, when you fast, be not as the hypocrites, for they disfigure the face of them, making their fastings manifest. But when you fast, the face of your Father, which is in secret, will see; and they will repay you. What they see, being secret, will give to them. And thy fasting may not appear to men, but to that Father of thine who is invisible; and that Father of thine who sees in secret, will recompense thee.

19 Do not accumulate for yourselves treasures upon the earth, which Moth and Rust consume, and where Thieves break through and steal;

20 but deposit for yourselves treasures in Heaven.
MATTHEW.

21. thy treasure.

22. thine eye.

23. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had defiled.

23. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *anamalys lutea*, a golden helaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

* Vatican Manuscript—21. thy treasure. 21. thy heart. 22. thine eye.

[Chap. 6: 29.]

vent where neither Morn nor Rust can consume, and where Thieves break not through, nor steal.

21 For where *thy treasure* is, there *thy heart* will also be.

22 ¶ The lamp of the body is *thine eye*; if, therefore, thine *eye* be clear, thy *whole body* will be enlightened;

23 but if thine *eye* be dim, thy *whole body* will be darkened. If, then, *that light* which is in thee be darkness, how great is that darkness!

24 ¶ No man can serve Two Masters; for either he will hate one, and love the other; or, at least, he will attend to One, and neglect the Other. You cannot serve God and *Mammon*.

25 Therefore, I charge you, *Be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not the life of more value than food, and the body than *Raiment*?

26 Observe the birds of heaven; they sow not, nor reap, nor gather into store-houses; *but your heavenly Father feeds them*. Are not you of greater value than they?

27 Besides, which of you, by being anxious, can prolong his *life* one Moment?

28 And why are you anxious about *Raiment*? Mark the *lilies of the field*. How do they grow? They neither labor nor spin;

29 Yet I tell you, That not even Solomon in All...
30. 

Matthew.

his splendor, was arrayed like one of these. 

30 If, then, God so decorate the herb of the field, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful! 

31 Therefore, be not anxious, saying: What shall we eat? or, What shall we drink? or, With what shall we be clothed? 

32 for all the nations require these things; and your heavenly Father knows That you have need of these all things. 

33 But seek you first his righteousness and kingdom; and all these things shall be superadded to you. 

34 Be not anxious, then, about the morrow; for the morrow will claim anxiety for itself. Sufficient for each day is its own trouble.

CHAPTER VII.

1 † Judge not, that you may not be judged; 

2 for as you Judge, you will be judged; and † by the Mmeasure you dispense, it will be measured to you. 

3 † And why observest thou that splinter in thy brother’s eye, and perceivest not the thorn in thine-own Eye? 

4 or, how wilt thou say to thy brother, Let me take the splinter from thine eye; and, behold, a thorn in thine-own eye? 

5 Hypocrite! first extract the thorn from thine-own eye, and then thou wilt see clearly to take the splinter from thy brother’s eye. 

6 † Give not SACRED things to DOGS, nor throw your PEARLS before SWINE; lest they tread

* Vatican Manuscript—33. his righteousness and kingdom. 34. the things of—omit.
Matthew 7:7

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.

For everyone who asks receives, and one who seeks finds, and to him who knocks, the door will be opened.

Indeed, what man among you, if he asks for a fish, will give him a stone?

Or if he asks for a fish, will give him a serpent?

If you, then, being evil, know how to impart good Gifts to your children, how much more will that Father of yours in the heavens give Good things to those who ask him?

Whatever you wish that men do to you, do you to them; for this is the law and the prophets.

Enter in through the NARROW Gate; for wide is the GATE of destruction, and broad is the way leading thither; and many are those entering through it.

How narrow is the GATE of LIFE! how difficult that way leading thither! and how few are they who find it.

Beware of false prophets, who come to you in clothing of sheep, but they are wolves ravenous.

By their fruits you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

Every good Tree yields good Fruit; but the bad tree produces bad Fruit.

A good Tree cannot...
MATTHEW.

19 Perfect trees cannot produce bad fruit; nor a bad tree, good fruit.

10 Therefore, by their fruits you will discover them.

21 Not everyone who says to me, ‘Master, Master, will enter into the kingdom of the heavens; but he who performs the will of that father of mine in the heavens.

22 Many will say to me in that day, Master, Master, have we not eaten in thy name, and in thy Name performed many wonders?

23 And then I will plainly declare to them, I never approved of you, depart from me, you who practise iniquity.
28 And it happened, when Jesus had finished this discourse, that the people were struck with awe at his mode of instruction; 29 for he taught them as possessing authority, and not as their scribes.

CHAPTER VIII.

1 Being come down from the mountain, followed by great crowds, 2 beheld, a leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me." 3 And Jesus extending his hand, touched him, saying, "I will; be thou cleansed!" and instantly he was purified from his leprosy.

4 Then Jesus said to him, "See that thou tell no one; but go, show thyself to the priest, and present the oblation enjoined by Moses, for notifying [the cure] to the people." 5 And having entered Capernaum, a centurion came to him, earnestly accosting him; 6 and saying, "Sir, my servant is laid in the house, seized with palsy, being greatly afflicted." 7 He says to him, "I am coming, and will cure him." 8 And the centurion answered, "Sir, I am not worthy that thou shouldst come under my roof; but only command by word, and my servant will be cured: 9 for even I am a man..."
10 And Jesus listening, was astonished, and said to those walking with him, "Indeed, I say to you, I have not found So-great Faith among any in Israel:

11 And I assure you, †That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens;

12 ‡ but the sons of the kingdom will be driven into the outer darkness, where will be weeping and gnashing of teeth."

13 Then Jesus said to the centurion, "Go; be it done to thee as thou hast believed." And the servant was immediately restored.

15 And he touched her hand, and the fever left her; and she arose, and entertained him.

16 † Now, in the evening, they brought to him many demons; and he expelled the spirits with a Word, and cured all the sick;

17 That the word spoken through Isaiah the prophet might be verified, saying, †† "He has "himself carried off our infirmities, and borne our distresses."

18 And Jesus seeing *appointed under Authority, having soldiers under me, say to this one, ‘Go,’ and he goes; to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it."

10 Among any in.

13. and—omit.
MATTHEW.

28. And he gave orders to depart to the other side. And he said to his disciples, "Come and go with me, and betake yourselves to the house of the sea, and birds of the heaven nests; the sun of the man not he has, where the kingdom of the first comes. Another and of the disciples he said, "And to the father of me, The boat, and the disciples, and birds of the heaven nests; the dead ones to bury the dead ones. And he said to them, "How timid you are, and oligstatois; Tote egerheis eptimihtois O you of weak faith? Then arising he rebuked the winds; and there was a calm. And men were astonished, saying; What is this, that even the winds and the sea obey him."

*VATICAN MANUSCRIPT—18. a Crowd. 21. the disciples. 22. says. 25. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—omit. 28. PARERE—so Tischendorf; but Lachmann reads GERASENES.

18. Opposite side or shore of the Lake Gennesareth. Crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, b th above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—Campbell.

And behold, they cried out, saying, “What hast thou to do with us, O Son of God? Comest thou hither before the appointed Time, to torment us?”

Now there was at some distance from them a great Herd of Swine feeding.

And the demons implored him, saying, “If thou dismiiss us, send us away to the herd of swine.”

And he said to them, “Go,” and they, going forth, went away to the swine; and behold, the Whole herd rushed down to the precipice into the lake, and perished in the waters.

Then the swine-herds fled, and reaching the city, related all this, and the things concerning the demons.

And presently the Whole city came forth to meet Jesus, and seeing him, they entreated that he would retire from their vicinity.

CHAPTER IX.

1 Then stepping on board *a Boat, he crossed the lake, and came to his Own City.

2 And they brought to him a paralytic, lying on a Bed; and Jesus perceiving their faith, said to the paralytic, “S

VATICAN MANUSCRIPT—1. *a Boat.

1 Matt v. 13.

2 Mark ii. 3; Luke v. 18.

† 32. The following extract from “Hackett’s Tour in the Holy Land,” will serve as an illustration:—“COUNTRY OF THE GADARENES. I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that ‘the swine ran violently down the steep place or precipice,’ (the article being required by the Greek,) ‘and were choked in the waters.’ It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inaccuracy, how naturally the more exact knowledge of the Evangelists influenced their language.”

† 1. Matt v. 13. 

† 2. Mark ii. 3; Luke v. 18.
Despite the presence of errors and marks, the text appears to be a page from a manuscript. The content refers to Jesus speaking to the disciples and addressing sinners. It seems to be a passage from the Gospels, possibly from the New Testament, discussing themes of forgiveness and righteousness. The text is written in Latin, with some Greek words interspersed, indicating a historical context, likely from the early Christian period. The passage speaks of Jesus extending grace to sinners and contrasting this with the judgment of the scribes and Pharisees. The overall tone is one of moral instruction and ethical guidance.
MATTHEW.

And the bridegroom was delayed, and they began to be very much in sorrow. And they went every one of them to bring something to eat for the bridegroom. And when they had opened the wine, they knew that it was good. And they said to the bridegroom, "Why hast thou hidden this thing from us, that we might have eaten of it when thou didst begin?" And he said to them, "These are the things which the Master of the house laid upon me, that I should make all things ready for his coming. And ye knew not the time that ye should eat, until it was given you, and ye were made ready." Then said they to the servant, "Tell the lord of the house, Whence camest thou, which didst clothe me, and I knew thee not? And he answered, and said, "Lord, when I came to you, I ate and drank before you, and ye knew me not. And a certain man gave a great banquet and called his friends and neighbours, and said to them, 'Come, eat and drink in my banquets.' But they inwardly said, 'This is the chief of the king's servants; let us make a feast and take no notice of the other.' And one of them said to another, 'Go, tell this man, that he come to the banquet.' And he answered, and said, 'I am not worthy to take the place of those who are invited; for I went into a banquets, and I was not worthy to eat.' And the servant said, 'The man said to those who were invited, Go out into the streets, and as many as will may come into the banquets.' And they went out into the streets, and brought in them all that they found, both bad and good. And when the master of the house saw it, he was grieved at it, and said, 'But when the lord of the house came, he said, Who is this who attepted to enter in here? And they said to him, 'Lord, we knew thee not.' And he said to them, 'Ye would know me not, because ye would not that I should eat and drink with you. But when ye shall see the Son of man coming in the clouds of heaven, then shall ye know that I am the Son of man.' And he said to them, 'I tell you, there are few who are called to the marriage feast, for they are not able to eat it."
kai ouden autyn, eite: cThearise, thugater: and seeing her, said; Take courage, daughter; the
pietis sou seize se. Kai eiswthi 

faith of thee has saved thee. And was well the woman from

23 Kai elboun o Ihsous eis the hour of that. And coming the Jesus into

and seeing the flute-players,
tov oxhoun thour5ouvmenov, 24 legei [avtois-]

and the crowd making a noise, says [to them;]

Anaxwrote ou yap apethake to korasiou, alla

Withdraw; not for is dead the girl, but
categelo autou. 25 Ote de

said, sleep. And they derided him. When but

exelvthei 

they put out the crowd, he entering took hold of the

xereis autn' kai xynherh to korasiou. 26 Kai

hand other; and was raised the girl. And

fexabheis 

went forth the report this into all the land that,

27 Kai paragovnti ekeiein to Ihsou, ykolou-

And passing on from there the Jesus, went

(11) [avto] dvo tuflois, krazilves kai

after them two blind men, crying out and

legeontes: Elefentov 

they spoke to the Jesus, saying; Have pity on us, O son of David: Being come
de eis 

and says to them the Jesus; Do you believe, that I am

tin oikian, prospelhoun autow o tuflois,

mari tnet; you are healed, O son of David; He came

and into the house, came to him the blind men,

kai legei autous o Ihsous: Pistevete, eti duva-

and says to them the Jesus; Do you believe, that I am

ai to touto poiasai; legeousin auton: Nai kurie

able this to do; They say to him; Yes O master;

23 Tote 6pato tovov ofthalomov auton, legev

Then he touched the eyes of, saying

Kata 

According to the faith of you heit done to you.

anewgenhsan auton oii ofthalomoi. Kai enevbymi-

and raised them of the eyes. And strictly

sato autov o Ihsous, legein Opathe, 6i theis

stated autous to Jesus, saying; See, no one

gnwsetheow. 31 Oi de exeileontes diefizmion

knows. They but having gone published

auton ev oth 

This and going

xorewv, idou, prosphereivn autow antherpay

away, lo, they brought to him a man

kofoun, daimoniz6avmenov. 33 Kai ekbhleuven 

demon, being demonized. And having cast out the

daimonion, elalethe eti kofos. KAI 

demon, spoke the dumb. And were astonished

oi oxhloi, legeontes: Ouvedeste efaaj owtas eon

of the crowds, saying; Never was it seen thus in

seeing her, said, "Take, courage, Daughter; thy faith has cured thee.

And the woman was well from that hour.

23 Jesus being come into the ruler's house, and seeing the flute-players and the crowd making lamentation,

24 says to them, "Leave the place; for the girl is not dead, but sleeps." And they derided him.

25 But when the company was excluded, he entering in, grasped her hand, and the girl was raised.

26 And the report of this [miracle] went forth through All that region.

27 And Jesus passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

28 And being come into the house, the blind men came to him; and Jesus says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

29 Then he touched their eyes, saying, "Be it done to you according to your faith."

30 And Their eyes were opened; and Jesus strictly charged them, saying, "See that you inform no one."

31 But they, having departed, spread his fame through All that land.

32 Now, as these men were going out, behold, 33 there was brought to him a Dunah man, being demonized.

33 And the demon having been expelled, the dumb man spoke, and the people were astonished, saying, "Never was it thus seen in Israel!"

* Vatican Manuscript—24. to them—omit. 27. him—omit.

† 23. Servius on Virgil says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." Lightfoot remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 9 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 39.

The but Pharisees said; By the prince of the demons he casts out the demons.

35 And Jesus went through all the cities and villages teaching in their synagoguees, and announcing the glad tidings of the kingdom, and curing every disease and every malady.

36 And beholding the crowds, he deeply pitied them, because they were being harassed and dispersed, as sheep having no Shepherd.

37 Then he says to his disciples, "The harvest indeed is great, but the reapers are few;

38 beseech, therefore, the Lord of the harvest, that he would send laborers to reap it."
6 But go rather to the perishing sheep of the Stock of Israel.

7 And as you go, proclaim, saying, 'The kingdom of the heavens has approached.'

8 Heal, it. Sick, raise the dead, cleanse Lepers, expel Demons; freely you have received, freely give.

9 Provide neither Gold, nor Silver, nor Copper, in your girdles;

10 carry no Traveling Bag, no spare Clothes, Shoes, or Staff; for the Workman is worthy of his maintenance.

11 And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

12 When you enter the house, salute her. And if indeed maybe she or her household may be worthy, let it be to the peace of you.

13 And if she or her household may be not worthy, let it turn. And who if not may receive you, neither, of you, coming out of the house, or the city that, shake off the dust of you.

14 And whoever will not receive you, nor hear your words, in departing from that house or city, shake the dust of you.

15 Indeed, I say to you, it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that city.

16 Behold! If send you forth as Sheep into the midst of Wolves; be, therefore, sagacious as serpents, and innocent as doves.

17 But beware of these men; for they will deliver you up to High

VATICAN MANUSCRIPT—13. upon you.

10. into

†8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.

†9. Their purses were commonly in their girdles.

Matthew.

16 They shall scourge you; and deliver you up to synagogues, and to civil authorities, and to kings, to be judged by them.

17 And when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak.

18 For I tell you, that an angel in heaven shall give them a sign.

19 But when they deliver you up, and kill you, and shall give you up to synagogues, and to rulers, and to kings, at whose hands you shall serve them;

20 And when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak.

21 For it is not you that shall speak, but the Father in heaven shall speak by you.

22 And you shall be hated of all men, for my name's sake. But he that endureth to the end, the same shall be saved.

23 And if they persecute you in one city, flee you into another; and if they persecute you in one province, flee you into another.

24 And when they persecute you in that city, say you, the things which are in the cities. Truly, I say to you, you shall not have gone through the cities of Israel, till the Son of man come.

25 A prophet is not without honor, save in his own city, and in his own house.

26 And they shall say many evil things against you, of which you have not so much said.

27 But let not your heart be troubled: you shall give an account of the things which are in your house, but he shall give an account of the things which are in heaven.

28 Be not afraid therefore: for the Son of man is not come to destroy men's lives, but to save them.

29 He that is faithful in little things is faithful also in much: and he that is unjust in little things is unjust also in much.

30 Therefore, if you knock at any door, and it is shut, say to it, Our peace is come upon this house: for it shall be granted to the one that knocketh.

31 And if he seem to be a prophet, let him come in; and if not, let him go out; for his Lord is in his house.

32 And when you besiege a city, think not to sit on a siege eunuch, lest you beset yourself with a city, and the besiegers sit upon you, and you be taken.

33 Neither go into the cities of the Gentiles, nor touch the water of the seas: for there is no need of it: all are drunk with wine.

34 Wherefore, I say to you, Do not enter into the cities of the Gentiles, neither go through the countries of the Samaritans, nor enter into the cities of the Jews.

35 But rather go to the lost sheep of the house of Israel.

36 And the disciple is not above his master, nor the servant above his lord.

37 It is enough for a man, that he be approved of his own household.

38 And when a man enters into a strong house, he first binds the stock of the house, and then he spoils it.

39 And when a strong man, armed with two-edged swords, comes to spoil a strong house, he first weakens the strength, and then he spoils it.

40 And he that is not with me is against me; and he that gathers not with me scatters.

41 Therefore, if anyone gives you a cup of water to drink because you belong to Christ, truly I say to you, he shall in no degree lose his reward.

42 The greatest among you shall be your servant.

43 And whoever exalts himself shall be humbled; but he who humbles himself shall be exalted.
and hid, which will not be made known. 27 What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the † house-tops.

28 Be not afraid of those who kill the body, but cannot destroy the [future] † life; but rather fear him who can utterly destroy both Life and Body in † Gehenna.

29 Are not Two Sparrows sold for an † Assarius? Yet neither of them shall fall on the ground without † your Father.

30 And even the hairs of Your head are all numbered.

31 Fear not then; † you are of more value than Many Sparrows.

32 † Whoever, therefore, shall acknowledge me before men, † he also will acknowledge him before that Father of mine in * the heavens.

33 But whoever shall renounce me before men, † he also will renounce him before that Father of mine in * the heavens.

34 † Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

35 For my coming will set † a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

36 so that a Man's ENemies will be found in his own FAMILY.

37 † He who loves Father or Mother more than me, is not worthy of me; and he who loves Son or Daughter more than me, is not worthy of me.

* Vatican Manuscript—32. the heavens. 33. the heavens.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xv. 3, Jer. xxxiii. 29, Acts x. 9. † 28. See Appendix and verse 33. † 29. Assarius— in value about one cent and five mills, or three farthings sterling. † 29. Some Greek copies read in this place † † tes boulees—the will of.

† 32. Luke xi. 8; ix. 26; Mark viii. 33; Rom. x. 9; 2 Tim. ii. 12. † 33. Miech viii. 9. † 37. Luke xiv. 29.
1 And he who does not take his cross, and follow me, is not worthy of me.

39 He who preserves his life shall lose it; but he who loses his life, on my account, will preserve it.

40 He who receives you, receives me, and he who receives me, receives him who sent me.

41 He who entertains a Prophet, because he is a Prophet, will obtain a Prophet’s Reward; and he who entertains a Righteous man, because he is a Righteous man, will obtain a Righteous man’s Reward.

43 And whoever shall give a single Cup of Cold water, to refresh one of these lowly ones, because he is my Disciple, I assure you, that by no means will he lose his Reward.”

CHAPTER XI.

1 And it occurred when Jesus had concluded instructing his Twelve Disciples, he departed thence to teach and to proclaim in their cities.

2 Now John, having heard in prison of the works of the Messiah; sending * by his disciples,

3 said to him, “Art thou the coming One, or are we to expect another?”

4 And Jesus answering, said to them, “Go, tell John what you have heard and seen;

5 the Blind are made to see, and the Lame to walk; Lepers are cleansed, and Deadones are raised up, and poor ones are addressed with joyful news; and blessed are those who do good.

6 And happy is he, who shall not stumble at me.”

7 As they were
Matthew 11:8-15

To the crowds concerning John: "Why went you out into the desert? To see a Reed shaken by the Wind? 8 But why went you out? To see a Man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet. 10 This is he concerning whom

"..."
18. For John came abstaining from meat and drink, and they say, He has a Demon;

19 the son of Man came partaking of meat and drink, and they say, Behold, a Glutton and a Wine drinker! an Associate of Tribute-takers and Sinners? But Wisdom is vindicated by her CHILDREN.

20 Then he began to censure the cities in which most of his MIRACLES had been performed, Because they did not reform.

21 Woe to thee Chorazin! woe to thee, Bethsaida! For if those MIRACLES which are BEING PERFORMED in you, had been: done in Tyre and Sidon, they would long since have reformed in Sackcloth and Ashes.

22 Therefore, I say to you, it will be more endurable for Tyre and Sidon, in a Day of Judgment, than for you.

23 And thou, Capernaum, thou which art BEING EXALTED TO HEAVEN, wilt be brought down to Hades; for if those MIRACLES which are BEING PERFORMED in thee, had been done in Sodom, it had remained till THIS DAY.

24 But I say to you, that it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee."
27. All things are parted to me by my father; and no one, but the father, knows the son; nor does any one know the father, except the son, and he to whom the son is pleased to reveal him.

28. Come to me, all you laboring and burdened ones, and I will cause you to rest.

29. Take my yoke on you, and be taught by me; for I am meek and lowly in heart; and your lives will find a resting-place.

30. For my yoke is easy, and my burden is light.

CHAPTER XII.

I At that time, Jesus on the Sabbath went through the fields of grain; and his disciples were hungry, and began to pluck the ears of corn, and eat.

2 Now the Pharisees, observing, said to him, "Behold, thy disciples are doing what is not lawful to do on a Sabbath."

3 But he said to them, "Have you not read what David did, when he was hungry, and those who were with him?

4 How he entered into the tabernacle of God, and ate the loaves of the presence, which were not lawful for him to eat, nor for those who were with him, but for the priests alone?

5 Or, have you not read in the law, that the priests in the temple profane the rest to be observed on the Sabbath and are blameless?

6 But I say to you,
Matthew 12:5-17

And coming from thence, he entered into the synagogue of them. And lo, a man there was the scribe of the sabbaths, and was reading. And they all wondered at the hearing of the people. And they were all filled with admiration. And the scribes and the Pharisees said, "Is this man speaking against God?"

"And why do we not find it written, that what so ever he should say, should be done?"

Then Jesus answering said, "Is it lawful to do good on the sabbath, or to do evil? To save the life, or to destroy it?"

Then said one of the scribes to him, "Teacher, thou hast correctly said."

And when he was come into the house of Simon, there was brought unto him a woman which was a sinner. And when she saw Jesus, she fell at his feet, and washed them with her tears, and wiped them with the hair of her head. And he gave her a commission.

"He which is mightier, he that is strong against the man of sin is, unto them that have sinned against him."

"Lo, the servant of me, whom that one greater than the temple is here."

"If, then, thou hadst known what this is; "I desire Compassion, and not a Sacrifice," thou wouldst not have condemned the Innocent."

"For the Son of man is Master of the Sabbath."

"And having left that place, he went into their synagogue;"

And behold, there was a man who had a withered Hand. They asked Jesus, with a design to accuse him, "Is it lawful to heal on the Sabbath?"

"And he answered them, "What Manis here among you, who, having one Sheep, if it fall into a pit, the sabbath, will not lay hold on it, and lift it out?"

"Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the Sabbath."

"Then he says to the Man, "Stretch out Thine Hand." And he stretched it out; and it was restored whole, as he also."

"O, the father of the scribes, that he might accuse him, He had said, to them; "What is it lawful to do on the Sabbath?"

"If, then, you had known what this is; "I desire Compassion, and not a Sacrifice," you would not have condemned the Innocent."

"The son of man is Master of the Sabbath."

"And having left that place, he went into their synagogue;"

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"O, the father of the scribes, that he might accuse him, He had said, to them; "What is it lawful to do on the Sabbath?"

"If, then, you had known what this is; "I desire Compassion, and not a Sacrifice," you would not have condemned the Innocent."

"The son of man is Master of the Sabbath."

"And having left that place, he went into their synagogue;"
MATTHEW. 19:22, 28.

"Let them alone; let them cast out devils; for the kingdom of heaven is come upon you."" shall bring forth to a victory of love, and know their minds, and the same answer: And if the adversary the adversary shall cast out, with himself he is at variance, how then shall cast out the devils? But if by Beelzeboul cast out the devils, the sons of the demons. And if he cast out, on whom do they cast out? In this they of you cast out the demons, and hath been bruised not he shall break, and flax smoking, and be cast out of the demoniac, and dumb, and healed him, and the dumb and both to speak and to see. And were amazed all the crowds, and said: Then it is not the son David? The and Phariases hearing, said: This not balles te daimonia, eis mi ev to Beelzeboul, cast out the devils, if not by the Beelzebul, archontav tov daimonon. Eidos de o Ihtous a prince of the demon. Knowing that the Jesus for the thought of them, said to them: Every sileia meristeis kai éantias, erpmountai kai kingdom being divided against itself, is laid waste; and every city or house being divided against itself, not stahtsetai. Kai ei o satavas tov satavav shall stand. And if the adversary the adversary ekkallei, ef éauton emeristheta pas ouv sta-

Then was brought to him a demoniac, "Vant, whom I have chosen, the beloved of me, in whom takes delight the spirit of me upon him, and he shall declare. Not eras, oude kraunasei, oude akousei tis en ev shall strive, nor cry out, nor shall hear anyone in tais plateisai tov phwv auton. Kalamov the wide places the voice of him; areed synnetreimvenon ou katezei, kai lunov tufmofro having been bruised not he shall break, and flax smoking evou ou bseteis, eis an evkhali eis vikos not he shall quench, till He will send forth the JUDGMENT to victory. 21 "The nations also will hope in his name." 22 Then they brought to him a demoniac, blind and dumb; and he cured him, so that he, smoking is coming; and he declared to them saying: And the nations will come and hear the judgment. And to the name of him nations eulogitai," will hope.

22 Then was brought to him a demoniac, tuflos kai kdfos kai ethpakeusein auton, woste blind and dumb; and he healed him, so that ton tuflon kai kdfon kai lalovn kai bjlepovn, the blind and dumb both to speak and to see. 23 Kai eixostanto pantes o òchlo, kai elegeon: And were amazed all the crowds, and said: Mhti ou vos estin o vios David 24 Oi de Not this is the son David? The and Phariases hearing, said: This not balles te daimonia, eis mi ev to Beelzeboul, cast out the devils, if not by the Beelzebul, archontav tov daimonon. Eidos de o Ihtous a prince of the demon. Knowing that the Jesus for the thought of them, said to them: Every sileia meristeis kai éantias, erpmountai kai kingdom being divided against itself, is laid waste; and every city or house being divided against itself, not stahtsetai. Kai ei o satavas tov satavav shall stand. And if the adversary the adversary ekkallei, ef éauton emeristheta pas ouv sta-

* Vatican Manuscript.—22. they brought. 23. he knowing.

† 28. See note on Basileia, Matt. iii. 2. It is not according to fact, to make Jesus say, that the kingdom of God has come unto you, as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

has unexpectedly appeared among you.

29 Moreover, how can any one enter the strong man's house, and plunder his goods, unless he first bind the strong one, and then indeed he may plunder his house.

30 He who is not with me, is against me; and he who gathers not with me, scatters.

31 Therefore, I say to you, Though every one else Sin and Blasphemy will be forgiven *to you men; yet the Blasphemy of the Spirit will not be forgiven.

32 For whoever may speak a Word against the Son of Man, it *will be forgiven him; but he who may speak against the Holy Spirit, “it will in no wise be forgiven him, neither in this nor in the coming age.

33 ¶Either call the tree good, and its Fruit good; or call the tree bad, and its Fruit bad; for we know the tree by the Fruit.

34 O Progeny of Vipers! how can you, being evil, speak good things? for out of the Exuberance of the Heart the mouth speaks.

35 ¶The Good Man out of his Good Treasure produces *good things; and the evil Man out of his bad Treasure produces evil things.

36 But I say to you, That for Every pernicious Word which men may utter, they shall be Responsible, on a Day of Judgment.

37 For by thy words thou wilt be acquitted; and by thy words thou wilt be condemned.

* Vatican, Manuscript.—31. to you men. 31. to men—omit. 32. not be forgiven him. 33. In no wise be forgiven him. 34. of the hear—omit. 35. good things.

† 33. The Vat. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xi. 29. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

† 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. 32. Matt. vii. 17; Luke vi. 43, 44.

† 34. Matt. iii. 7; xxiii. 30. 35. Luke vi. 45.
Then answered some of the scribes, saying, "Teacher, we desire to witness a sign from thee."

But he answering said to them, "A wicked and faithless generation demands a sign; but no sign will be given it, except the sign of Jonah the prophet.

For as Jonah was three days and three nights in the belly of the great fish; so will the son of man be three days and three nights in the heart of the earth.

The Ninevites shall stand up in the judgment with this generation, and cause it to be condemned; for they were reformed, and after this manner they shall also hear the voice of Jonah.

They shall hear the voice of a greater prophet, than Jonah; Eze. xiv. 14.

Men Ninevites shall stand up in the judgment against this generation, and cause it to be condemned; for they were reformed, and after this manner they shall also hear the voice of a greater prophet, than Jonah.

And Jonah began to lament and to pray earnestly to the Lord his God, and said, I beseech thee, O Lord, let this city be consumed, rather than me. Jonah vi. 4.

Then was the sign of Jonas, the prophet, fulfilled. For as Jonas was three days and three nights in the bowels of the sea; so shall the Son of man be three days and three nights in the heart of the earth.

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MATTHEW.

45 Ἐτὶ δὲ αὐτῷ λαλουμένος τοῖς ὀχλοῖς, ἰδοὺ, ὢν ἡ μητέρα καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστηκοῦσαν εἴς ὃ, τὸ λόγον καὶ τῷ βραδύτερῳ τοῦ ἔχουσαν αὐτὸν λαλησάν, τότε, ἐπὶ τῷ λαῷ τῷ ἔχουσαν αὐτὸν λαλησάν. [46 Ἐπὶ τῷ λαῷ τῷ ἔχουσαν αὐτὸν λαλησάν.]

KEF. κτ'. 13.

Τό δὲ τῇ ἡμέρᾳ εἰκενος ἔξελθων ὁ Ἰησοῦς απὸ τῆς οἰκίας, εκαθήτω παρὰ τὴν βαλαστίν, καὶ ὁ λόγος ἔχοντα εἰς τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν, τότε ἐπὶ τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν. [Καί ἐξέλθων ὁ λόγος ἔχοντας αὐτὸν λαλησάν, τότε ἐπὶ τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν.]

CHAPTER XIII.

1 On that day, Jesus, having gone out of the house, ἰδοὺ, ἐκαθήτω παρὰ τὴν βαλαστίν, καὶ ὁ λόγος ἔχοντας αὐτὸν λαλησάν, τότε ἐπὶ τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν. [Καί ἐξέλθων ὁ λόγος ἔχοντας αὐτὸν λαλησάν, τότε ἐπὶ τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν.]

2 But so many People gathered around him, that he entered *a Boat, and sat down; and All the People stood on the Shore. [9 Then he discoursed much to them in Parables, saying; ἰδοὺ, ἐκαθήτω παρὰ τὴν βαλαστίν, καὶ ὁ λόγος ἔχοντας αὐτὸν λαλησάν, τότε ἐπὶ τῷ λαῷ τῷ ἔχοντας αὐτὸν λαλησάν.]

3 And in Sowing, some seeds fell *by the Road; and the Birds came and picked them up.

* Vatican Manuscript.—47 And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee"—ομιλοῦσαν. 2 a Boat. 5 Earth.

† 48 To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. 3 The ordinary roads or paths in the East lead often along the edge of the fields, which are unclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

† 45 Heb. vi. 4; x. 20; 2 Peter ii. 20—22. 143 Mark iii. 31; Luke vii. 20. 1 John xv. 14; Gal. iii. 25; Heb. ii. 11. 1 Mark iv. 1. 2 Luke x. 5.
5 And others fell on rocky ground, where they had not much soil; and immediately they sprang up, through not having a depth of earth; 

6 and when the sun was up, they were scorched, and having no root, they withered. 

7 And others fell among thorns; and the thorns choked them. 

8 But others fell on good ground, and yielded increase; one a hundred, and one sixty, and one thirty. 

9 He having Ears to hear, let him hear. 

10 1 Then the disciples approaching, said to him, “Why dost thou speak to them in parables?” 

11 11 He answering, said to them, “Because You are permitted to know the secrets of the kingdom of the heavens; but to them this privilege is not given. 

12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has. 

13 For this reason I speak to them in parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard. 

14 And in them is fulfilled that prophecy of Isaiah, which says; 15 By hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive. 

16 "For the understanding of this peo-

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**Vatican Manuscript.—5. Earth.**

† 5. In Palestine, during the seed time, (which is in November,) the sky is generally overspread with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—Rosenmüller. 

† 7. among thorns—or rather, "upon thorny ground." The field sown may be considered to consist of the different varieties of soil specified; viz. the rocky, the thorny, and the good ground. 

 MATTHEW.

chap. 13: 16]

καὶ οὖν τον τούτον, καὶ τοῖς ὑπὶ βαρεως ξουσαν, καὶ
people this, and with the ears, heavily they hear, and
γοὺς οφθαλμοὺς αὐτῶν εκαμμυσαν, ἀποτε τοις οφθαλμοῖς, καὶ τοῖς ὑπὶ ἀκούσεις, they should see with the eyes, and with the ears they should
σώσαι, καὶ τῇ καρδίᾳ συναι, καὶ εἰπατρε-σωσά, and with the heart understand, and they should
ψωσά, καὶ λαυτώσαν αὐτοὺς." 16 "Τοις ἀκούσεις, Of you but
blessed the eyes for they see, and the ears
[δόμοις, ὁτι ακούει. 17 Ἄνειν γὰρ λεγό ὑμῖν, Indeed for I say to you,
[ὅτι πολλοὶ προφητίας, καὶ δικαῖοι ἐπεδήμασαν, that many prophets and righteous men have desired
ἴδειν, ἀ βλεπεῖν, καὶ οὔκ εἰδὼν καὶ ακούσας, to see what you see, and not saw; and to hear,
ἄ ακούσας, καὶ οὔκ ξο λον gu. what you hear, and not heard.
what you hear, and hear not. 18 "Τοις οὖν ακούσατε τὴν παραβολήν του
You therefore hear the parable of the
σπερμοτος. 19 Παντος ακούοντος τὸν λογον
sower. Any one hearing the word
τῆς βασιλείας, καὶ μὴ συνειδοῦντος, ερχέται ὁ of the kingdom, and not understanding, comes the
τον πονηρο, καὶ ἀρπάζει τὸ εὐαγγελεῖν ἐν τῇ καρδίᾳ wicked one, and snatches that having been sown in the
ἀντων' οὕτως εἰσίν, ὁ παρὰ τὴν ὁδὸν σπαρείς. of him; this is, that on the path being sown.
ὅτι δὲ εἰπα τα πετρωῦ σπαρείς, οὕτως εἰσίν, 20 "Ο δὲ εἰπά τα πετρωῦ σπαρεῖς, οὕτως εἰσίν,
That but on the rocky ground being sown, this is,
ὁ τὸν λογον ακούων καὶ εὐθὺς μετὰ χαρᾶς who the word hearing and forthwith with joy
λαμβάνων αὐτον' 21 οὐκ ἔχει δὲ βίαν ἐν ἑαυτῷ, receiving it, not he has but a root in himself,
ἀλλὰ πρόκειται εὑρετι γενομένης δὲ θλιψεως ἡ but transient is; arising and trial or
δια γινόμενον διά τον λογον, εὐθὺς σκανδάλιζεται. persecution through the word, immediately he is offended.
"Ο δὲ εἰς τας ἀκανθας σπ. σπαρεῖς, οὕτως εἰσίν, 22 "Ο δὲ εἰς τας ἀκανθας σπ. σπαρεῖς, οὕτως εἰσίν,
That but into the thorns being sown, this is,
ὁ τὸν λογον ακούων, καὶ ἡ μεριμνά τον αἰωνός who the word hearing, and the care of the age
tουτου, καὶ ἡ απατη τον πλούτου συμπινγει this, and the delusion of the riches choke
τον λογον καὶ ακαρπος γινεται. 23 "Ο δὲ εἰς το ὑπὸ τον λογον καὶ ακαρπος γινεται. 23 "Ο δὲ εἰς το
the word; and unfruitful becomes. That but on
τὴν γην τὴν καρδίαν σπαρεῖς, οὕτως εἰσίν, ὁ τὸν the ground the good being sown, this is, who the
λογον ακούων, καὶ συνειδεῖ δε καρποφορεῖν, word bearing, and understanding; who really hears fruit,
'PJE is stultified; they hear heavily with their 'EARS, and their EYES they close; lest seeing 'with their EYES, and 'hearing with their EARS, and comprehending with 'their MIND, they should retrace their steps, and 'I should restore them.'
16 † But blessed are 'e 'Your EYES, because they see; and 'EARS, because they hear.
17 For indeed I say to you, † That Many Prophets and Righteous men have desired to see what you behold, but have not seen; and to hear what you hear, but have not heard.
18 † Understand you, therefore the PARABLE of the SOWER.
19 When any one hears the † WORD of the KINGDOM, but considers it not, the EVIL one comes and snatches away THAT having been sown in his heart. This explains THAT which was SOWN by the ROAD.
20 THAT which was SOWN on ROCKY GROUND, denotes him, WHO HEARING THE WORD, receives it immediately with Joy;
21 yet, it having no Root in his mind, he retains it only a short time; for when Affliction or Persecution arises, on account of the word, he instantly stumbles.
23 THAT which was SOWN among THORNS, denotes THAT HEARDER, in whom the CARES of *the AGE and the DECEPTIVE NESS of RICHES, choke the word, and render unproductive.
23 But THAT which was SOWN on GOOD SOIL, and produced fruit, ONE a hundred, ONE sixty, and one thirty, denotes HIM, who not only hears and

* VATICAN MANUSCRIPT.—16. your—omit.
18. the άυς.

1 17. 1 Peter i. 10, 11.
24 And another parable he proposed to them, saying;  

\textit{"Ymiovnta} \ η Βασιλεία των οὐρανῶν αὐτρωτος}  

May he compared the kingdom of the heavens to a man 

στειροῦντος \ καλὸν \ σπέρμα \ εἰς τῷ \ αὐγῷ \ αὐτοῦ.  

sowing good seed in the field of him.

25 \textit{Εν \ δὲ \ τῷ \ καθευδούντων \ αὐτῶν, \ ηλθέν}  

In and to the sleep the men, came 

αὐτοῦ \ ὁ \ θὸρος, \ καὶ \ εὐσεβές \ καὶ \ σιναία \ ἀνὰ μεσον \ τοῦ \ οἱμόν \ τοῦ \ οἴκου, \ καὶ \ αὐτήλευν.  

autou or εὐσεβές ἀνὰ μεσον \ τοῦ \ οἴκου, \ καὶ \ αὐτήλευν.  

and the servants of the householder, said to him; O lord, not good 

σπέρμα \ εὐσεβές \ εἰς \ τῷ \ σῷ \ αὐγῷ; \ ποῦθεν \ εῦ \ εἴη \ σπέρμα \ αὐτοῦ?  

seed didst thou sow in the field? whence then has it 

ζιναία;  

ζιναία;  

26 \textit{Ὁ \ δὲ \ εὐσεβές \ αὐτοῖς: \ Εὐσεβές \ αὐτρωτος}  

He said and to them; An enemy a man 

touto εὐσεβές;  

του \ αὐτοῖς;  

this has done. The and slaves said to him; 

Θέλεις \ οὖν \ αὐτήρατες \ συλλέεωμεν \ αὐτά;  

would you then going forth we should gather them? 

27 \textit{Ὁ \ δὲ \ εὐσεβές \ αὐτοῖς: \ Εὐσεβές \ αὐτρωτος}  

He said and to them; An enemy a man 

καὶ \ εἰς \ καρπὸν \ τοῦ \ θερισμοῦ \ εὑρεῖ \ τοὺς \ θεριστάς.  

can and in time of harvest I will say to the harvesters, 

Συλλέκετε \ πρῶτον \ τοὺς \ καρπούς, \ καὶ \ ἄφηστε \ αὐτά.  

Gather you first the danel, and bind you them 

eis δεσμας, \ πρὸς \ το \ κατακαυσαι \ αὐτα. \ το \ δὲ \ into bundles, for to burn them; but the but 

σιναίαν \ συναγαγεῖτε \ εἰς \ τὴν \ αὐτήκην \ μου.  

sowing gather up this in the barn of me.

28 \textit{Ὁ \ δὲ \ εὐσεβές \ αὐτοῖς: \ Εὐσεβές \ αὐτρωτος}  

He said and to them; An enemy a man 

καὶ \ εἰς \ καρπὸν \ τοῦ \ θερισμοῦ \ εὑρεῖ \ τοὺς \ θεριστάς.  

and in time of harvest I will say to the harvesters, 

Συλλέκετε \ πρῶτον \ τοὺς \ καρπούς, \ καὶ \ ἄφηστε \ αὐτά.  

Gather you first the danel, and bind you them 

eis δεσμας, \ πρὸς \ το \ κατακαυσαι \ αὐτα. \ το \ δὲ \ into bundles, for to burn them; but the but 

σιναίαν \ συναγαγεῖτε \ εἰς \ τὴν \ αὐτήκην \ μου.  

sowing gather up this in the barn of me.

29 \textit{Ὁ \ δὲ \ εὐσεβές \ αὐτοῖς: \ Εὐσεβές \ αὐτρωτος}  

He said and to them; An enemy a man 

καὶ \ εἰς \ καρπὸν \ τοῦ \ θερισμοῦ \ εὑρεῖ \ τοὺς \ θεριστάς.  

and in time of harvest I will say to the harvesters, 

Συλλέκετε \ πρῶτον \ τοὺς \ καρπούς, \ καὶ \ ἄφηστε \ αὐτά.  

Gather you first the danel, and bind you them 

eis δεσμας, \ πρὸς \ το \ κατακαυσαι \ αὐτα. \ το \ δὲ \ into bundles, for to burn them; but the but 

σιναίαν \ συναγαγεῖτε \ εἰς \ τὴν \ αὐτήκην \ μου.  

sowing gather up this in the barn of me.

chews, but obeys the word.

24 He proposed to them another Parable, saying, \textit{The kingdom of the heavens may be compared to the field in which the owner sowed Good Grain}:  

25 but while the men slept, His enemy came and sowed \textit{†} Darnel among the wheat, and went away.

26 When the blade shot up, and put forth the ear, then appeared also the \textit{darnel}.  

27 And the servants of the householder, coming said to him, Master, thou didst sow Good Seed in Thy Field; whence, then, has it \textit{darnel}?  

28 He replied, an Ene-My has done this. \textit{*} And they say to him, Dost thou wish then, that we should weed them out?  

29 And he said, No; lest in weeding out the \textit{darnel}, you also tear up the wheat.  

30 Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, First gather the \textit{darnel}, and bind it in bundles for burning; \textit{†} then bring together the wheat into my barnary.  

\textit{* Vatican Manuscript.—28. And they say to him.}  

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape, I collected some specimens of this deceitful weed and have found, on showing them to friends, that they have mistaken them quite invariable for some species of grain, such as wheat or barley."

\textit{† 31. Mark iv. 29; Luke xiii. 18.}
32 which indeed is one of the †east of All SEEDS; but when grown it is larger than any HERB, †and becomes a Tree, so that the BIRDS of HEAVEN come and build their nests on its BRANCHES.

33 †Another Parable he spake to them; †"The KINGDOM of the HEAV-ENS resembles LEAVEN, which a Woman taking, mingled in three †Meas-ures of Meal, till the whole fermented."

34 All these things JESUS communicated to the CROWDS in PARABLES, and without a Comparison he taught them not;

35 so that the word SPOKEN through the PROPHET might be verified, saying; ††"I will open my mouth in parables, I will openly declare things having been hid — from a beginning [††cosmou]."

36 Then JESUS leaving the PEOPLE, retired to the HOUSE; and his Disciples approached him, saying, "Explain to us the Parable of the DARNEL in the FIELD."

37 He answering, said, "He who sows the GOOD Seed is the SON of MAN;"

38 the FIELD is the WORLD; the GOOD Seed are the sons of the KINGDOM; the DARNEL are the sons of the EVIL one;

39 that ENEMY who sowed them is the AD-VERSARY; the HAR-VEST is the End of the *Age; and the REAP-ERS are Messengers.

* Vatican Manuscript.—35. of the World—omitted.
36. he left. 37. to them—omitted.

40 As therefore the barnel is gathered and burned in a Fire, so will it be in the end of \*the age.

41 The son of man will send forth his messengers, who will gather out of his kingdom all seducers and iniquitous persons;

42 And will throw them into the furnace of Fire; there will be the weeping and the gnashing of teeth.

43 Then will the righteous be resplendent as the sun in the kingdom of their Father. He who has ears, let him hear.

44 The kingdom of the heavens is like a hidden Treasure in a field, which, a Man finding, he covers up, and, from his joy, he goes and sells all that he has, and buys that field.

45 Again, the kingdom of the heavens is like a Pearl of great value;

46 Which, if a Merchant, who was seeking Choice Pearls, having found, went and sold all that he had, and bought it.

47 Again, the kingdom of the heavens resembles a Drag-net, being cast into the sea, and enclosing 'fishes of Every Kind;

48 Which, when it is full, they draw to the shore, and sitting down, gather the good into vessels, but throw the useless away.

49 So will it be at the end of the world.
51 And it occurred when Jesus had concluded these parables, he departed thence.

52 And coming into this own city he so taught the inhabitants in their synagogue, that they were astonished, and said, "Whence has this man, this wisdom, and these miraculous powers?"

53 Is not this the carpenters’ son? Is not his mother called Mary? and do not his brothers, James, and Judas, and Simon, and Joseph, and his sisters, all live with us? Whence then is this saying of him? And they found a difficulty in this.

54 And they stumbled at him. But Jesus said to them, "A Prophet is not without honor, except in his own country, and in his own family."

55 And he did not perform many miracles there, because of their unbelief.

56 And all his brothers, live with us? Whence, then, has he all these things?"

57 And they stumbled at him. But Jesus said to them, "A Prophet is not without honor, except in his own country, and in his own family."

58 And he did not perform many miracles there, because of their unbelief.

The end of the age. The messengers will go forth, and will separate the wicked from among the righteous; and will throw them into the furnace of fire; there will be the weeping and gnashing of teeth.

51 Have you understood all these things?" They answered, "Yes."
1. En ekei sw tw kairei ekouosev 'Hrwdhhs. 
At that the time he heard Herod the 
tetarchis twv twv Jenwv, 2 kai eite tois 
tetarch the fame of Jesus, and said to the 
paisin auton'. Outos estin Iawvns d baptnsths' 
servants of him; This is John the dipper; 
autov yegeri apd twv nvekron, kai dia touto ai 
he is raised from the dead, and therefore this the 
dunamis energounen ev autw. 3 O gar 'Hrwdhs, 
mighty powers work in him. The for Herod, 
kraftas twv Iawvwn, edhse avton, kai ebebo 
seizing the John, had bound him, and put 
ev filakia, dia 'Hrwdiada twn gynaiaka Fil- 
prison, on account of Herodias the wife of 
ipton avdelfou avton. 4 Elege gar avtw d 
Philip the brother of him. Had said for to him the 
Iawvwn. Ouk ezeisti soi echei avtwn. 5 Kai 
John; Not it is lawful to thee to have her. And 
belhav avton apektetain, ephobhthi ton oikhon, 
wishing him to destroy, he feared the people, 
dti av prophetary avton eiagn. 6 Genevain de 
for as a prophet they esteemed. Birth-day of but 
agomenon twv 'Hrwdou, aerxtapata h yugypa 
was being held of the Herod, danced the daughter 
twv 'Hrwdiados ev twv meswv kai pere tw 
of the Herodias in the midst, and pleased the 
'Hrwdh' 7 thev meb' orkou amolagogen avtw 
Herod; whereupon with an oath he promised to her 
dousa, o ean aitphtetai. 8 H de, proboi 
to give, what soever she might ask. She and, being 
basileias upo tis mptows avtis, Dov moj, 
incited by the mother of her, Give to me, 
phiwai, o de epi pinaiki tis kefulh Iawvou twv 
she said, here upon a plate the head of John the 
Baptist. 9 Kai eluphthe o basileus; dia de 
dipper. And was sorry the king, because of but 
tous orkous kai tov svnavakeiwhnov, eke- 
the oaths and those reclining at table, he com- 
lewsse dophnai. 10 Kai pevvas apeekaphi 
manded it to be given. And sending he cut off the head of 
tov Iawvwn eiv twv filakwv. 11 Kai henevth 
the John in the prison. And was brought the 
kefulh autou epo piana, kai edbth tov korap- 
head of him on a plate, and it was given to the little 
stwv kai hnevkei tis mptis avtis. 12 Kai pro- 
sy-b; and she brought it to the mother of her. And coming 
elonousi oiyu mahtai auton gnav to svma, kai ebo- 
the disciples of him took the body, and they 
avan autou kai elonousi apaggelias twn Iawvow. 
buried it; and departing they told it to the Jesus.

* Vatican Manuscript.—3. then had. 3. prison. 9. king, being sorry on 
account of the oaths and the guests, commanded. 12. the dead-body. 
† 1. Properly, the governor of the fourth part of a country; commonly used as a title infe- 
terior to a king, and denoting chief officer. The person here spoken of was Antipas, a son of 
Herod the Great. The name king is sometimes given to tetrarchs. See verse 9.—Geo. 
Campbell. ‡ 3. He had married a daughter of Aretas, an Arabian prince, whom he put 
away, after he had induced Herodias to quit her husband; this occasioned a war between 
Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former hus- 
band.—Josephus, Ant. xviii. v. 4. 
13 Kaiv akouvaso de Iwauos, anexomonon eketeve' 
And having heard the Jesus, withdrew from thence 
eiv plowo eiv erhomou topou kai idian kai akou-
in a ship into a desert place by himself; and having 
tantes oj oiklo, hekoulosan autou pei7 apo 
heard the crowds, they followed him by land from 
tou polwou. 14 Kaiv eixebov de Iwauos eide 
the cities. And coming out the Jesus saw 
polwv oiklov kai eisplagghvsi eis autous, 
great a crowd; and he was moved with pity towards them; 
egi katerpavve tosoi arpsi pou 
and healed the sick of them.

15 Oiulnas de yenomenvs, prosilhlov autov oj 
Evening having came, came to him the 

And disciples of him, saying; A desert is the place, 

kai o arpa vepa paralhven apoulwvou tou 
and the hour already has passed; dismiss the 

oi oiklous, eva apelleutres eis kaukous, 
they, going into the villages, they 

psoisvan enautous bapxata. 16 O de Iwauos 
may buy themselves victuals. The but Jesus 

eivt enautous. Oi xereion exousin apetlven des 
said to them; No need they have to go away; give 

autous ymew fagein. 17 Oi de leyouwv autov tou 
to them you to eat; They and say to him; 

ouk exomew tde, evi mepente aroton kai duo 
Not we have here, except five loaves and two 

Ictvus. 18 O de elpe ferevst mou enautous tde, 
fishes. He and said; Bring to me them here.

Kai kelvanos toui oiklous anaklithenai epi 
And directing the crowds to recline upon 

toux xorotous, lavvon toui pentet aroton ka 
the grass, taking the five loaves and 

tous duo Ictvus, anablevai eis ton ouroan, 
the two fishes, looking up to the heaven, 

ekuloigse kai klajta, edwke tois madhtrai 
gave praise; and breaking, he gave to the disciples 
tou aroton, o de madhtrai tois oiklous. 20 Kai 
the loaves, and the disciples to the crowds. And 

efayon pantes, kai ekxorasthvan kai prasan 
they ate all, and were filled; and they took up 
to peripseuon toui klasmaton, dawdka koufnous 
that over and above of the fragments, twelve baskets 
plvres. 21 Oi de esthiuntes ypas anordes w5esi 
full. Those and eating were men about 
pentakoiwlo, xorwv xwvdei kai pайдwv, 
five-thousand, besides women and children. 

22 Kai ephwos ypakhganiei toui madhtries eigmnia 
And immediately he urged the disciples to enter

VATICAN MANUSCRIPT.—14. he went. 15. the disciples. 22. he con-
strained. 22. a Boat.

† 15. The first evening, which commenced at three o'clock. The second 
evening, which began at sunset, is that mentioned in verse 23.

10. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. 
29. These were small wicker baskets, which the Jews carried their victuals in, when from home; and 
by the number here particularized, it would seem that each apostle filled his own bas-
ket.—Pearce.

† 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. 
† 35. Mark vi. 35; Luke ix. 12 

John vi. 5.

9. Matt. xxv. 36.
MATTHEW.

Chap. 14: 23.

Kai apao, kai prosaeyew auton eis to peran, into the ship, and to go before him to the other side, while he should dismiss the crowds. And having sent away the crowds, he went up into the mountain by idioi propevzasaai. Ophias de genonemhn, Xeouv himself to pray. Evening having come, alone

Tis to plioy, kai prosaeyew autov eis to peran, into the ship, and to go before him to the other side, while he should dismiss the crowds. And having sent away the crowds, he went up into the mountain by idioi propevzasaai. Ophias de genonemhn, Xeouv himself to pray. Evening having come, alone

The ship was for contrary the wind. In fourth and watch tis ynikos apthele proso autous, peripatow epiv of the night he went to them, walking upon tis balaxhse. Kai idontes auton o mehatiai the sea. And seeing them the disciples epiv tiv balaxhse, peripatontva, etapoxhsan, upon the sea, walking, they were terrified, legevntes: Oti simeon, esti; kai ap tov saying: That an appearance is; and from the fousou ekravvan. Eudeves de elanhsen autois fear they cried aloud. Immediately but spake, to them oivsous, legvous Oaroseite, egw eimi me fo the Jesus, saying, Take courage, I am; not be beisove. Apokrieveis de autyn o Petros eipe afraid. Answering and him the Peter said:

Kuree, ei su ei, kelvenv me pros se eldei epi Olord, if thou art, bid me to thee to come upon ta ydata. O de eitev Elde. Kai katabas the water. He and said: Come. And descending ap to tov plioy, oivsous, periepatasen epiv ta from the boat the Peter went, and he walked upon the ydata, eldei pros tov Oivsou. Bletaiv de the water, to come to the Jesus. Seeing but tov anemov isynrov, efothe, kai araxedon the wind strong, he was afraid; and beginning kataponticsebha, ekrave, legvous Kuree, oswov to sink, he cried, saying: O lord, save me. Eudeves de oivsous eketaia tivn xexia, me. Immediately and the Jesus stretching out the hand, epelebeta autov, kai legei autov Olygosthe, took hold of him; and says to him: O distrustful man, eis ti edistassai? Kai embantov autov eis for why didst thou doubt? And entering of them into to plioy, exopesin o anemos. Oi de e e pe the ship, ceased the wind. They and, in the

and precede him to the other side, while he dismissed the crowds.

23 And having dismissed the crowds, he privately ascended the mountain to pray; and remained there alone till it was late.

24 By this time the boat was many furlongs distant from the land, tossed by the waves; for the wind was contrary.

25 And in the 4th Watch of the night, he went towards them, walking on the lake.

26 And when the disciples saw him 3walking on the lake, they were terrified, and exclaimed, "It is an appearance!" and they cried aloud, through fear.

27 But Jesus immediately, spoke to them, saying, "Take courage, it is I; be not afraid."

28 And Peter answering, said to him, "Master, if it be thou, bid me come to thee on the water."

29 And Jesus said, "Come." Then Peter descending from the boat, walked on the water, and came to Jesus.

30 But perceiving the wind strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

31 And Jesus instantly extending his hand, took hold of him, and said to him, "O distrustful man, why didst thou doubt?"

32 And going up into the boat, the wind subsided.

33 Then those in the

* VATICAN MANUSCRIPT.—24. many Furlongs distant from the land, tossed. 20. Peter, 29. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own, which originally consisted of three watches only. † 26. In Job ix. 8, this is a prerogative ascribed to God, and which is freely rendered by the LXX., thus, "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphio for expressing impossibility was, a picture of two feet walking on the sea.

‡ 23. Mark vi. 36; John vi. 16.
Matthew 23:34

Then came Jesus and spoke to the Pharisees and Scribes from Jerusalem, saying, "Why do thy disciples violate the traditions of the elders? for they do not wash their hands before eating Meals."

But he answered, and said to them, "Why do you also violate the commandment of God by your tradition?"

For God said, "Honour thy father and thy mother:" and, "He that curseth father or mother, shall be punished with death."

But you, priests, and Pharisees, and Scribes, that judge and regulate the land of Gennesaret, and do every thing according to the commandment of God, through the tradition of your fathers, and you must not be professed as such: you must not be the leaders of men or the elders of your fathers, but you must be the leaders of men according to the commandment of God, through the tradition of your fathers."

A hypocrite, therefore, is he who does not observe the traditions of the elders, and is unclean and unwashed, and does not possess the words of God.

But he shall by no means honor his father. Thus, in your traditions, you annul the word of God.

If any one say to father or mother, It is written, Honor thy father and thy mother: and he shall not honor his father: but he shall say, Let the word of God be fulfilled."

He who eateth with unwashed hands is guilty of death.—Rabbi Abiba.

The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Druschius, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

MATTHEW.

chap. 15: 9.]  

'νοσίας, λέγων. Ὑπεροίκων οὕτως τοίς χειλεσιν ἔσσαι, saying; "The people this with the lips ἡ δικαία ἀντων πορφώ ἄπειξει ἀπ' me honor; the but heart of them far off is removed me. 9 Ματθαῖον δὲ σεβοῦνται μὲ, διδασκούντε me. Without profit but they reverence me, teaching μαθηταὶ διδασκαλίας, ενταλμάτα αὐθρωπον." 10 Καὶ doctrines, commandments of men." And

προσελθέωμεν τοῖς χωλοῖς, εἰπών αὐτοῖς, having called the crowd, he said to them; ἀκούετε καὶ σωνετε. 11 Οὐ τις ἔσσερχομενον εἰς Ηερού, and he instructed. Not that entering into τὸ στόμα κοινοὶ τον αὐθρωπόν: ἀλλὰ τὸ ἐκτὸρ- the mouth pollutes the man; but that proceed-μεν τοῦ στόματος τούτο κοινὸν τον ing out of the mouth this pollutes the man. 12 Τοῖς προσελθόντες οἱ μαθηταὶ man. Then having come the disciples αὐτοῦ, εἶπων αὐτῷ ὁ δικαίος, ὅτι ὁ Φαρισαῖος, of him, said to him; knowest thou, that the Pharisees, ακούσατε τὸν λόγον, ἐσκανδαλίσθησαν; 13 ὁ hearing that saying, found a difficulty? He δείκνυε τοὺς ἰδίους εἰς τυφλοὶ *τυφλοὺς. said, "Pestilence, ye blind, have ye a seeing? Planted the father of me "— heaven, but shall be rooted up. 14 Αφετέρους δὲ καὶ μαθηταὶ Πέτρος καὶ καὶ μαθηταὶ Πέτρος a pit will fall. Answering and the Peter εἶπεν αὐτῷ Ἰησοῦν εἶπεν: Ἀκοῦτε, ἐὰν εἰμις αὐτοῦ; The and Jesus said; yet also you unintelligent. ἐστε; 11 Οὐκ ἐξείσετε, ὅτι πᾶν τὸ εἰσορω- Not [yet] perceive you, that all that enter-μεν εἰς τὸ στόμα, εἰς τὴν κοιλιὰν ἔσχε-ing into the mouth, into the belly passes, καὶ εἰς αἵθρων ἐκβάλλεται; 13 Ταὶ ἐκ εἰσορω- and into a privy is cast; Those but proceed-μενα εἰς τοῦ στόματος, ἐκ τῆς καρδίας ἐριν- ing out of the mouth, from the heart issues χεταί, κακεία κοινοὶ τον αὐθρωπόν. 15 ἐκ χαὶ forth, and they pollute the man. From for τῆς καρδίας ἐρινοῦνται διαλογισμοί πονηροῖ the heart comes forth purposes evil; φονεῖ, μοιχεία, πορνεία, κλοπαί, ψευδομαρτυρι-νυληρία, αδικίαι, ὄρεγες, θηματικαὶ, false testimonies, μιαί, βλασφημίαι. 20 Ταῦτα εἰσὶ τα κοινονταὶ μαθηταὶ, evil speaking. These is the (things) polluting τον αὐθρωπόν το θεούτους ἁρεμίαν τον the man; that but with unwashed hands to eat not κοινοὶ τον αὐθρωπόν. pollutes the man.


*nigh to me with their mouth, and I honored Me with their lips; but their heart is far removed from me. 9 But in vain do they worship me, teaching as Doctrines, the Precepts of Men." 10 And having called the crown, he said to them, "Hear, and be instructed:

II Not that entering the mouth, pollutes the man; but that proceeding from the mouth, pollutes the man." 12 Then the disciples approaching, say to him, "Didst thou observe that the Pharisees were offended, when they heard that saying?" 13 But he answering, said, "Every Plantation, which my heavenly Father has not planted, shall be extirpated. 14 Leave them; they are blind guides; and if the Blind lead the Blind, both will fall into the pit." 15 Then Peter replying, said to him, "Explain to us that saying." 16 And he said, "Are you also yet without understanding? 17 Do you not perceive, That whatever enters the mouth, passes into the belly, and is ejected? 18 But those things proceeding out of the mouth, issue from the heart; and they pollute the man.

19 For out of the heart proceed iniquitous Designs;—Warders, Adulteries, Fornications, Thieves, false Testimonies, Calumnies.

20 These are the things which pollute the man; but to eat with unwashed Hands pollutes not the man."
And departing thence the Jesus withdrew into the confines of Tyre and Sidon. And to astonishingly meter, Tho rehe the parts coming, 

21 And Jesus departing thence, withdrew into the confines of Tyre and Sidon.

22 And behold, a Canaanitish Woman coming from those parts, cried out to him, saying, "Have compassion on me! Master, Son of David! my daughter is sadly demonized.

23 But he answered her not a Word. And his disciples coming, entreated him, saying, "Dismiss her; For she cries after us.

24 But he answering, said, "I am only sent to the PERSHING SHEEP of the Stock of Israel.

25 Yet entreatingly, she prostrated to him, saying, "O Master, help me!"

26 But he answering, said, "It is not proper to take the CHILDREN'S BREAD, and throw it to the dogs."

27 But she said, "I beseech thee, Sir; for even the dogs eat THOSE CRUMBS which FALL from their MASTERS' TABLE."

28 Then Jesus answering, said to her, "O Woman! great is Thy faith; be it even as thou desistest." And her daughter was cured from that very moment.

29 And Jesus, having left that place, came to the LAKE OF GALL-LEE; and ascending the MOUNTAIN sat down there.

30 And great Crowds came to him, bringing with them the lame, *crippled, the blind, the deaf, and many others, and laid them at his FEET, and he cured them;

31 so that the crowds beheld, with wonder, the Def*hearing, the Crip-pled restored, the Lame
Matthew 16:1

Walking, and the Blind seeing; and they glorified the God of Israel.

32 Then Jesus having called his disciples, said, I have compassion on the crowd, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the road.

33 And his disciples say to him, How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?

34 And Jesus says to them, How many Loaves have you? And they said, Seven, and a Few small fishes.

35 Then he commanded the People to recline on the ground;

36 and taking the Seven Loaves and the Fishes, the offered thanks, and broke them, and gave to his disciples, and the distributed to the crowd.

37 And they all ate and were satisfied; and of the fragments they gathered Seven large Baskets full.

38 Now they who had theabout Four thousand Men, besides Women and Children.

39 And having dismissed the crowds, he went into the boat, and came to the coast of Magdala.  

CHAPTER XVI.

1 Then the Pharisees and Sadducees drew near, and tempting asked him to show them a Sign from Heaven.  

*VATICAN MANUSCRIPT.—32. already—omit.  

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body.  

† 39. The modern name is Arad el-Mejdel, field or coast of Mejdel. Mejdel, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This is the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

† 32. Mark viii. 1.  
† 33. 2 Kings iv. 43.  
† 35. Mark viii. 10.  
† 1. Matt. xii. 38.
2 But he answering, said to them, "[Evening coming, it will be Fair weather, for the sky is red;]
3 and in the Morning, 'There will be a Storm To-day, for the sky is red and lowering. Hypocrites! you can correctly judge as to the Appearance of the sky, but cannot discern the signs of the times.]
4 : A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the sign of Jonah." And leaving them, he went away.
5 Now, * the disciples passing to the other side, had forgotten to take Loaves with them.
6 And Jesus said to them, "Observe, and beware of the Leaven of the Pharisees and Sadducees."
7 And they reasoned among themselves, saying, "Because we have brought no Loaves."
8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread.
9 Do you not yet perceive, or recollect the Five Loaves of the Five-Thousand, and How many Baskets you took up?
10 nor the Seven Loaves of the Four Thousand, and How many large Baskets you took up.
11 How is it that you do not comprehend, That I spoke not to you about Bread, * but beware you of the Leaven of the Pharisees and Sadducees?"
12 Then they understood That he did not tell them to beware of the Leaven of Bread, but of the Doctrine of the *Sadducees and Pharisees.
13 And Jesus coming into the parts of Cesarea Philippi, questioned his disciples, saying, 14 "Who do men say that the son of man is?"

15 And they replied, "Some, John the Immenser; *some, Elijah; and others, Jeremiah, or one of the prophets."

16 He says to them, "But who do you say that I am?"

17 Simon Peter answered, saying, "Thou art the Christ, the son of the living God."

18 Moreover, I also say to thee, That thou art Ja Rock, and on this rock I will build My church, and the Gates of Hades shall not triumph over it.

19 And I will give thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then He commanded *the disciples that they should tell no one, that He is the Messiah.

21 From that time Jesus began to show to the disciples that they must be persecuted, and that they must be mocked, and be scourged, and be insulted, and be put to death, and that they must speak evil of the people of God, and that they must be made servants of the enemies of God for the good news of the kingdom of the heavens.”


So the disciples.
MATTHEW.

Matthew, and his disciples, that he must go to Jerusalem, and suffer much from the elders, and High-priests, and Scribes, and be killed, and that on the third day he must be raised up.

22 And Peter taking him aside, and rebuking him, said, “Be this far from thee, Master; this shall not be to thee.”

23 But he turning, said to Peter, “Get thee behind me, Adversary; thou art a stumbling-block to me; for thou regardest not the things of God, but those of men.”

24 Then Jesus said to his disciples, “If any one wish to come after me, let him renounce himself, and take up his cross, and follow me.

25 For whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it.

26 For what is a Man profited, if he should gain the whole world, and forfeit his life? or what will it profit a man if he shall gain the world, and lose his own soul?

27 For the son of man is about to come in the glory of his Father, with his angels; and then he will reward each one according to his conduct.

28 Indeed I say to you, that there are some of those standing here, who will not taste of death, till they see the son of man coming in his royal majesty.”

CHAPTER XVII.

1 And after six days, Jesus took Peter, James, and John the brother of James, and privately con-

1 Matt. xvii. 1—23; Mark vii. 31—44; Mark viii. 31—35; Mark x. 17—45; Luke ix. 37—45; Luke x. 18—24; Luke xxi. 37—36; John x. 17—21; John xii. 45—50; John xxi. 1—22; John xxii. 5—21.

*VATICAN MANUSCRIPT.*—22, rebuking him, said.

23. That there are.

24. If any one wish to come after me, let him renounce himself, and take up his cross, and follow me.

25. For whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it.

26. For what is a Man profited, if he should gain the whole world, and lose his own soul? or what will it profit a man if he shall gain the world, and lose his own soul?

27. For the son of man is about to come in the glory of his Father, with his angels; and then he will reward each one according to his conduct.

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CHAPTER XVII.

1 And after six days, Jesus took Peter, James, and John the brother of James, and privately con-
MATTHEW.

chap. 17: 2

I will make here three Booths.

1. He answering 11. comes, and will restore.

*Vatican Manuscript.—4. I will make here three Booths.

†5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22. Rev. 1. 17.


18. Thou didst say: 'My Soul is in anguish: and be comforted, son of David.'

2 And he was transformed in their presence, his face shone as the sun, and his garments became white as the light.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then Peter addressing Jesus, said, 'Master, it is good for us to be here; if thou wilt, * I will make here three Booths; one for thee, one for Moses, and one for Elijah.'

5 While he was speaking, behold, a Cloud of light covered them; and behold, a Voice from the Cloud, declaring, 'This is my son, the beloved; in whom I delight; hear him!'

6 And the disciples, having heard it, fell on their Faces, and were greatly troubled.

7 And Jesus approaching, touched them, and said, 'Arise, and be not afraid.'

8 Then raising their eyes, they saw no one, except Jesus.

9 And as they were descending the Mountain, Jesus commanded them, saying, 'Tell the vision to no one, till the Son of man be risen from the Dead.'

10 And the disciples asked him, saying: 'Why then do the scriptures say, that Elijah must first come?'

11 * He answering, said, "Elijah indeed * comes, and will restore all things.

12 But I say to you, ‡ That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also..."
the son of man is able to suffer by them.”
13 Then the disciples understood that he spoke to them concerning John the Immerser.
14 ¶ And they having come to the crown, a man came to him, knelling and saying,
15 “O Sir, have compassion on my son; for he is a lunatic, and often sickly; for he frequently falls into the fire, and frequently into the water.
16 And I brought him to thy disciples, but they could not cure him.”
17 Then Jesus answering said, “O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me.”
18 And Jesus rebuked him, and the demon came out of him; and the boy was restored from that hour.

19 Then the disciples coming to Jesus privately, said, “Why were we not able to cast it out?”
20 And he said to them, “On account of your little-faith: For indeed I say to you, ¶ if you have Faith, as a grain of Mustard, you might say to this Mountain, Remove there from here, and it would remove; and nothing would be impossible to you.

21 ¶[This kind, however, goes not out but by Prayer and Fasting]”
22 ¶ Now while they were traveling in Galilee, Jesus said to them, “The son of man is about to be delivered up into the hands of Men; and they will kill him, and the third day he will rise. And they were exceedingly grieved.

20. \textit{Little-Faith.} 21.—\textit{Omit, Rise.}
MATTHEW.

Chap. 17: 24.]

**24** And having arrived at Capernaum, the collectors of the didrachms came to Peter, and said, "Does not your teacher pay the didrachms?"

**25** He says, "Yes." And when they were come into the house, Jesus anticipated him, saying, "What is thy opinion, Simon? From whom do the kings of the earth take tax or census? from their own sons, or from others?"

**26** And when he said, "Of others," Jesus says, "The sons then are exempt.

**27** But lest we should offend them, go to the lake, throw a hook, and take the first fish coming up, and opening its mouth, thou wilt find a stater; take that, and give it to them, for me and thee."

CHAPTER XVIII.

**1** And at that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of the heavens?"

**2** And he having called a little child, placed him in the midst of them, and said, "Indeed! I say to you, unless you be changed, and become as little children, you will never enter the kingdom of the heavens."

**3** Whoever, therefore, is of the opinion of these things. "Every one who has been received into the kingdom of the heavens, received it of his Father in heaven."

**1** Vatican Manuscript.—25. they were come. 26. And when he said, "Of others," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. Scott refers to Jos. Ant. xvi. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 653, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flacc. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Jos. Josephus (B. J. lib. ii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed upon them a yearly tribute of a didrachm to Capitoline Jupiter." Xiph. Dion. lib. ixvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 80 cents, or 2s. 6d., at 5s. per ounce.

**1** Mark iv. 53. † 1. Mark ix. 33; Luke ix. 46; xxii. 24. **2** Mark i. 15; Luke xvii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.
MATT. 18: 11.

May humble himself like this little child, he will be the greatest in the kingdom of heaven.

And whoever receives one such little child in my name, receives me.

But whoever shall insult one of the least of these who believe in me, it would be better for him that an upper millstone were hanged about his neck, and that he were sunk in the depth of the sea.

For the world, because of such snare! for it must be that such snare come; but alas for that man through whom the snare comes.

And if thine eye prevent such a snare, pluck it out, and throw it away; it is better for thee to enter life crippled or lame, than having Two Hands or Two Feet, to be cast into the fire of Aonian fire.

And if thine eye prevent such a snare, pluck it out, and throw it away; it is better for thee to enter life crippled or lame, than having Two Hands or Two Feet, to be cast into the burning of Gehenna.

Take care, that you do not despise one of the least of these; for I assure you, that they are angels in the heavens continually beholding the face of that father of mine in the heavens.

For the son of man is come to save that which was lost.

* Vatican Manuscript.—8. crippled or lame.

See also Lachmann and Tischendorf.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

‡ 8. A mill-stone. This word is the adjective of aisov, and as we have no word in the English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjectival form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xlii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Bezaey's translation it is applied to the fourteenth verse, as making a better connection.
What do you think? If a man have a Hundred Sheep, and one of them go astray, *will he not leave the NINETY NINE Sheep on the MOUNTAINS, and go and seek the STRAY one? And if he happen to find it, indeed I say to you, that he rejoices more over it, than over those NINETY-NINE NINE which went not ASTRAY.

14 Thus it is not the Will *of that FATHER of mine in the Heavens, that in his presence one of the LEAST of these should be lost. 

15 *If now, thy BROTHER be in error, go, convict him, between thee and him alone. *If he hear thee, thou hast gained thy BROTHER.

16 But if he hear thee not, take with thee one or two more; *that by the Testimony of TWO or thrice WITNESSES, Every Thing may be proved. 

17 But if he disregard them, inform the CONGREGATION; and if he disregard the CONGREGATION also, let him be to thee as a PAGAN, and a TRIBUTE-TAKER.

18 Indeed, I say to you, Whatever you may bind on EARTH, will be as having been bound in *HEAVEN: and whatever you may loose on EARTH, will be as having been loosed in *HEAVEN.

*Again, indeed, I say to you, That if two of you on EARTH may agree, about any thing which they may ask, it will be done for them, by that FATHER of mine in the Heavens.

20 For where two or three are assembled in my Name, I am there in the Midst of them.”
Matthew 18

Then Peter came, & said to him, "Lord, how often shall I forgive my brother, if he trespass against me? till seven times?"

Jesus said to him, "I say to thee, not till seven times only, but till seventy times seven."

In this, the kingdom of the heavens has been compared to a king, who determined to settle accounts with his servants.

And having begun to settle, they brought to him one debtor of ten thousand talents. But he not having means to refund, the master, to obtain payment, ordered that he, and his wife and children, and all that he had, should be sold.

The servant, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

And the master of the servant, being compassionate, loosed him, and remitted the debt.

But the servant going out, found one of his fellow-servants, who owed him a hundred denarii; and seizing him he choked him, saying, 'Pay me whatever thou owest.'

And his fellow-servant falling down, entreated him, saying, 'Have patience with me, and I will pay thee.'

But he would not; and departing, committed him to prison, till he should pay the debt.

And when, therefore, His fellow-servants seeing what was done, they were indignant; and
going to their master, they related all that had occurred.

33 Then his master having called him, said to him, "O wicked servant! All that debt I forgave thee, because thou didst entreat me;

33 was it not binding on thee also to have had pity on thy fellow-servant, as I also had pity on thee?"

34 And his master being provoked, delivered him to the jailors, till he should discharge the debt.

35 Thus also will my heavenly Father treat you, unless you from your heart, each one forgive his brother."

CHAPTER XIX.

1 "And it happened, when Jesus ended these words, he departed from Galilee, and came into the confines of Judea, beyond the Jordan.

2 And great crowds followed him, and he cured their sick.

3 And the Pharisees came to him, trying him, and saying, "Is it lawful for a man to dismiss his wife for any cause?"

4 And He answering, said to them, "Have you not read, that the creator, at the first, made a male and a female;

5 and said, "On account of this a man shall leave father and mother, and adhere to his wife; and they two shall become one Flesh?"

6 So that they are no longer two, but one Flesh. What God, then, has united, let no man sever."

7 They say to him, "Why then did Moses command to give a writ

*VATICAN MANUSCRIPT.—34. to him—omit. 3. Pharisees. 3. to him—omit.

† 35 Prov. xxi. 13; Matt. vii. 1. 1. Mark x. 1. 3. Mark x. 2. Gene. 17. Maiii. 15. 15. Gen. ii. 24; 1 Cor. vi. 10; Ephes. v. 31. 7. Deut. xxiv. 4.
MATTHEW.

of Divorce, and dismiss her? 7

8 But I say to you, Whoever dismisses his wife, except on Account of Whoredom, causes her to commit adultery; and he who Marries the divorced woman, commits adultery.

9 The Disciples say to him, "If the case of the husband with his wife be thus, it is not good to marry."

10 But He answered, "None can admit *the word, but those to whom it is given.

11 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by men; and others have made themselves Eunuchs on account of the kingdom of the heavens. He who is able to do this, let him do it."

12 Then they brought to him Little children, that he might place his hands on them, and pray; and the Disciples rebuked them.

13 But Jesus said, "Let the little children come to me, and forbid them not to come to me; for of such is the kingdom of the heavens.

14 And having laid his hands on them, he departed thence.

10. The Disciples.

11. The word.

12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of enunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See Anselm of Canterbury.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 11.† 12. 1 Cor. vii. 12—24.† 13. Mark x. 18.† 14. Matt. v. 3; xviii. 3.

† 8. The Vatican Manuscript.—9. On Account of Whoredom, causes her to commit adultery; and he who Marries.

† 10. The Disciples.

† 11. The word.

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of enunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See Anselm of Canterbury.

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† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 11.† 12. 1 Cor. vii. 12—24.† 13. Mark x. 18.† 14. Matt. v. 3; xviii. 3.
Matthew 17:1-21

17. "O de  

18. "Why askest thou Me concerning that which is good?"

19. "One is the good: but if thou wilt,"

20. "from my childhood—omitted.


22. "This word.

23. "Riches.

24. "Then Jesus said to His disciples, "Indeed I say to you, that it is easier to say, Please give me, and thou shalt give thee; than to say, I will give, and thou shalt give me."

25. And again I say to you, "It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven."" — Marsh's Translation of Michaelis.

"Good Teacher what good thing must I do, that I may obtain eternal Life?"

17. And He said to him, "Why dost thou call Me good? God alone is good.

If, however, thou desirest to enter that Life, keep the commandments."

18. He says to him, "Which?" Jesus answered, "These;" 23 Thou shalt not commit murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not falsely testify.

19. "Honor thy father and thy mother;" and "Thou shalt love thy neighbor as thyself." 24

20. The young man says to him, "All these have I kept; what do I more?"

21. Jesus replied, "If thou desirest to be perfect, go, sell thy possessions, and give to the poor; and thou shalt have Treasure in Heaven; and come, follow me."

22. But the young man having heard this word, went away sorrowing; for he had great riches.

23. Then Jesus said to His disciples, "Indeed I say to you, that it will be difficult for a rich man to enter the kingdom of heaven.

24. And again I say to you, "It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God!"

25. And the disciples hearing, were greatly as-
MATTHEW.

26 Eumlepas de ó Íouos is able to he saved? Looking but the Jesus eisv autou. Pará anarthpois touto áduaton said to him: With man this impossible eisí para de bhew pantta dúvata. is: with but God all possible.

Then answering the Peter said to him: Lo, ἰσεις αφθηγαμεν παντα, και ηκολουθηγαμεν σοι, we left all, and followed thee; τι αρα εσται ὑμιν; 28 O de Íouos eisv aut-what then shall be to us? Then and Jesus said to tois Αμην λεγω ὑμιν, ὅτι ὑμεις οi ακολουθη-theem; Indeed I say to you, that you the having fol-savutes mou, en tη παλιγγενεσιν ὅταν καθη αι lowed me, in the new birth day when may sit, τοιον τον ανθρωπον επι βρονου δοξης αυτου, son of the man upon a throne of glory of him, καθισε ηαι και ὑμεις επι δωδεκα βρονους, λατιν-shall sit also you upon twelve thrones, judged res tasis dodeka filias tis Íouas. 29 Kai pas ing the twelve tribes of the Israel. And all ὁς αφηγεν οἰκια, ἡ αδελφας, ἡ αδελφα, ὁ who left, houses, or brothers, or sisters, or πατερα, ἡ μητηρα, *[ἡ γυναικα] ἡ τεκνα, ἡ father, or mother, or wife; or children, or αγνους, ἐνεκεν τον ουνατον μου, ἑκατονταfields, on account of the name of me, a hundred πλαισιων αγηται, και ζωην αιωνιων κληρο-shall receive, and life age-lasting shall νομησεi. inherit.

30 Πολλοι de esountai proγον, επαχατοi και Many but shall be first, last; and εσχατοι, πρωτοι. Kef. k'. 20. 1 Ομοia γαρ first, last. Like for εστιν ἡ basileia twn ouranwv anarthwv okodes-is the kingdom of the heavens to a man a house-pot, ὅστις εξηθαν ἀμα πρωτε μεθωσαθαι, who went out with morning to hire εργατας εις τον αμπελωνα αυτου. 2 Ενομο- laborers into the vineyard of him. Having νης δια μετα των εργατων εκ δηηναν την agreed and with the laborers for a denarius the ημεραν, απεπτελεν αυτους εις τον αμπελωνα day, he sent them into the vineyard αυτου. 3 Και κατελθων περι τριτην ημαν, ειδεν of him. And going out about third hour, he saw αλλων εστωτας εν τη αγορα αργους 4 κακεi-others standing in the market-place idle: and to νοισ ειτεν "Υπαγετε και ιδεις εις τον αμπελωνα" them he said: Go also you into the vineyard:

tonished, saying, "Who then can be saved?"

26 Jesus looking at them, answered, "With Men this is impossible; but with God everything is possible."

27 Then Peter replying, said to him, "Behold, we have forsaken all, and followed thee; what, therefore, shall we obtain?"

28 And Jesus said to them, "Indeed, I say to you, That in the renovation, when the son of man shall sit on the throne of his glory, the, my followers, shall also sit on twelve thrones, judging the twelve tribes of Israel."

29 And whoever has forsaken, on account of my Name, Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, shall receive and shall inherit aionian Life.

30 But many shall be first, that are last; and last, that are first.

CHAPTER XX.

1 For the kingdom of the heavens resembles a Housholder, who went out early in the Morning, to hire Laborers for his vineyard.

2 And having agreed with some laborers for a denarius a day, he sent them into his vineyard.

3 And going out about the third hour, he saw others standing unemployed in the market-place;

4 and he said to them, "Go you also into the
MATTHEW.

[Chap. 20: 16.]

• • • • • • •

 vineyard, and whatever is reasonable, I will give you.' And they went.

3 Again having gone out about the sixth hour, and about the 9th, he did in like manner.

6 And about the eleventh, going out, he found others standing, and says to them, 'Why stood you all the day idle?' They say to him; Because no one was hired.

7 They say to him, 'Because no one was hired.' He says to them, 'Go you also into the vineyard.'

8 And Evening having come on, the owner of the vineyard says to his steward, 'Call the laborers, and give them their wages, beginning with the last, and ending with the first.'

9 And those who came about the eleventh hour, received one each, a denarius.

10 Then those who came first, expected that they should receive more; and they also received, each one, a denarius.

11 But having received it, they murmured against the householder.

12 saying, 'These last have worked one hour, and thou hast made them equal to us, who have endured the burden and the scorching heat of the day.'

13 He answering said to one of them, 'Friend, I do not injure thee; didst thou not agree with me for a denarius?

14 Take that which is thine, and go thy way; I will give to this last, even as to thee.'

15 Is it not lawful for me to do what I please with my own? Is thine eye envious, Because I am liberal?'

16 Thus the last shall receive. - omit.

† 6. Five o'clock in the afternoon.

7. and whatever may be right, you shall receive. - omit.

† 5. Three o'clock in the afternoon.

† 3. Noon.

† 2. Hour. - omit.

* Vatican Manuscript. - 0. hour. - omit.
And the first, last.

17 ¶ And when Jesus was about to go up to Jerusalem, he took the twelve Disciples privately, * and said to them on the way,

15 ¶ "Behold, we go up to Jerusalem; and the son of man will be delivered to the high-priest, and scribes, and they will condemn him;

19 and will deliver him to the Gentiles, to be mocked, and scourged, and crucified, and on the third day he will rise.

20 ¶ Then the mother of Zebedee's children came to him with her sons, prostrating, and requesting something from him.

21 And he said to her, "What dost thou wish?" * And she said, "Command, that in thy kingdom, one of these my two sons may sit at thy right hand, and the other at thy left.

22 But Jesus answering, said, "You know not what you request. Can you drink of the cup, of which I am about to drink?" They say to him, "We can."
Matthew

18:20

And when they were come to Bethsaida, they bare bread, &c. Then Jesus sent away two disciples, saying, Go to the village &c.

18:21

And they went their way, &c. or he, saith he, to them, &c. or he, said he, to them, &c.

18:22

That the princes of the nations might desire to become as this man, but whoever may desire to become great among you, let him be Your bondman.

18:23

And whoever shall humbly exalt himself shall be exalted; but he that exalteth himself shall be humbled.
10.6.7.8.9.10.11.

8. Their own garments.

Matthew 21:3-11

μετ' αυτής λυσάντες ἐμαυτεύει μοι. 3 Kai ean with her; having loosed bring to me. And if 

tis ὑμῖν εἰπῃ τε, ἐρείτε. 'Ὅτι δ' any (one) to you should say any (things,) you shall say; That the 

κυρίος αὐτῶν χρείαν εἴη εὐθέως δὲ ἀποσ- lord of them need has; immediately and he will 

τελέλει αὐτοὺς. 4 Τούτο δὲ ὄλον γεγονέν, ἵνα send them. This and all has been done, that 

πληρωθῇ τὸ ῥήμα διὰ τοῦ προφήτου, might be fulfilled the word spoken through the prophet, 

λεγοντος: 5 Ἔσπετε τῇ θυγατρί Σιων. Ἦδον, saying; "Say to the daughter of Zion; Lo, 

δ' Ἀβασίλεως σου εἰρηταί σοι πραυς, καὶ εἰπέ- the king of thee comes to thee meek, and having 

βήκως επὶ οὖν, καὶ πῶλον νῦν ὑπαγονυ," been set on an ass, even a foal a son of a beast of burden, 

Πορευόμενες δὲ οἱ μαθηταί, καὶ ποιήσαντες Having gone and the disciples, and having done 

καθὼς προσετάξανται αὐτοῖς Ἡσσώς, 7 γεγονὰρ as commanded to them the Jesus, they led 

tὴν οὖν καὶ τὸν πῶλον, καὶ επεθήκαν επανω the ass and the foal, and they placed upon 

αὐτῶν τὰ ἱματια αὐτῶν καὶ ἐπεκάθισεν επάνω them the mantles of them; and they caused to sit on (one) 

αὐτῶν. 8 Ο οἱ δ' πλειόστοι οὐχὸς εστρωσαν εἱπ- of them. The and greater crowd spread of themselves 

τῶν τὰ ἱματια εν τῇ ὑδραίᾳ αλλοί δὲ εκοπτον the mantles in the way; others and cut off 

κλάδους απὸ τῶν δενδρῶν, καὶ εστρωνυναν en branches from the trees, and scattered in 

tῇ ὑδρᾳ. 9 οἱ δ' οὐχοι οἱ προαγοντες καὶ οἱ the way. Those going before and those 

ἀκολουθουντες εκραζον λεγοντες Ὑσσανα τῷ did cry, saying; Hosanna to the 

νῷ Δαβίδ εὐλογημένος ὁ ερχόμενος εν ονοματι son of David; worthy of blessing he coming in name 

κυρίου ὑσσανα εν τοις υψίστοις. 10 Καὶ εἰπελ- Lord; hosanna in the highest. And having 

νος αὐτοὺς ἵστατε Ἰεροσολύμα, εἰς εἰσίθη πασα of them into Jerusalem, was moved all 

ἡ πόλις λεγοντας. Τὰς ἑστὶν οὖσας. 11 Οἱ the city, saying; Who is this? The 

δὲ οὐχοι ελευνον οὕτως ἐστιν ἱσσώς ὁ προφή- and crowds said; This is Jesus the prophet, 

and a Colt with her; loose them, and bring them to me.

3 And if any one questions you, reply, 'That the master wants them,' and he will send them promptly.'

4 Now all this was performed, that the word spoken through the prophet might be verified, saying,

5 "Say to the daughter of Zion, Behold thy king comes to thee, lowly, being seated on an Ass, even on a Colt "of a Laboring Beast."

6 And the disciples went, and having done as Jesus directed them,

7 they led the Ass, and the Colt, and put their mantles over them, and made him ride.

8 And a great part of the Crowd spread *Their own garments on the road; and others cut branches from the trees, and scattered them on the road.

9 And those crowds preceding him, and those that followed, shouted, saying, "Hosanna to the son of David! Blessed be he who comes in the name of Jehovah. Hosanna in the highest heaven!"

10 *And having entered Jerusalem, the whole city was in commotion, asking, "Who is this?"

11 And the crowds answered, "This is Jesus, that prophet who

*Vatican Manuscript.—5. on a Colt.

+5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxvi. 3; Exod. iv. 29; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 33; xix. 30; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. iv. 3. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10. +6. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French "vive le roi!" or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."
And 

...and expelled all those selling and buying, and overthrew the tables of the bankers, and the seats of the sellers of doves.

13 And said to them, "It is written, 'My house shall be called a House of Prayer,' but you have made it a den of robbers.""
MATTHEW.

[Chap. 21: 22.]

eiTeiv autous. A'mh lewv o'min, eav eXhTe
said to them: Indeed I say to you, if you may have

19. Kai elhonti autw eis to ierwv, prosphlOiv
And having come to him into the temple, came

19. Kai elhonti autw eis to ierwv, prosphlOiv
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19. Kai elhonti autw eis to ierwv, prosphlOiv
And having come to him into the temple, came

19. Kai elhonti autw eis to ierwv, prosphlOiv
And having come to him into the temple, came
31. And he answering, said, 'I will not;' but afterwards repenting, he went.

31. Which of the two performed the father's will?' They say, 'The *latter.' Jesus said to them, *Indeed, I say to you, That the tribute-takers and the harlots precede you into the kingdom of God.

32. For John came to you in a Way of Righteousness, and you believed him not; but the tribute-takers and the harlots believed him; yet you, having seen it, did not afterwards repent, so as to believe him.

33. Hear Another Parable. There was a Householder, *who planted a Vineyard, and enclosed it with a Hedge, and dug it a wine-press, and built a Tower; and let it out to another, to receive the fruits.

34. But the *cultivators having seized his servants, severely beat one, and murdered another, and stoned another. 35. Again, he sent Other servants, more honorable than the first, and they treated them in a similar manner.

36. Finally, he sent his son to them, saying, 'They will respect my son.'

37. But the cultivators seeing the son, said among themselves, 'This is the heir; *come, let us kill him, and forcibly hold the inheritance.'

* Vatican Manuscript.—31. to him—omit. 31. latter. 33. a man—omit.

39 Then seizing him, they thrust him out of the vineyard and killed him.

40 When, therefore, the owner of the vineyard comes, what will he do to those occupants?"

41 They reply to him, "'He will put those wretches to a wretched death, and will lease the vineyard to Other Cultivators, who will render him the fruits in their seasons.'

42 Jesus says to them, "Have you never read in the scriptures, 'A Stone, which the builders rejected, the same is made Head-stone of the Corner; this Jerusalem has hasted, and it is wonderful in our Eyes?'"

43 Because of this, I tell you, 'That the kingdom of God will be taken from you, and given to a People who will produce its proper fruits.'

44 'And he who falls on this stone, will be bruised; and him, on whom it shall fall, it will crush to pieces.'

CHAPTER XXII.

1 And Jesus continuing to discourse to them in Parables, said,

2 "The kingdom of the heavens may be compared to a Royal Person, who prepared a Marriage festival for his son,

3 and he sent his serv-

4 a Parables, which the builders rejected."

An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner. — Clarke.

VANTS to call those who had been invited to the festivities; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform those who are invited, 5 Behold, I have prepared my entertainment; my oxen and fatlings are killed, and all is ready; come to the festival.'

5 But they, disregarding it, went away, one to his own farm, and one to his merchandise;

6 and the rest seizing his servants, insulted, and killed them.

7 *And the king was indignant; and having sent his military forces, destroyed those murderers, and burned their city.

8 He then says to his servants, 'The entertainment indeed is ready, but those who have been invited, were unworthy.

9 Go, therefore, into the public roads, and whoever you may find, invite to the nuptial-feasts.'

10 And those servants went out into the roads, and brought together all that they met, Good and Bad; and the feast was well supplied with guests.

11 Now the king having entered to view the guests, saw there a Man not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how didst thou enter here, not having a garment of marriage?' And he was struck speechless.

13 The king then said to the servants, 'Bind his Hands and Feet; take him, and thrust him into the outer darkness; there will be the weeping and the gnashing of teeth.

14 him.

* Vatican Manuscript.—7. And the king was indignant.

† 4. Prov. ix. 2.
† 7. Dan. ix. 36. † 8. Acts xlii. 46. † 11. 2 Cor v. 3; Rev. iii. 4; xvi. 15; xix. 8.


14 For there are Many invited, but few selected. 
15 ¶ Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation. 

16 And they sent to him their disciples with the HERODIANS, saying, “Teacher, we know That thou art sincere, and teachest the way of God in Truth, neither carest thou for any one, for thou lookest not to the Appearance of Men. 

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?” 

18 But JESUS knowing their wickedness, said, “Hypocrites! why do you try me? 

19 Show me the TAX-COIN. And they handed him a Denarius. 

20 And he says to them, ¶ “Whose likeness and inscription is this?” 

21 They say, “Cesar’s.” Then he replies to them, ¶ “Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of God, to God.” 

22 And having heard this, they wondered; and leaving him, they went away. 

23 ¶ On that day, Sadducees came to him, who say there is no resurrection, and asked him, 

24 saying, “Teacher, Moses said, ¶ If a man die, having no Children, his brother shall marry his widow, and raise up

※ VATICAN MANUSCRIPT.—21. to him—omitt. 

23. Sadducees came to him, who say—

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the t. i.e. of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute. 

† 23. This is rendered future life by some modern translators; which is, as Dr. Bloomfield very justly observes, “no version at all, but merely an explanation.” Ana- tania can on y mean future life, by implication, its primary signification being a standing or rising up. If a future life be understood by the term, then it evidently depends upon, an follows a resurrection. 

† 24. The words of the Law are not quoted verbis, but eordfast to their sense. The intention was that children by the second marriage should reckoned in the genealogy of the deceased brother, and inherit his property. 

25 Now, there were with us Seven Brothers; and the first, having married, died; and having no issue, left his wife to his brother.

26 Thus also the second, and the third, even to the seventh.

27 And last of all, the woman also died.

28 At the resurrection, therefore, To which of the seven will she be a wife? for they all married her.

29 Jesus answering, said to them, "You err, not knowing the scriptures, nor the power of God;

30 for in the resurrection [state], they neither marry, nor are given in marriage, but are as angels in heaven.

31 But concerning the resurrection of the dead, Have you not read the word spoken to you by God, saying,

32 "Thou art great, O God; and there is none like Thee, Thou art great, and dost keep the heavenly.

33 And the crowds hearing this, were amazed at his teaching.

34 But the Sadducees, hearing that he silenced the Sadducees, were assembled on the same;

35 and they asked one out of them, a lawyer, tempting him [and saying;]: O teacher, which commandment great in the law: The and Jesus said to him, "Thou shalt love the Lord thy God with all the heart, and with all the soul, and with all the mind.

36 And this is the great and First Commandment.
39. He said, "The Second is similar; *Thou shalt love thy neighbor as thyself."

40. *On These two Commandments *depend the Whole Law and the Prophets."

41. *And while the Pharisees were assembled, Jesus asked them, 42. saying, "What is your opinion about the Messiah? Whose Son is he?" They say to him, "David's."

43. He says to them, "How then does David, by Inspiration, call him his Lord? saying,

44. *'Jehovah said to my Lord, Sit thou at my Right hand, until I put thine enemies under thy feet?"

45. If, therefore, David call him Lord, how is he his Son?"

46. And no one was able to answer him a Word; nor did any one from That Day presume to question him any more.

CHAPTER XXIII.

1. Then Jesus spoke to the crowds, and to his Disciples,

2. saying, "The Scribes and Pharisees sit in the Chair of Moses; and to the disciples of him, saying; Upon the Moses catedepas eisodos on ejrmatites kai ejfari- not the scribes and the Pharisees. 3. Panta ouv, ous an ejpwoimous, oumaites. All therefore, whatever they say to you *tptpwv* tereite kai poiete kata de ta to observer observe you and do you; according to the erga autou mou poiete legevsi gar, calls, and ou work of them not do you; they say for, and not poionous. 5. De sucm Cassio gar fortia Barca and they do. They bind for burdens heavy and thywv, kata epiteiaen eti tous oimous oppressive, and place upon the shoulders oimous autwv tw de daktulw autwn ou of the men: of the and finger of them not xalofa kynmai auta. 6. Panta de ta erga they will to move them. All but the works autwv poionous pros to thean phdai autwv poionous. of them she do to the be to the men.

* Vatican Manuscript—39. The Second is similar. 40. depends. 44. *Thou shalt love thy neighbor as thyself. 3. observe—omit 4. they, they. 4. they will not move them with their FINGERS. 5. for. 6. 36. Lev. xix. 18; Mark xiii. 31; Luke x. 27; Rom. xv. 9; Gal. v. 26; Jas. ii. 2. 30. Matt. vii. 13; 1 Tim. i. 5; 18. Mark xiii. 35; Luke xxii. 31; 1 Cor. ex. 1: Acts x. 34; Heb. i. 18. 4. Luke xi. 34. Acts xv. 10.
MATTHEW. 15. They widen and enlarge the phylacteries, and enlarge their tuffs, and love the upper couch at feasts, and the principal seats in the synagogues, and salutations in the public places, and to be called by men, Rabbi.

8. But you should not be called Rabbi; because one is Your Teacher, and all you are brethren.

9. And style no man on the earth your Father; for one is your heavenly Father.

10. Nor assume the title of Leaders; because one is your leader, the Messiah.

11. But let the greatest of you, become your Servant.

12. And he who shall exalt himself, will be humbled; and he who shall humble himself, will be exalted.

13. Woe to you, Scribes and Pharisees, Hypocrites! Because you plunder the families of widows, and for a Disguise make long Prayers; therefore, you will receive a Heavier Judgment.

14. Woe to you, Scribes and Pharisees, Hypocrites! Because you shut the kingdom of the heavens against men; you neither enter yourselves, nor permit those approaching to enter.

15. Woe to you, Scribes and Pharisees, Hypocrites! Because you traverse sea and land to make one proselyte, and when he is gained, you widen their phylacteries, and enlarge their tuffs, and love the upper couch at feasts, and the principal seats in the synagogues, and salutations in the public places, and to be called by men, Rabbi.
MATTHEW.

when he becomes, you make him a son of Gehenna. 16 When he becomes double of you, Woe to you, guides blind, of leaveners: ’Or are you of the saying: Whoever may swear by the temple, a thing greater? Sa1 or is it, who but ever may swear by the gold of the temple, offeilei. 17 ‘Woro. kai tufloTis yan meiow is bound. O fools and blind; which for greater estin: ὃς τὸν Κρύσον, ἡ δ' χάος, δ' θύμισιν τοῦ toθ, the gold, or the temple, that sanctifying the Κρύσον: 18 Kai ὃς έαυτόν, ἐν τῷ εὐσεβίαστε, gold. Also, Whoever may swear by the altar, that sanctifying the gift, He then omosas en τῷ θυσιαστήριῳ, αμνεῖ εν αὐτῷ καὶ swaying by the altar, swear by it and en pasi tois επανώ αυτῶν. 21 καί δ' omosas en by the temple, swears by it and by the (one) having καταντὶ αυτῶν 22 καί δ' omosas en τῷ σωρον, καταντί αυτῶν καί δ' omosas en τῷ σωρῳ, inhabited it, and he swaying by the heaven, αμνεῖ εν τῷ θρόνῳ τοῦ θεοῦ καὶ εν τῷ καθή swaying by the throne of God and by the one, σιμμένω επάνω αυτῶν. 23 Oων {w} ει, γραμματείς καὶ σαρκοφοι, ὑποκριταί ὃς ἀποδεκατοῦ το τῷ αὐτῷ καὶ κατ' είδες: because you admit the blind, and the ἀνθρώπων, και τὸ κυνῆμα και αἰφικατε τὰ βαρυ- dill, and the common; and pass by the weightiness τέρα τῶν τομῶν, τῆς κρίσεως, και τὸν εὑρόκε, καί τὰ (things) of the law, the justice, and the mercy, and τῆς πίστεως. Ταῦτα τῇ εἰς ποιητή, κατακαίρια. These but it is a binding to do, and those μη αριστείν. 24 Ὡσιον τυφλοίς οί διαλύεται not to omit. Guides blind; the straining out. τῶν κυνῶν τῆς δὲ καμηλῶν καταπιννοῦντες. the gnat, but the camel swallowing down.

25 Oων ὑμῖν, γραμματείς καὶ σαρκοφοι, ὑποκριταί ὃς ἀποδεκατοῦ το τῷ αὐτῷ καὶ κατ' είδες: because you admit the blind, and the ἀνθρώπων, και τὸ κυνῆμα και αἰφικατε τὰ βαρυ- dill, and the common; and pass by the weightiness τέρα τῶν τομῶν, τῆς κρίσεως, και τὸν εὑρόκε, καί τὰ (things) of the law, the justice, and the mercy, and τῆς πίστεως. Ταῦτα τῇ εἰς ποιητή, κατακαίρια. These but it is a binding to do, and those μη αριστείν. 24 Ὡσιον τυφλοίς οί διαλύεται not to omit. Guides blind; the straining out. τῶν κυνῶν τῆς δὲ καμηλῶν καταπιννοῦντες. the gnat, but the camel swallowing down.

* VATICAN MINUSCULE.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their ybones through a strainer. The Jews did it from religious scruples; the Gentiles from cleanliness.

MATTHEW.

27 Woe to you, scribes and Pharisees, hypocrites! for you are like tombs which have been whitened, outwardly beautiful, but within full of impurity and uncleanliness.

28 But if you had been among the dead, they would not have known that you were the partakers of their tombs.

29 How then will it beproved to you, O Pharisees, that you are the sons of those who murdered the prophets, and testify against yourselves, that you are the children of those who murdered the prophets.

30 Thus you will fill up the measure of your fathers.

31 Serpents, the progeny of vipers! how can you escape the judgment of Gehenna?

32 On the account of this, behold, I send to you prophets, and wise men, and scribes, and the son of the prophet's daughter, and the daughters of the prophets, on whom it was written, that they should hear, but would not understand, and should see, but would not perceive.

33 For a blind eye will be given to you, and for a deaf ear your hearing, and for a stammering tongue your speech, and for an untimely birth your birth.

34 And if it were done to them, it will be done to you; and if it were done to you, it will be done to your people also.

35 And they brought him to the ruler of the synagogue, and said unto him, This man doeth signs on the sabbath.

36 But he answered and said unto them, My Father is with me, and I do the works of my Father, also the works which my Father hath done, these do I manifest.

37 They then hated him, because he had not troubled them, neither did he speak a word to them.

38 And they departed, and took counsel together how they might destroy him: but they feared the people, because they took him for a prophet.

† 29. Luke xi. 47. † 32. 1 Thess. ii. 16. † 33. Matt. iii. 7; xii. 34. † 34. Matt. xxxi. 31, 35; Luke xi. 49.
to the blood of Zechariah, son of Barachiah, whom you will murder between the sanctuary and the altar.

36 Indeed, I say to you, That all these things will come upon this generation.

37 ¶ Jerusalem, Jerusalem! Destroying the prophets, and stoning those sent to thee, how often have I desired to gather together the children of thee, as a bird gathereth her young under her wings! but you would not.

38 Behold, your habitation is left to you;

39 for I tell you, You shall not see me from this time, till you shall say, "Blessed be he who comes in the Name of Jehovah."

CHAPTER XXIV.

1 ¶ And Jesus being come out was going from the temple; and his disciples came to show him the buildings of the temple.

2 And he answering, said to them, "Do you not see all these things? Assure you, I say to you, There shall not be left here a Stone upon a Stone; all will be overthrown."

3 And as he was sitting on the Mount of Olives,
the disciples came to him privately, saying, "Tell us, when these things will be," and "What will be the sign of thy presence, and of the consummation of the age?"

4 And Jesus replying to them, said, "Beware, that no one deceive you; for many will assume my name, saying, 'I am the Messiah,' and will deceive many. And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the end is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom, and there will be in various places, Famines and Earthquakes. 8 Yet these are only a Beginning of Sorrows. 9 †Then they will deliver you up to affliction, and will deliver you up to treadmill, and will deliver you up to treadmill, and all the nations on account of the name of mine." 10 And then †Many will be misled, and will betray their associates; and they will be delivered by all the nations, on account of my name. 11 And †Many False Prophets will arise, and will deceive Many; 12 and because Vice will abound, the Love of the Many will cool. 13 †But He who Patiently endures to the End, will be saved. 14 And These Glads Tidings of the Kingdom will be published in the Whole Inhabitable, for a testimony to all the Nations; and then will the End come. 15 When, therefore, you shall see, stationed on holy Ground, That Desctructive †Abomina-

† VATICAN MANUSCRIPT.—d. all.—omit. 7. and plagues.—omit. 4. Eph. v. 6; 1 John iv. 1. 2. Mark xiii. 3; Luke xxi. 19; John xv. 20. 10. Tim. i. 16. 11. Acts xx. 29; 2 Pet. iii. 11. 13. Matt. x. 22. 16. Matt. iv. 33; Rom. x. 18; ix. 35; Col. i. 22; 15. Dan. ix. 27; z ii. 11.
Chapter 24: 16

MATTHEW

† 16 Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy. † 16 Josephus and Eusebius inform us that when the Romans under Cecius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indecent impolite manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—Doddridge.

† 19 Luke xxiii. 20. † 21 Dan. ix. 26. † 22 Isa. lxvi. 8, 9. † 23 Mar. xiii. 21; Luke xvii. 23; xxi. 8. † 27. 1 Thes. xvii. 24. † 16 † then let those in Judea escape to the mountains;

17 let not him who is on the roof descend to take the things from his house;

18 and let not him who is in the field return to take his mantle.

19 † But alas for the pregnant and the nursing women in those days!

20 Pray, therefore, that your flight not be in the Winter, nor on a Sabbath;

21 for then there will be great Distress, such as never happened from the beginning of the world till now, nor ever will be.

22 † And unless those days were cut short, No One could survive; but on account of the chosen, those days will be limited.

23 † If any one should say to you then, ‘Behold! here is the Messiah,’ or ‘there,’ believe it not;

24 because False Messiahs and False Prophets will arise, who will propose great Signs and Prodigies; so as to delude, if possible, even the chosen.

25 Remember, I have forewarned you.

26 If, therefore, they say to you, ‘Behold, he is in the desert!’ go not forth; or, ‘Behold, he is in secret apartments!’ believe it not.

27 † For as the lightning emerges from the East, and shines to the

TION, which is spoken of through Daniel the prophet,” (Reader attend!)
And all great; vii.

1 And it ofber, the shall

2 From ho:

3 But after the affliction
towns "meron ekeinov, o "hios skrptisieetai,
of the days, the sun shall be darkened,

4 and 

5 the moon shall not give the light of her,

6 cì astepes pesteunai pto toov ouvarov, kai ai the' starr shall fall from the heaven, and the

7 dunames touv ouvaron sacleuthsontai. 30 Kai

8 powers of the heavens shall be shaken.

9 

10 man in the heaven: and then shall lamen:

11 patei ai filai tis gis, kai ofountai touv ouv

12 all the tribes of the earth, and they shall see the son
tou avdrwtoiv erchomenv ev tiwv nefelov tou

13 of the man coming upon the clouds of the
ouvaron, meta dunames kai doxhs pollhs.

14 heaven; with power and glory much;

15 21 Kai apostellei tous aqgelous autou meta

16 l and he will send the messengers of him with

17 saktigovs fwnh megahs kai epistnansous,
of trumpet a voice great; and they shall gather

18 tous eilektovs autov ek twv teosarov anevnos,

19 the chosen('ones) of him from the four winds,

20 av akrov ouvaron eis ekrov autov.

21 Ato from extremities of heavens to extremities of them. From
de tiis swnhs mabtev tiwv parabolovn ótan

22 but the fig-tree learn you the parable; when

23 hê di klados auts ògenetai ápalo,y, kai ta already the branch of her may be tender, and the

24 phylla ekphri, gynwskete, óti eignov to leaves may put forth, you know, that near the

25 crhros.

26 Oustw kai íreis, ótan õptete panta

27 summer. So also you, when you may see all

28 taupa, gynwskete, óti eignov estin epì dvarais.

29 these, know you, that near it is at doors.

30 Amin lege òmwn, ou mp òpareldh ò genan

31 Indeed I say to you, not may pass away the generation
auth, eos aev panta tauta ògenetai. 33 Ô

32 this, till all these may be done. The

33 ouvarov kai ò ge òparelwestai oì de loyov

34 heaven; and the earth shall pass away; but 'word

35 mou ou mp òpareldwv,

36 of me not may pass away.

37 Pèr de tiis òmeres ekeinov kai óras oudeis

38 About and the day, that and hour no one

39 oudei, oudei ói aqgeloi twv ouvaron, ei mp ò

40 know, nor the messengers of the heavens, except the

41 patr imonos. 37 Ompere de ai òmerai tou Nvov,

42 Father alone. As and the days of ou Nvov,

West; so will be the

43 presence of the son of

44 MAN.

45 Wherever the dead

46 carcasses may be, there

47 the ò Eagles will be
collected.

48 And speedily after

49 the affliction of those
days, ò the sun will be

50 obscured, and the moon

51 will withhold her light,

52 and the stars will fall

53 from heaven, and the

54 towers of the heavens

55 will be shaken.

56 And the sign of the

57 son of MAN will then ap-

58 pear in * Heaven; ò and

59 then All the tribes of

60 the land will lament;

61 and they will see the son

62 of MAN coming on the

63 clouds of heaven, with
great Majesty and Power.

64 ò And he will send his

65 messengers with a

66 loud-sounding Trumpet,

67 and they will assemble

68 his chosen from the

69 four Winds,—from one

70 Extremity of Heaven to

the other.

71 Now learn a para-

72 ble from the fig-tree.

73 When its branch is yet
tender, and puts forth

74 leaves, you know that

75 summer is near.

76 Thus also, when you

77 shall see All these things,

78 know, That ò he is nigh

79 at the Doors.

80 Indeed, I say to you,

81 That this ò generation

82 will not pass away, till

83 All these things be

accomplished.

84 The heaven and

85 the earth will fail; but

86 my words cannot fail.

87 ò But no one know,concerning that day and

88 hour; no, not the an-

89 gels of the heavens,

90 nor the son, but the

91 father only.

92 ° For as the day

of Noah, thus will be the presence of the son of man.

38 ¶ For as in those days, those before the deluge, they were eating and drinking, marrying, and pledging in marriage, till the Day that Noah entered the ark,

39 and understood not, till the deluge came, and swept them all away; thus will be the presence of the son of man.

40 ¶ Two men shall then be in the field; one will be taken, and the other left.

41 Two women shall be grinding at the mill; one will be taken, and the other left.

42 Watch, therefore, Because you do not know at what day your master will come.

43 But you know this, that if the householder knew at what hour of the night the thief would come, he would watch, and not suffer him to break into his house.

44 Therefore, be you also prepared; Because the son of man will come at an hour, when you do not expect him.

45 ¶ Who then is the faithful and prudent servant, whom his master has placed over his household, to give them food in due season?

46 Happy that servant, whom his master, on coming, shall find thus employed!

47 ¶ Indeed, I say to you, That he will appoint him over all his possessions.

48 But if that servant should wickedly say in his heart, 'My master delays;'

49 and shall begin to strike the servants, and wear out the provision of the house.
25. 1 Then shall the kingdom of heaven, or the heavens, be like unto a certain king, which made a great marriage-feast for his son, 2 and sent forth his servaants to call those that were invited to the marriage-feast, and they would not come. 3 Again he sent forth other servaants, saying, Tell those that were bidden, Behold, your invita­tion is come; and all they did make ready the marriage-food, and went away. 4 But when the king heard thereof, he was angry, and sent forth his servaants to the other side of the river, to the Virgins. 5 And they said unto them, Go, tell the virgins, that they may come out to the marriage-feast. 6 But they went forth, and taken their LAMPS, went out. 7 But when the virgins came, they said, Sirs, we have no bridegroom. 8 Then said they unto them, Verily I say unto you, We have not here taken any LAMPS. 9 But go ye to the houses of your friends, and take LAMPS, and come. 10 Then the Virgins went, and took their LAMPS, and went. 11 But the kingdom of heaven is like unto ten virgins, who took their LAMPS, and went forth to meet the BRIDEGROOM. 12 And five of them were wise, and five foolish. 13 They that were wise took their LAMPS, and brake them, and put forth their LAMPS. 14 And they that were foolish said to those that were wise, Give us of your LAMPS; we may have light. 15 And the wise answered saying, Notwithstanding, there is not enough; but take your LAMPS, and go. 16 And while they went to get LAMPS, the BRIDEGROOM came; and those that were ready went in with him to the marriage-feast, and the door was shut. 17 Afterward came also other Virgins, saying, Sirs, we also will come in. 18 But he answered and said, Verily I say unto you, I know you not. 19 Watch therefore, for ye know not what hour your LORD will come. 20 For the kingdom of heaven is as a man going into a far country, and leaving his house, and gave his servants charge of his goods, and commanded the COOK to keep the LAMPS ready. 21 And he took his journey into a far country. 22 And there it was given him to reign over ten cities. 23 And when he returned, having obtained from the king his power, he called his COOK, and said unto him, Bring forth the account books of this year. 24 And the COOK said, Lord, thou knowest, that I never did mismanage thy goods. 25 And the lord said to the COOK, Thou art a prudent servant; there is nothing now remaining for thee save to be put in charge of ten cities, and to be the manager of all thy possessions. 26 And the COOK said, Lord, I know that thou art an unjust man, because thou bearest interest upon one's LAMPS, as well as upon one's TEETH. 27 And he said, I will measure thee to thy measure. And thou shalt be measured by the measure with which thou measurest. 28 And the Lord said, Thou good and faithful servant; thou hast been faithful over a few things; I will set thee to govern ten cities. 29 And thou shalt be a manager over all that I have. 30 And then he shall say also to them also which seem to be unprofitable servants, Thou wicked servant, I knew thee that thou wast not prudent, and thou wast not faithful. Go, therefore, thou wast a servant. But I say unto thee, fill thou the measures, and keep the LAMPS ready. 31 Then shall there be weeping and gnashing of teeth. 32 And the twelfth servant said, Lord, because I feared thee, I took and hid thy LAMPS. 33 But his lord said unto him, Thou foolish and slothful servant; thou knewest that I was an unjust man, yet thou didst not hide the measure which I gave thee, but thou hidst it in the earth. 34 And I say unto you, That in the same manner shall it be for those who have not. 35 Take, therefore, the LAMPS out of the hands of those who are unprofitable, and give them to those who have LAMPS. 36 And fill the measure of your hand; and the measure of my hand, and the measure of the hand of your lord, and keep your LAMPS ready. 37 And it came to pass, that when the servant had gone his way from his lord, he fell upon some. And the Lord said, Go ye therefore, and cleave to those virgins, who have their LAMPS ready, and let none of these virgins fall asleep. 38 And the KINGDOM OF HEAVEN shall be like unto this. When the Brildegroom cometh forth to meet the Virgins, it shall be, that a man which is a witness of a Hindu marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then to late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain.' Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'" 

VATICAN MANUSCRIPT.—2. foolish, and five were prudent. 4. their own. 6. comes—omit. 6. to the Meeting.

† 1. Virgo signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. It has been thought best to retain the word here. 

† 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then to late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain." Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'" 

† 51. Matt. viii. 12; xii. 42; xxv. 30. 1. Eph. v. 29, 30; Rev. xix. 7; xxii. 2, 9. 

‡ 5. 1 Thess. v. 6. ‡ 7. Luke xii. 35.
8. And the foolish said to the prudent, 'Give us of your oil; for our lamps are going out.'

9. But the prudent replied, saying, 'Lest there be not enough for us and you, go rather to those who sell, and buy for yourselves.'

10. And while they were going away to buy, the bridegroom came; and they who were prepared entered with him into the nuptial-feasts; and the door was shut.

11. Afterwards came also the other Virgins, saying, 'Master, Master, open it for us.'

12. But he answering, said, 'Indeed, I say to you, I recognize you not.'

13. Watch, therefore, because you know neither the day nor the hour.

14. Again, [it is] like a Man, who, intending to travel, called his own Servants, and delivered to them his goods.

15. And to one he gave Five Talents, to another Two, and to another One; to each according to his respective Capacity; and immediately departed.

16. He who had received the Five Talents, went and traded with them, and gained Other five.

17. And in like manner he who had received the Two, gained Other two.

18. But he who had received the One, went and dug in the Earth, and hid his Master's Money.

19. After a long Time the Master of those Servants returned, and reckoned with them.

20. Then he, who had

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VATICAN MANUSCRIPT.—9. but—omit.

16. And—omit.

18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £500.


† 12. Matt. vii. 21, 22.

† 13. Matt. xiv. 42, 44; Mark xiii. 8, 35.


† 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 20; Eph. iv. 11.
MATTHEW.

(Chap. 25: 21.)

RECEIVED the five Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

21 His master said to him, 'Well done, good and faithful Servant! thou hast been faithful in a few things,' I will appoint thee over many; partake of thy Master's joy.'

22 He also who had the two Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

23 His master said to him, 'Well done, good and faithful Servant! thou hast been faithful in a few things, I will appoint thee over Many; partake of thy Master's joy.'

24 Then he who had received the single Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and being afraid, I went and hid thy talent in the earth; see, thou hast thine own.'

26 His master answering, said to him, 'Wicked and indolent Servant! didst thou know that I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my money to the bankers, that at my return, I might have received mine own with Interest.

28 Take from him, therefore, the Talent, and give it to him who has the ten Talents;

29 "for to every one having received—omit.

3 iv. 25: Luke viii. 18; xix. 23.

* VATICAN MANUSCRIPT.—20. upon them—omit.


‡ 29. Matt. xiii. 12; Mark
31. *O
tau
de

dose

heta
tai,

cai

erapeus-

v

for

x. 30.]

MATTHEW.

who

be

given,

and

shall

he

abound;

but

from

him

who

not,

even

that

which

he

shall

be
taken

away.

30. And

thrust

the

UN-

PROFITABLE

SERVANT

INTO

the

OUTER

DARKNESS;

†

there

shall

be

the

WEEPING

and

the

SNANDING

of

TEETH.

31. †Now

when

the

son

of

MAN

shall

come

in

his

GLORY,

and

All

the

ANGELS

with

him,

then

will

he

sit

upon

his

Glorious

Throne;

32. † And

All

the

Na-

tions

will

be

assembled

before

him;

and

he

will

separate

them

from

each

other,

as

a

SHEEP

separates

the

SHEEP

from

the

GOATS;

33. and

he

will

place

the

SHEEP

at

his

Right

hand,

but

the

GOATS

at

his

Left.

34. †Then

will

the

KING

SAY

to

those

at

his

Right

hand,

'COME,

YOU

BLES-

SED

ones

of

MY

FATHER,

INHERIT

the

KINGDOM

I

prepared

for

you

from

the

Formation

of

the

World;

35. for

I

was

hungry,

and

you

gave

me

food;

I

was

thirsty,

and

you

gave

me

drink;

I

was

a

Stranger,

and

you

entertained

me;

36. I

was

naked,

and

you

clothed

me;

I

was

sick,

and

you

visited

me;

37. The

RIGHTEOUS

will

then

reply,

saying,

'Lord,

when

did

we

see

thee

hungry,

and

feed

thee?

or

thirsty,

and

gave

drink?

38. And

when

did

we

see

thee

sick,

or

in

Prison,

and

came
to

thee?
And the king answering, will say to them, 

† Indeed, I say to you, That since you have done it to one of These the least of my brethren, you have done it to me.

‡ He will then also say to those at his Left hand, † † Depart from me, you cursed ones, into that aijonian fire, which is prepared for the adversary, and his messengers;

42 for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

43 I was a Stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in prison, but you did not relieve me.

44 Then will they also answer, saying, ‘Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or in prison, and did not assist thee?’

45 Then he will reply to them, saying, ‘Indeed, I say to you, That since you did it not to one of the least of These, you did it not to me.’

46 † And these shall go forth to the aijonian cutting-off; but the righteous to aijonian Life.’

CHAPTER XXVI.

1 † And it happened, when Jesus had finished this discourse, he said to his disciples,

2 "You know That Two Days hence comes the Passover; then the son of Man will be delivered up to be crucified,"
That cup and other vessels. Then were assembled the high-priests, and the scribes, and the elders of the people, into the court of the high-priest, that being called Caiaphas. And they consulted, that the high-priest should be killed. Then took they counsel how they might seize Jesus by stratagem and deliver him. But they said, "Not during the feast, lest there should be a tumult among the people."

7 A woman came to him, having an alabaster box of ointment, very precious, which she poured out on his head while reclining at table. And the disciples said unto one another, "Why this extravagance?"

9 For this might have been sold for a great price, and given to the poor. 10 Jesus knowing it, said unto them, "Why do ye trouble the woman? She hath rendered me a kind office.

11 For you have the poor always among you, but me you have not always.

12 In pouring this alabaster on my body, she did it to embalm me.

13 Indeed, I say to you, Wherever these glad tidings may be proclaimed in the whole world, what she has done will also be spoken of to her Remembrance.

*VATICAN MANUSCRIPT.—8, THE DISCIPLES.
1 3. John xii. 47; Acts iv. 25. 2Mark xiv. 3; John xi. 1, 2, 1-5. 38, John xii. 14."
16 And from that time he sought a fit occasion to deliver him up.

17 ¶ Now on the first day of the unleavened bread, the disciples came to Jesus, saying, "Where dost thou that we prepare for thee the paschal supper?"

18 He answered, "Go into the city to a certain person, and say to him, 'My time is near; I will celebrate the passover at thy house, with my disciples.'"

19 And the disciples did as Jesus had ordered them; and they prepared the passover.

20 ¶ Now evening being come, he reclined at table with the twelve;

21 and as they were eating, he said, "Indeed, I tell you, That one of you will deliver me up."
Loaf, and giving praise, he broke, and gave it to the disciples, and said, 
"Take, eat; this is my body." 
27 Then taking a Cup, and giving thanks, he gave it to them, saying, 
"Drink! all of you out of it.

28 For this is my blood of the covenant, which is poured out for many, for forgiveness of sins.

29 ... But I tell you, That I will not henceforth drink of this fruit of the vine, till that day when I drink it with you in my Father's kingdom.

30 And having sung a hymn, they departed to the Mount of Olives.

31 Then Jesus saith to them, "All ye shall stumble at this account, this night: 32 But after I am raised, I will precede you to Galilee."

33 And Peter answering, said to him, "If so, will I never be made to stumble."

34 Jesus said to him, "Truly, truly, I say to thee, That this night, before the cock crows, three times thou wilt deny me."

35 Peter says to him, "Though I do not know with thee, I will not deny Thee."

And all the disciples said, "Amen."
Then comes Jesus with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

And taking with him PETER, and the two Sons of Zebedee, he began to be filled with sorrow and anguish.

Then he says to them, "My soul is surrounded with a deadly anguish; stay here, and watch with me."

And going forward a little, he fell on his Face, supplicating and saying, "O my Father, if it be possible, let this CUP be removed from me! yet not as I will, but as thou wilt."

And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy will be done."

And returning, he finds them still sleeping; (for Their EYES were overpowered.)

Again, leaving them, he went and prayed a third time, using *again* the SAME Words.

He then comes to the DISCIPLES; and says to them, "Do you Sleep now, and take your rest? *for behold, the HOUR is arrived, and the son of the man*"
Man is delivered into the Hands of Sinners.

46 Arise, let us go: behold! he, who betrays me, has come.

47 Now while Jesus was speaking, behold, Judas, one of the Twelve, came, accompanied with a great crowd, armed with swords and clubs, from the high-priests and elders of the people.

48 And he, who delivered him up, had given them a sign, saying, "Whither I go, hold me hence." Then came the multitude and seized Jesus; and he said to them, "Is it as you suppose? Is it seeking of me to come, to destroy me? I have not come to destroy, but to fulfill the things of my Father, he who sent me.

49 Now when he had said this, one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, "What will you give me, and I will deliver him up to you?" They were glad at this word, and promised him a piece of silver. So he sought out for Jesus, to deliver him up to them.

50 And when they had laid hands on him, they took him, and led him away to the high-priest; and Peter followed at a distance.

51 But when they had kindled a fire in the midst of the court, and sat down together, Peter sat at the fire, and was warmed, and Peter perceived him, and said to Jesus, "Lord, do you not know me?"

52 Jesus answered and said to him, "Deny me not before the cock crows. But I say to you, that before the cock crows, you will deny me thrice.

53 But Peter said, "And what if I shall deny thee, Lord?" He said to him, "Before the cock crows, thou shalt deny me thrice.

54 But I say to you, that before the cock crows, thou shalt deny me twain.

55 But I say to thee, that thou art Peter, and the foundation of the church shall be built upon thee; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And I say also to thee, that thou art a rock, and upon this rock I will build my church: and the powers of the flesh shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And I say also to thee, that thou art the true light of the world. But I say also to thee, that thou art the true light of the world.

56 And as they were sitting at table, Jesus said to Simon Peter, "Simon, son of John, art thou willing that I should not wash thy feet?"

57 But Peter answered him and said, "Canst thou wash my feet?" He said to him, "Do you not know this, that I have washed you, and you will know that I am?"

58 And Peter said to him, "You know not what you are doing." Jesus answered him, "That which I have done, I do not now know what I am doing. But you will know then what I am doing, when I have done it. For what I do, you cannot understand now; but it shall be revealed to you afterward." And he said to them, "Now are we come to the place where I shall not see you any more; but I shall return to you, and I will glorify myself in the Father, and you shall see me."
MATTHEW.

writings of the prophets might be verified. Then all his disciples deserting him, fled.

57 And those who apprehended Jesus, conducted him to Caiaphas the high-priest, where the scribes and elders were assembled.

58 But Peter followed him at a distance, to the palace of the high-priest; and having entered, sat with the attendants to see the result.

59 Now the high-priests and the whole sanhedrim sought false testimony against Jesus, so that they might deliver him to death.

60 And they did not find it, though many false-witnesses came. But at last, two approaching,

61 said, "This man declared, I can destroy the temple of God, and in three days rebuild it."

62 And the high-priest answering, said to him, "Answerest thou nothing to these testimony against thee?"

63 But Jesus was silent. And the high-priest said to him, "I adjure thee by the living God, that thou declare to useth, whether thou art the Messiah, the son of God."

64 Jesus says to him, "Thou hast said; moreover I declare to you, that hereafter you shall see the son of man sitting on the right hand of power, and coming upon the clouds of heaven."

65 Then the high-priest rent his clothes,
Matthew 26:56-75

66. Matt. 26:65. "What is your opinion?" And they answered, saying, "He deserves to die." 67. Then they spit in his face, and beat him with their fists; and those struck him on the cheek with the open hand. And they went out and laid hold of Peter and John; and, having brought them in, they said to them, "By what power or name did you do this?"

69. Peter and John replied, "We must obey God rather than men. The God of our fathers raised Jesus from the dead, whom you killed by hanging him on a tree; but God"..." (Mark 14:62).

70. But Peter denied them all. "Swear to me by the living God, and I do not know them," he said. 71. And immediately the rooster crowed. Then Peter remembered the word of the Lord, how he had said, "Before the cock crows, you will disown me three times." And Peter went outside and wept bitterly. "They went out and laid hold of Peter and John; and, having brought them in, they said to them, "By what power or name did you do this?"

73. And again he denied him with an oath, "I do not know the man." 74. Then he began to curse, and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the word of the Lord, how he had said, "Before the cock crows, you will disown me three times." And Peter went outside and wept bitterly.

* Vatican Manuscript.—55. the blasphemy. 75. to him—omit.
Matt. Ch. xxvii.

KEF. κατά, 27.

1 Πρωτες δὲ γενομένης, συμβουλιον ελαβον
Μorning and having come, a council held

κατα ταυτες οι αρχειεσ και οι πρεσβυτεροι του
all the high-priests and the elders of the

λαου κατα ταυτες Ισηου, ος τον θανατωσαι αυτον.
people against the Jesus, so as to deliver to death him.

2 Και δηνατες αυτου, ἀπηγαγων, και παρεδοκαν
Then binding him, they led, and delivered up

αυτου δια [Ποντιος] Πιλατο τω Ιησουν,
him [to Pontius] Pilate the governor.

3 Τοτε εδων Ιουδας, δ παραδοσες αυτον, οτι
Then seeing Judas, that betraying him, that

κατεκριθη, μεταμεληθης απεστρεψε τα τρια
he was condemned, repenting he returned the thirty

κοντα αργυρια τοις αρχειεσι και τοις πρεσβυτεροις
into the silver to the high-priests and to the elders,

τεροις, 4 λεγων, Ἡμαρτον, παραδοσις αιμα
saying, I sinned, having delivered up blood

αθων. Οι δε ειπον, Τι προς ήμας; Συ ουεις,
And they said, What to us? Thou wilt see,

και απελθων απηγαγατο. 6 Οι δε αρχειεσις,
And hurling the pieces of silver in the temple, he withdrew,

και απελθαν απηγαγατο. 6 Οι δε αρχειεσις,
and having gone forth strangled himself. The and high-priests,

λαβοντες τα αργυρια, ειπον, Ουκ έξεστι βαλειν,
taking the pieces of silver, said; Not it is lawful to put

αυτα εις τον κορβαναν, ετει τιμη αιματος εστι,
into the treasury, since price of blood it is.

7 Συμβουλιον δε λαβοντες, ηγορασαν ευ αυτων
Counsel and taking, they bought with them

Council and taking, they bought with them

τον αγγον του κεμαλωων, εις ταφη τους έποισιν,
the field of the potter, to bury the strangers.

8 Διο εκληθη δ αγγος εκεινος, αγγος αιματος,
Therefore is called the field that, a field of blood,

ες της σημερου. 9 Τοτε επληρωθη το βηθεν
is the field of blood, even to this day.

9 Then was fulfilled the word spoken

6 Vatican Manuscript.—2. Pontius—omit.

1 Now, at the Dawn of day, All the High-Priests and the Elders of the people, held a Council against Jesus, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the Governor.

3 Then that Judas who delivered him up, perceiving that he was condemned, repented; and returned the Thirty Shekels to the High-Priests and the Elders,

4 saying, “I have sinned in betraying innocent Blood.” But they said, “What is that to us? Thou wilt see that.”

5 And hurling the Shekels in the temple, he withdrew, and having gone away, strangled himself.

6 And the High-Priests taking the money, said, “It is not lawful to put it into the Corban, seeing it is the Price of Blood.

7 And taking Counsel they bought with it the Potter’s field, as a burial-place for strangers.

8 Therefore that field is called, The field of Blood, even to this day.

9 Then was verified the
δ.α Ἰερεμίου τοῦ προφήτου, λέγοντος: "Καὶ through Jeremiah the prophet, saying; "And
εἶλθον τα τριακοντά αργυρία, τῇ τμήμα τοῦ
I took the thirty pieces of silver, the price of the
tετεμνημένων, δι ετεμνησαυτο απο νῦν Ισραηλ,
being killed. And they valued them from sons of Israel,
καὶ εὖβαν αυτα εἰς τον αγρον τον κεραμών;
and gave them for the field of the potter,
καθα συνετάξε μοι κύριος."
even as directed me aforded."

11 Ο Ἰησοῦς εὐθεία εμφροθεν τοι ἡγεμόνων
And Jesus stood in presence of the governor;
καὶ επερωτησαν αυτον ὁ ἡγεμόνας, λέγων: Σὺ
and asked him the governor, saying: Thou
εἶ δ βασιλεὺς των Ιουδαίων; ὁ Ὁ Ἰησοῦς
said to the king of the Jews: The and Jesus
ἐφη αυτῷ: Σὺ λέγεις. 12 Καὶ εἰ τῷ καθηγο-
said to him: Thou sayest. And in the to be ac-
ταισθαί αυτὸν ὑπὸ τῶν αρχιερέων καὶ τῶν
used to the high-priests and the
πρεσβύτερων, οὐδὲν απεκρίνατο. 13 Τότε λεγεί
elders, nothing he answered. Then says
αυτῷ ὁ Πιλάτος: Οὐκ άκοεύεις, ποσα σου
to him: Pilate: Not thou hearest, many things of the
tακαθαρτηθοῦσιν. 14 Καὶ οὐκ απεκρίθη αὐτῷ
they bear witness against? And not he answered him
προς οὖδε εἰ ῥήμα δέστε θαυμασίων τον ἥγε-
to not even one word, so as to astonish the gov-
μονα λίαν, ερωτμένα.
more greatly, questioned.

15 Κατὰ δ' ἔσορπη εἰσδέχεται ὁ ἡγεμόνας ἀπο-
At and feast was accustomed the governor to
λέυει ἐνα τῷ ὀχλῷ δεσμον, δι θελόν
release one to the crowd prisoner, whom they wished.
τοις εἶναι δια τοῦ δεσμον εἰπόν, λέγομεν
ey said to them. They had and then that prisoner,
οὗτος δ' εἰσὶν δια τοῦ δεσμον εἰπόν, λέγομεν
being called Barabbas. 17 Συνετρικαὶ οὖν αὐτῶν, εἰπέν
Having been assembled then of them, said
τῇ πιλατέας τῶν ἱεράτων ἀπολογοῦντων;
them to Pilate: Which wish you I release to you?

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations, e. g., some copist mistaking Zou, Zechariah, for Jou, Jeremiah. 2. That Matthew simply wrote, through the prophet, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. Insert it. 3. Mede and Kidders suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, "We know, from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew. Dr. Gessarn, remarks on this:--"We know also that the Second Book of Maccabees (11.1-9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophetic books.

† 10. Some very ancient authorities cited by Origen, read "Jesus, the son of Abba:" which Michelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13. † 11. Mark xv. 2; Luke xxiii. 3; John xviii. 33. † 18
Mark xv. 8 Luke xxiii. 17; John xviii. 38.
Jesus, the being called Christ?  
18 For he knew that they had delivered him up through envy.

19 And while he was sitting on the tribunal, his wife sent to him, saying, "Have nothing to do with that just person; for I have suffered much this day, in a dream, because of him."

20 And the high-priests and the elders persuaded the crowds to ask for Barabbas, and to destroy Jesus.

21 And the governor, answering, said to them, "Which of the two do you wish me to release to you?" And they said, "*Barabbas.*"

22 Pilate said to them, "What then shall I do to Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And *he* said, (No;) "for what evil has he done?" But they vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a tumult was made, *taking* water, he washed his hands before the crowd, saying, "I am innocent of this blood; see you to it."

25 And all the people answering, said, "*His blood be on us, and on our children.*"

26 He then released to them Barabbas; and having scourged Jesus, he delivered him up to be crucified.

27 Then the soldiers of the governor having

Barabbas? or that Jesus who is named Christ?"
Matthew 27

28. clothing him, they put on him a soldier's crimson Cloak.

29. And wreathing a Crown of Acanthus, they placed it on his head, and put a Reed in his right hand; and kneeling before him, they mocked him, saying, "Hail, *King of the Jews!"

30. And spitting on him, they took the Reed, and struck him on the head.

31. And when they had insulted him, they divested him of the soldier's cloak, and clothed him with his own BAIMENT, and led him away to be CRUCIFIED.

32. And going out, they met a Cyrenian, named Simon; him they compelled to carry his CROSS.

33. And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

34. they gave him *Wine to drink, mixed with Gall; which, having tasted, he would not drink.

35. And after nailing him to the cross, they distributed his GARMENTS by Lot.†

36. And sitting down, they watched him there.

37. And over his head

*VATICAN MANUSCRIPT.—28. clothing him, they put on him. 29. King of the Jews. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Praetorium seems meant. The Roman Praetorium had been Herod's palace. It stood to the west of the temple. The road from the Praetorium entered the temple by a bridge over the valley at the south-west corner. † 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the clamy was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king. † 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, *"Mark, chap. xv. 17; and John, chap. xix. 5, term it stephanon aphanthion, which may very well be translated an acanthine crown, or wreath formed out of the branches of the herb acanthus, or bear's foot. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word." † 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots," is found in comparatively few MSS, and has no place in the ancient versions.

**MATTHEW.**

38 Then were crucified with him two robbers; one on his right, and one on his left. Those that reviled him, and His mocking, shook their heads, and said, *This is the King of Israel!*

39 But when the soldiers had crucified Jesus, they took His garments and divided them into four parts, one part for each. Then they cast lots for His garments. The first part went to the soldier who struck Him on the face, and the second part to him who divided it. So they divided His garments among them, and the rest of His clothing they cast lots for. The one who had the soldier's lot cast it for himself, to the end that no unclean hand might touch it. They crucified two thieves with Him, one on His right hand, and one on His left.

40 And when they had crucified Jesus, they divided His garments among them, casting lots. So it was fulfilled which was spoken by the prophet, *They divided My garments among them; and for My hands they cast lots.*

41 Therefore, when the soldiers had crucified Jesus, they took His garments and divided them into four parts, one for each soldier. And *they cast lots for His clothing.* So that none of the garments might be touched, *the soldiers cast lots* among themselves.

42 They placed His ACCUSATION in writing, *This is Jesus, the King of the Jews.*

43 At the same time, Two Robbers were crucified with him, one on his Right hand, and the other at his Left.

44 Now those passing by, reviled him, shaking their heads, and saying, *He saved Others; Himself he cannot save. Is he the King of Israel? let him now descend from the cross,* and we will believe on him.

45 He confided in God, let him rescue now, if he delights in him; for he said, *I am God's Son.*

46 \*Those robbers also, who were CRUCIFIED with him, reproached him.\*

47 And some of those standing there, hearing him, said, *He calls for Elijah.*

48 And immediately one of them ran, and taking a Sponge filled it with Vinegar, and putting it
49 And some of the company of the Nazarene were sitting there, and said, "His body is not here: it is been taken away."

50 And some of them that stood by, saying, "She is possessed of a devil." And they went out quickly from the sepulchre with fear and great joy; and said, "The Lord is risen indeed; and hath appeared to Mary Magdalene."
MATTHEW.

\[ \text{Chap. 27: 58.} \]

\[ \text{58 O\'utes also himself was discipled to the Jesus. He} \]

\[ \text{proselouv to Pilate.\textup{p}} \]

\[ \text{Then the Pilate requested the body of the} \]

\[ \text{Jesus. Tote \( \delta \) Pilatos ekeleusen apoodthina Jesus. Then the Pilate ordered to be given to the body.} \]

\[ \text{And taking the body the Joseph, euteuileen auton dionou kaddara.} \]

\[ \text{wrapped it in the new of itself tomb, which he had} \]

\[ \text{in it the new of himself tomb, which he had} \]

\[ \text{sean in the petra\textup{p}} \]

\[ \text{and proskuliasas liton wegan in the rock; and having rolled a stone great} \]

\[ \text{tiv thra of the munemou, apthein.} \]

\[ \text{His de of the door of the tomb, he went away.} \]

\[ \text{And ekei Maria \( \eta \) Magdalene, kai \( \eta \) allh Maria, there Mary the Magdalene, and the other Mary,} \]

\[ \text{kahtmenai apevanto tou tafo}\textup{u.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{and proskuliasas liton wegan in the rock; and having rolled a stone great} \]

\[ \text{tiv thra of the munemou, apthein.} \]

\[ \text{His de of the door of the tomb, he went away.} \]

\[ \text{And ekei Maria \( \eta \) Magdalene, kai \( \eta \) allh Maria, there Mary the Magdalene, and the other Mary,} \]

\[ \text{kahtmenai apevanto tou tafo}\textup{u.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

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\[ \text{tation, \textup{p}} \]

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\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

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\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

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\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]

\[ \text{The new next day, which is after the prepa-} \]

\[ \text{tation, \textup{p}} \]

\[ \text{mult ofa cross, rov} \]

\[ \text{over against the sepulchre.} \]
KEF. κη'. 28.

1 Οψε δε σαββατων, τη εισωσκονησι εις
After now sabbath, to the dawning into
μεν σαββατων, ηλθε Μαρια η Μαγδαληνη,
first of week, came Mary the Magdalene,
και η αλη Μαρια, θεωρησα τον ταφον. 2 Και
and the other Mary, to see the tomb. And
ηδου, σειμον τε εγενετο μεγας αγγελος γαρ
lo, a shaking occurred great; a messenger for
κυριου, καταβας ει ουρανου, προσελθων απεκυ
of a lord, descending from heaven, approaching rolled
λισ τον λιθον [απο της θυρας] και εκαθηρυ
away the stone [from the door], and sat
επανω αυτου. 3 Ην δε η ιδε αυτου ως αστρα
upon it. Was and the aspect of him like light-
πη, και το ενυμα αυτου λευκον ουσε χιων.
ning, and the garments of him white as snow.
4 Απο δε του φοβου αυτου εσειςθησαν οι
From and the fear of him shook the
τηρουντες, και εγενοντο ουσε νεκροι. 5 Απο-
keepers, and became as dead (unc.). An-
ρεισε δε ο αγγελος ειτε ταις γυναιξις.
other δε, the angel was to the women; Not
φοβεσθε υμεις οιδα γαρ, ότι Ιησουν τον
be afraid you, I know for, that Jesus that
εσταυρωμεν οντειτε. 6 Ουκ εστιν ωδε,
having been crucified you seek. Not he is here;
ηγερη γαρ, καθως ειτε. Δευτε, ιδετε
he has been raised for, even as he said. Come, see
τον τοπον, όπου εκειτο δο κυριου. 7 Και ταχυ
the place, where lay the Lord. And quickly
πορευεσθαι ειπατε τοις μαθηταις αυτου, ότι
porteeistai eyptate toiis mathtais authou, to hit going
tell the disciples of him, that
ηγερη απο τον νεκρον και ιδου, προαγεi
he has been raised from the dead; and lo, he goes before
ηγερη απο τον νεκρον και ιδου, προαγει
he has been raised for, even as he said. Come, see
tον τοπον, όπου εκειτο δο κυριου. 7 Και ταχυ
the place, where lay the Lord. And quickly
πορευεσθαι ειπατε τοις μαθηταις αυτου, ότι
tell the disciples of him, that
ηγερη απο τον νεκρον και ιδου, προαγει
he has been raised from the dead; and lo, he goes before
νας εισ την Γαλιλαιαν εκει αυτου οφεισθη
you into the Galilee; there him you will see;
ιδου, επιν ειμιν.
lo, I told you.
8 Και εξελθουσι κατα αυτο του μνημειου
And coming out quickly from the tomb
μετα φοβου και χαρας μεγαλης, εδραμον απαγ-
was fear and joy great, they ran to in-
γειαι τοις μαθηταις αυτον. 9 [Ας καθε και ειπα-
they ran to inform the disciples of him. [As and they
eινται απαγγειλαι τοις μαθηταις αυτοιν] και
went to inform the disciples of him,] and
ιδου, ο Ιησους απεπτυσεν αυταις, λεγων
lo, the Jesus met them, saying,
Χαρετε. Αι δε προσέλθουσι εκρατθησαν αυτοι
Hail you. They and having approached laid hold of him
τους τοδε, και προσκυνησαν αυτοιν. 10 Τοτε
they, and prostrated to him. Then
λεγει αυταις δο Ιησους; Μη φοβεσθε υπαγετε
they to the Jesus; Not be afraid; go you,
apaggeliate tois adevlofois mou, ina apestolwmen
inform to the brethren of me, so that they may go
εις την Γαλιλαιαν, κακει με οφονται
into the Galilee, and there me they shall see.

* VATICAN MANUSCRIPT.—2, from the door—omit.
9, as they were going to tell his disciples—omit: so Lachmann and Tischendorf.
† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 2. † 3. Dan x. 6. † 7. Matt. xxvi. 53
Mark xvi. 7. † 9. Mark xvi. 9. † 10. John xx. 14. 6. he lay; so Tischendorf
[Chap. 25: 1.] MATTHEW.

CHAPTER XXVIII.

1 † Now after the Sab-

bath, as it was dawning
to the first day of the Week, Mary of Magda-

la, and the other Mary, went to see the TOMB.

2 And, behold, a great Shaking occurred; for an

Angel of the Lord descend-
ing from Heaven, came and rolled back the STONE;

and sat upon it.

3 † And his APPEAR-

ANCE was like Lightning,

and his VESTMENTS white as Snow;

4 and from FEAR of him

the GUARDS trembled, and

became as Dead men.

5 And the ANGEL an-

swering, said to the wo-

men, "Be not you afraid;

for I know That you seek

THAT JESUS who was CRU-

CIFED.

6 He is not here; for he

has been raised, even as

he said. Come, see the
PLACE where he lay.

7 And immediately go

and tell his DISCIPLES

That he has been raised

from the DEAD; and, be-

hold, † he precedes you to

GALILEE; there you will

see him; behold, I have
told you.

8 And coming out im-

mediately from the TOMB,

with FEAR and great JOY,

they ran to tell his DIS-

CIPLES.

9 † And, behold, JESUS

met them, saying, "Re-

joice!" AND THEY having

approached, clasped his

FEET, and prostrated to

him.

10 Then JESUS says to

them, "Be not afraid; go
† inform my brethren, so

that they may go to GAL-

ILEE, and there they will

see Me."
4:6 All the disciples assembled with him. And while they were yet speaking, there came a certain man from Galilee, named Matthew, who was a publican, and was sitting in his seat. And when Jesus saw it, he said to him, 'Follow me,' and he arose and followed him.

11 And as they were going away, some of the guard, entering the city, told to the high priests all the things that had happened.

13 And being assembled with the elders, and taking counsel, they went in a good many shekels to the soldiers.

15 And they, having received the shekels, did as they were instructed; and this saying is currently reported among the Jews to this day.

16 And the eleven disciples went to Galilee, to the mountain where Jesus had ordered them.

17 And seeing him, they prostrated to him, but doubted. And approaching the disciples, they reported to them, saying, "Has it been given to us to repent Jesus, to repent Jesus?"

18 And Jesus, speaking to them, saying, "All authority in heaven and on earth, going forth to all nations, immersing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatever I have charged you.

And he said to them, "I am with you all the days, till the consummation of the age."
VI. JERUSALEM. 

[Galad Tidings] 

KEF. a'. 1.

1. [Kai] εγένετο ἐν εἰκενίας ταῖς ἡμέρας; (And) It came to pass in those days, 

ηλθὲν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλαής, καὶ 

και ἤλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Ταλίλιας, καὶ 

came Jesus from Nazareth of the Galilee, and was im-

1. God. 2. Isaiah the Prophet. 3. I send. 4. me—omit. 5. Indeed—omit. 6. And—omit. 7. [Kai] εγένετο ἐν εἰκενίας ταῖς ἡμέρας; (And) It came to pass in those days, 8. [Kai] εγένετο ἐν εἰκενίας ταῖς ἡμέρας; (And) It came to pass in those days, 9. And it occurred, in Those Days, that Jesus came from Nazareth of the Galilee, and was im-

1. The Beginning of the Galad Tidings of Jesus Christ, the Son of *God; 2. as it is written *in the Prophets, † “Behold, *I send my Messenger before thy Face, who will prepare thy way. 3. † “A Voice proclaiming in the desert, ‘Prepare the way for the Lord, make the highways straight for him.’ 4. ‡ John was immersing in the desert, and publishing an Immersion of Reformation for Forgiveness of Sins. 5. ‡ And resorted to him All the country of Judea, and all those of Jerusalem, and were immersed by him in the River Jordan, confessing their sins. 6. ‡ Now John was clothed in Camel’s Hair, with a Leathern Girdle encircling his waist; and eating Locusts and Wild Honey. 7. And he proclaimed, saying, † “The powerful one comes after me; for whom I am not worthy to stoop down and untie the strings of his sandals. 8. † If I immerse you in Water, but he will immerse you in holy Spirit.” 9. ‡ And it occurred, in Those Days, that Jesus came from Nazareth of the Galilee, and was im-

* Vatican Manuscript.—Title—According to Mark.

CHAPTER I.

1. The Beginning of the Galad Tidings of Jesus Christ, the Son of *God; 2. as it is written *in the Prophets, † “Behold, *I send my Messenger before thy Face, who will prepare thy way. 3. † “A Voice proclaiming in the desert, ‘Prepare the way for the Lord, make the highways straight for him.’ 4. ‡ John was immersing in the desert, and publishing an Immersion of Reformation for Forgiveness of Sins. 5. ‡ And resorted to him All the country of Judea, and all those of Jerusalem, and were immersed by him in the River Jordan, confessing their sins. 6. ‡ Now John was clothed in Camel’s Hair, with a Leathern Girdle encircling his waist; and eating Locusts and Wild Honey. 7. And he proclaimed, saying, † “The powerful one comes after me; for whom I am not worthy to stoop down and untie the strings of his sandals. 8. † If I immerse you in Water, but he will immerse you in holy Spirit.” 9. ‡ And it occurred, in Those Days, that Jesus came from Nazareth of the Galilee, and was im-

* Vatican Manuscript.—Title—According to Mark.

CHAPTER I.

1. The Beginning of the Galad Tidings of Jesus Christ, the Son of *God;
And the kingdom of heaven is like a certain king, who would make an army and go to war; and he called together his servants and delivered them into the hands of his captains, saying, 'Go ye into the highways, and hedges, and compel them to come in, that my house may be filled.'

And the captives of the kingdom were delivered unto the devil, and the kingdom of heaven was delivered to the angels of his kingdom; and the king shall come in the glory of his kingdom, and shall sit on the throne of his glory. And before him shall be gathered all the nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left hand. Then shall the king say unto them that are on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? naked, or sick, or in prison, and came unto us?' Then the king shall answer them, saying, 'Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.'

Then shall he also say unto them on the left hand, 'Depart from me, ye cursed, into the eternal fire prepared for the devil and his angels: For I was an hungered, and ye gave me not meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Then shall they also answer him, saying, 'Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.' Then shall they also say, 'Lord, when saw we thee?' Then shall he say unto them, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.'

And these shall go away into everlasting damnation: but the righteous into life eternal.
called them; and leaving their father Zebedee in the boat with the hired servants, they followed him.

21 ¶ And they went to Capernaum; and on the sabbath, entering the synagogue, he taught the people;

22 ‡ and they were struck with awe at his mode of instruction; for he taught them, as possessing Authority, and not as the scribes.

23 ¶ Now there was in their synagogue, a Man with an impure spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art, the Holy One of God.'

25 And Jesus rebuked it, saying, ‡ 'Be silent, and come out of him.'

26 And the impure spirit, having convulsed him, and having cried with a loud voice, came out of him.

27 And they were all so astonished, as to reason with themselves, saying, "What is this? A new Doctrine? With Authority he commands even the impure spirits, and they obey him.'

28 And his fame soon spread abroad everywhere throughout the entire region of Galilee.

29 ¶ And being come out of the synagogue, he immediately went into the house of Simon and Andrew, the mother-in-law of Simon was laid down having a fever; and immediately they spoke to him about her. And coming
And immediately, when the sun was set, he entered the town, and found a fever because the demon that was in him, was cast out, and left her the fever [immediately]; and ministered to them.

Ophius, of the holy, immediately, when the sun was set, he entered the town, and found a fever because the demon that was in him, was cast out, and left her the fever [immediately]; and ministered to them.

Immediately, when the sun was set, he entered the town, and found a fever because the demon that was in him, was cast out, and left her the fever [immediately]; and ministered to them.

And Evening being come, when the sun was set, they brought to him all the sick, and the demons; and permitted not the demons to speak, because they knew him to be the Christ.

And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

And Simon and those with him eagerly followed him.

And having found them, they say to him, "All seek thee."

And he says to them, "We must go elsewhere, into the adjacent towns, that I may proclaim there also; for this I have come forth."

And he went, and proclaimed to them in their synagogues throughout all Galilee, and cast out the demons.

And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse me."

And he being moved with pity, extending his hand, touched him, and says to him, "I will; be thou cleansed."

And immediately the leprosy departed from him, and he was cleansed.

And having strictly charged him, he forthwith sent him away,
**Mark.**

And again he went into Capernaum after the *HEMERERAL* and *KOUROTHEI*, that *EIS OIKON* "ESTI" days; and it was reported, that it was a house he is. And immediately were gathered together many, so as *MHEKTEI* CHOREIN *MPTAE* "TA PROS TON THVARON" and *KAI* EΡΧΟΝΤΑΙ PROS *AUTOV* desert places he was, and they went to him *PAINTAXOEV*.

**KEF. B'. 2.**

1 Kai *PAULIN* EISHELEI EIS KAVERNAUM DI'. And again he went into Capernaum after the *HEMEREN* and *P Kourotai*, that *EIS OIKON* "ESTI" days; and it was reported, that it was a house he is. And immediately were gathered together many, so as *MHEKTEI* CHOREIN *MPTAE* "TA PROS TON THVARON" and *KAI* EΡΧΟΝΤΑΙ PROS *AUTOV* desert places he was, and they went to him *PAINTAXOEV*.

2 Kai *eirtheo* *SWUPvTHSAN* PΟŁLOI, ὩΣΤΕ And *EIS PALEIN* "AUTOIS" *TOV LOGOV*, ὩΣΤΕ "ΕΡΧΟΝΤΑΙ PROS *AUTOV* and *KAI* EΡΧΟΝΤΑΙ PROS *AUTOV* desert places he was, and they went to him *PAINTAXOEV*.

3 Kai *EIS PALEIN* "UTOV" him a paralytic bringing, being carried by TΕSΩPAOV. *KAI* MΗ "DUWEMENOI* PROSEPEGIΣΑΙ four. And not being able to come nigh *AUTOV* DIA *TOV ΟΧΛΟV, APOTEGEWASAI TΗN* to him through the crowd, they uncovered the STEGHN, ὙΠΟ *TOU* kai EΞΩΡΥΞΑΝΤES XALΩΛΙ roof, where he was; and having dug through they let down TON KRAΒΒΑТОΝ, EF' ο ΠΑΡΑΛΥΤΙΚΟΣ KATE- the bed, upon which the paralytic was *KEITO*. *IDION* *DE* Ο *HEΣOUS* ΤΗΝ ΠΙΣΤΗΝ *AUTOV*, laid. Seeing and the Jesus the faith of them, *LEGΕI ΤΟ ΠΑΡΑΛΥΤΙΚΟΣ* TΕΚΝΟΝ, ΑΦΕΩΝΤΑΙ SOU says to the paralytic; *SΩN*, are forgiven thee aI AMARTIAI. *HEΣAN* *DE TIVE ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ* the sins. Were but some of the scriptures EKEI KATHMEVNI KAI DIALOGIZOMENOI *EY TAI* there sitting and reasoning in the KARDAIAS *AUTOV*. *TI* OUTOΣ OUTF LALAEI BLAΓIO-HMASES: *TIΣ DUNATAI ΑΦΕΙΝΑI ΑΜΑΡΤΙΑI*, εΙ ΜΗ "PHEMY; who is able to forgive sins, if not εΙΣ Ο THEOS; KAI eirtheo eπιγνωΣον O ΗΣΟUS one the God? And immediately knowing the Jesus.

**CHAPTER II.**

1 And after some Days, *EPI* the again entered Capernaum; and it was reported That he was in a House.

2 And Many were gathered together; so that (the house) could not contain them, nor the parts at the door; and he spake the word to them. And they came *bringing* to him a Paralytic, carried by Four.

3 And being unable to approach him, because of the CROWD, they uncovered the ROOF where he was; and having dug through, they lowered the COUCH on which the PARALYTIC was laid.

4 Now Jesus perceiving their faith, says to the PARALYTIC, "Son, thy sins are forgiven." *PHBMIΣHAI*.

6 But there were some of the scribes sitting, and reasoning in their HEARTS.

7 *"Why thus speaks this man? He blasphemes! Who can forgive sins, but the One GOD?"*

8 And Jesus, immedi-

---

*VATICAN MANUSCRIPT.—2 immediately—omit. 3: bringing to him. 7: That this man thus speaks? He blasphemes! Who can.

† 44. See Notes on Matt. viii. 3, 4. 4. Eastern beds are light and moveable, consisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mattress laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow.

† 45. Luke v. 15.
The spirit came upon him, and he said, "Why do you reason thus in your hearts?"

10 But as they went down the road, he entered into a paralytic; and when they saw him lying on a couch, he said to him, "Arise, take up your couch, and go to thy house."
And Jesus having heard it, said to them, "They being in health have no need of a physician, but they who are sick. I came not to call the righteous, but sinners."
And the high priest and all his cloths being said, 'Arise, hand; and who that hand; and he gave also to those with him.

27 He also said to them, "The Sabbath was made for man, and not man for the Sabbath; that son of man is Lord even of the Sabbath."

CHAPTER III.

1 And again he entered into the synagogue, where was a Man who had a Withered hand.

2 And they watched him closely, (to see) if he would cure him on the Sabbath; that they might accuse him.

3 And he says to that Man having the Withered hand, "Arise in the midst."

4 And he says to them, "Is it lawful to do good on the Sabbath, or to do evil? to save Life, or to destroy?" But they were silent.

5 And surveying them with Indignation, being grieved at the hardness of their hearts, he says to the man, "Stretch out this hand." And he stretched it out, and his hand was restored.

6 And the Pharisees going out, immediately held a Council with the Sanhedrin.

25 And he said to them, "Have you never read what David did, when he had Need, and was hungry, 'hand,' and those with him?

26 How he went into the tabernacle of God, to Abiathar (son) of the high priest, and ate the loaves of the presence, which none but the priests could lawfully eat; and he gave also to those with him."

25 Kai autos elagven autois: Oudejote is lawful? And he said to them; Never said, 'hand,' and those with him.

26 [Πως] ετελθηνει εις τον οικον του θεου, Πως he went into the house of the God, and the loaves of the presence did eat, which is not lawful to eat.

27 Kai elagven autois: To saββατον dia tou anvthoton eugene tov, ouxo, because of the man was made, not the anavthoton dia to saββατον.

28 Oste kuros man because of the sabbath. So that a lord estin o unos tou anvthoton kai tou saββατον.

is the son of the man even of the sabbath.

ΚΕΦ. γ. 3.

1 Kai eisnto patin εις την υπαγωγην: And he entered again into the synagogue,

2 Kai en ekei anavthoton eixhamaevn en tov anavthoton: and there was a man having been withered having the heart.

3 Kai legei tou anvthoton twi eixhamaevn: And he says to the man to that having been withered the heart.

4 Kai legei autois: Eeste toi saββατου: And he says to them; Is it lawful to the sabbath.

5 Kai periβλεπει to destroy? They but were silent. And looking withered; and they were silent.

6 Kai eixhamaevn autois met' orgha, that the hearts of them, he says to the anavthoton: Ekteiño tov saββατου. And eiste: and he stretched it out; and was restored the hand of him.
7 And the disciples, and the apostles, and the Lord, and the multitude, came to Jerusalem; and Peter and John and James said unto him, 8 The disciples, and the apostles, and the Lord, and the multitude, came to Jerusalem; and the Lord spake to him, saying, 9 and to him they might destroy. 10 And the Lord spake to the multitude, saying, 11 And he spake to the multitude, saying, 12 And the Lord spake to the multitude, saying, 13 And he spake to the multitude, saying, 14 And he spake to the multitude, saying, 15 And he spake to the multitude, saying, 16 And he spake to the multitude, saying, 17 And he spake to the multitude, saying, 18 And he spake to the multitude, saying,
Philip, and Bartholomew, and Thomas, and that James, son of Alpheus, and Thaddaeus, and Simon, the Canaanite, and Judas Iscariot, who even delivered up him. 20 ¶ And they went into a House. And the Crowe assembled again, so that they could not even eat Bread.

21 And those with him having heard, went out to restrain him; for they said, ¶“He is transported too far.”

22 And those scribes who had come down from Jerusalem said, ¶“He has Beezebul,” and, “By the RULER of the DEMONS, he expels the DEMONS.”

23 ¶ And having called them, he said to them, “How can an Adversary expel an Adversary?”

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand; 25 and if a House is divided against itself, that HOUSE cannot stand; 26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 ¶ But no one can enter the STRONG man’s HOUSE, and plunder his GOODS, unless he first bind the strong man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That ALL SINS will be forgiven the sons of MEN, and the BLASPHEMIES with which they may revile;

* Vatican Manuscript.—27. but no one.

† 21. Doddridge remarks, “Our manner of rendering these words, He is beside himself, or He is mad, is very offensive. One can hardly think Christ’s friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, It (that is, the multitude,) is mad, thus unseasonably to break in upon him.” Schotengen contends, that the multitude, and not Christ is here intended. Christ was in the house; the multitude, ochlo, verse 20, went out, krateenai auton, to restrain it, (viz. ochlo, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.
MARK.

Chap. 3: 29. | Chap. 4: 4

οὐκών 29 ἄς ὄντε μαθασφήμησε εἰς τοῦ 
πνεύμα τοῦ ἁγιοῦ, ὥστε εἰς τὸν 
spirit the holy, not has forgiveness to the 
ἰνών, οὐκ εἰς ἀφειν εἰς τὸν 
spirit to the forgiveness to the 
στίχος, ὁ ἀναπνεούσα γεννήσεως. 
age, at a of age-lasting judgment.

30 Ὅτε ἐλεγόν Πνεῦμα ἀκαθαρτον εἰς. 31 Ἐπ- 
Because they said; A spirit unclean he has.

χονται οὖν ἡ μητήρ αὐτοῦ καὶ οἱ ἁδελφοὶ 
Come the mother and the brothers

αὐτῶν καὶ ἔχει εὐσπαίδευ τοὺς αὐτῶν, 
and the brothers of them; and without standing they went to him,

φιλούντες αὐτῶν. 32 Καὶ εκάθισα ὁ ὁχλός περὶ 
calling him. and sat a crowd about:

αὐτῶν εἰπὼν δὲ αὐτῷ: Ἰδοὺ, ἡ μητήρ σου 
him, and to him; Lo, the mother of thee

καὶ οἱ ἁδελφοὶ σου ἔχεις ἵπποι σε. 33 Καὶ 
and the brothers of thee are seeking thee.

απεκρίθη αὐτοῖς, λέγων: ἂν ἔστιν ἡ μητήρ 
he answered to them, saying; Who is the mother

μου, ἡ οἱ ἁδελφοὶ μου; 34 ἔσται. 
or me; or the brothers of me?

Kai [Kai] περιβλέ 
[And] looking

ψάνοντο νῦν τοὺς περὶ αὐτῶν καθήμενον, 
about round those about him sitting,

λέγει: Ἰδε ἡ μητήρ μου, καὶ οἱ ἁδελφοὶ μου. 
he says; Lo the mother of me, and the brothers of me.

35 Ὅσον 
Who

[γαρ] ἀν πορευτῇ τὸ ἐλεμόνα τοῦ θεοῦ, 
even the will of the God,

οὔτε αὐτῶν μου, καὶ ἁδελφὴ [μου] καὶ 
neither of me, and a sister

μητήρ ἐστι. a mother is.

KEF. 5. 4.

1 Καὶ πάλιν ἦρατο διδασκεῖν παρὰ τὴν 
And again he began to teach by the

θαλάσσαν καὶ ἑννυχθῆκα πρὸς αὐτῶν ὁ χόλος πολυς, 
and was assembled to a crowd great,

οὕτω αὐτῶν εμβαίνηται εἰς τὸ πλοῖον, καθηκότα 
as him entering into the ship. sat

ἐν τῇ θαλάσσῃ καὶ πᾶς ὁ χόλος πρὸς τὴν 
in the sea; and all the crowd by the

ἰς τὴν θαλάσσαν ἐπὶ τῆς γῆς τῆς. 2 ᾿Οσι 
on the land was. And he taught

αὐτῶν εἰς παραβολαὶς πολλα, καὶ εἶπεν αὐτοῖς 
them in parables and, said to them

ἐν τῇ διδαχῇ αὐτῶν 3 Ἀκους: Ἰδοὺ, εἰσῆλθ 
in the teaching of them: Hear you; Lo, went out

ἐν τῇ διδαχῇ αὐτῶν ἀκους: Ἰδοὺ, εἰσῆλθ 
in the teaching of them: Hear you; Lo, went out

δό σπειρῶν τοις σπειραῖς. 4 Καὶ εὐερετο ἐν ἐν 
he sower sowed seed. And it happened in the

* VATICAN MANUSCRIPT.—29. Transgression. 34. And—omit. 35. For—omit.

† 29. The Pat. MSS. reads Transgression, and Griesbach has placed the word amartea-


ton, sin, or transgression, in the margin, with his mark of strong probability. Croesus, Mill, 

and Bengel prefer this reading. It is also the reading of the Coptic, Armenian, Gothic, Ve-

gate, and all the Itala but two. It is a Hebraism for punishment, the effect of sin. The sin 

against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his 
apostles to demoniacal agency. They who acted thus, could not be converted to the Chris-

tian faith, because they resisted the strongest possible evidence. They remaine therefore 
in the same forlorn state in which Christianity found them; which is expressed by the 

phrase, "he has not forgiveness.


‡ 32 And a Crowd sat round him; and they said to him, "Behold, thy 

mother and thy brothers are without seeking thee."

33 And he answered them, saying, "Who is my mother, or my 

brothers?"

34 And looking about on those sitting round him, he said, "Behold my 

mother, and my brothers.

35 Whoever shall do the will of God, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 And again he began to teach by the Lake; and so very great a 

Crowd gathered about him, that entering the 

boat, he sat on the Lake; and all the crowd 

was by the Lake on the 

Land.

2 And he taught them many things in Parables, and said to them, in his 

Teaching:

3 Hearken! Behold, the Sower went forth to 

Sow. 4 And it happened, in
sowing, this indeed fell on the path: and
无人 to the pateina, kai katefagev auto. 5 Allo
came the birds, and ate it. Another
d e evesen epi to petroudes, opou ouk eixe
and fell on the rocky ground, where not it had earth
polllh kai euweis exanetile, dia to mh
much; and immediately it sprang up, through the not
exeiv Bados yhs. 6 Hliou de anateilantos,
to have a depth of earth. Sun and having arisen,
ekamatiasth, kai dia to mh exeiv rikav, ezip-
it was scorched, and through the not to have a root, was
ravd. 7 Kai allo evesen eis akavas' kai
dried up. And another fell into thorns; and
anebegan ait akavh, kai sunepizavan auto, kai
sprung up the thorns, and choked it, and
arxont ouk edwke. 8 Kai allo evesen eis tin
fruit not it gave. And another fell into the
yhn tin kalhn kai eidiou arxont anabainonta
ground the good; and it bore fruit springing up
and avxanonta' kai eferen ev triakonta, kai
and increasing, and bore one thirty, and
end evkaivonta, kai ev ekato. 9 Kai eleyev 'O
one sixty, and one a hundred. And he said: He
exeiv wta akoueiv, akouetw,
having ears to hear, let him hear.

10 Ote de egevento katamavas, etepsthav
When and he was alone, asked
autov oi peri autov, sun tois dokeka, tin
him those about him, with the twelve, the
paraboleiv. 11 Kai eleyev autois' 'Towin dedo-
And he said to them; To you it is
tai gynai to mustrapo tis basileias to
given to know the secret of the kingdom of the
theta' ekeinov de tois ezw en parabolaias ta
God, to them but to those without in parables the
xynost gmewai: 12 iwa blepontes blepws, all things are done; that seeing they may see,
kai nh idou' kai akouontes akounws, kai nh
and not they may see: and hearing they may hear, and not
sunwsw kai psestpwsw, kai afere
they may hear: lest they should turn, and should be forgiven
autois ta amartymata. 13 Kai legei autois:
to them the sins. And he says to them:
Ouk oidas twn parabolh tauth; kai pas
Not know you the parable this? *d how
pasa twn parabolas gnoiws tote; 14 O speiwrw,
all the parables will you know? He sowing.
ton logon speiwr. 15 Outoi de eisiv ois para
the word sows. These and are they by
twn odo, opou speiereti o logos, kai on
the path, where is sown the word, and when
akouousiv, euweis erxetai o satavas, kai
they may hear, immediately comes the adversary, and

sowing, some seed fell by the road and the birds came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetation, because it had no Depth of Soil;

6 * and the sun having arisen, it was scorched; and because it had no Root, it withered.

7 And some fell among Thorns; and the thorns grew up, and choked it, and it bore no Fruit.

8 And some fell on good ground, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, * "He having Ears to hear, let him hear."

10 * And when he had retired, those about him, with the twelve, asked him concerning the * parable.

11 * And he said to them, * "To you is given the secret of the kingdom of God; but to * those without, all things are done in Parables;"

12 * that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and * it should be forgiven them."

13 * And he says to them, "Do you not understand this parable? How then will you know All the Parables?"

14 * The sower sows the word.

15 And these are * those where the word is sown by the road; and when they have heard, the adversary comes immediately, and takes away,

* Vatican Manuscript.—* and the sun having arisen.

D. Parables.

11. is given the secret.

12. it should be.

† Matt. xiii. 10; Luke viii. 9.

‡ 11. 1 Cor. v. 12; Col. iv. 1; Thess. iv. 15.

1 Tim. iii. 7.

‡ 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts xiv. 23; Rom. xi. 8.

16 And these in like manner are those sown on the rocky ground; who, when they hear the word, receive it immediately with joy;
17 And having no root in themselves, they are but temporary; then trial or persecution occurring on account of the word, they instantly fall away.

18 And others are those who are sown among the thorns; *these are the*...
And he said, “The kingdom of God is, as though a man should cast seed on the ground; and should sleep by Night, and wake by Day, and the seed should germinate, and grow up, he knows not how.

28 The earth produces spontaneously; first the plant, then the Ear, afterwards the Perfect Grain in the Ear.

29 But when the grain is matured, immediately he sends the sickle, because the harvest is ready.”

30 And he said, “To what may we compare the kingdom of God? or by what Parable may we illustrate it?

31 It resembles a grain of Mustard, which when sown on the earth, is the least of all those that are on the earth;

32 But when it is sown, it grows up, and becomes greater than all other herbs, and produces great branches, so that the birds of Heaven can build their nests under the shadow of it.”

33 And with many such Parables he spoke the word to them, even as they were able to understand.

34 “And without a Parable he did not address them; but privately he explained all things to his own disciples.

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And the wind was now full.

And he was in the stern, asleep on the pillow; and they wakened him, and said to him, "Teacher, does it not concern thee That we perish?"

And arising, he rebuked the wind, and said to the sea, "Be still! be still!" And the wind ceased, and there was a great calm.

And he said to them, "Why are you afraid? How distrustful are you!"

And they were exceedingly afraid, and said to one another, "Who then is this, That even the wind and the sea obey him?"

He was in the boat. And other boats were with him.

And there arose a great Gale of Wind, and the waves dashed into the boat, so that *the boat was now full.

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one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with stones.

6 And seeing Jesus at a distance, he ran, and

prostrated himself to him; and crying out with a voice great,

EISTE, TI EMI KAI SOI, IHSOY, YIE TOY THEOY TOU

said, what to me and to thee, Jesus, O son of the God of the

UNPIS; ORIKES SE TOY THEOY, Mη MΕ BEATAI-

highest? I will adjure thee, the God, not me thou mayst

SIGS. 8 (Elelyg yap autw' Exelvdo TO PNEUMA TO

torment. (He had said for to him; Come out the spirit the

akabartov ek tou anbrhprwv.) 9 Kai epishwta

unclean out of the man.) And he asked

autov TΙ SXIOV ONOVA; KAI LEXEI AUTW' LEXEWN

him; What thy name? and he says to him; Legion

ONOMA MOV OTI POLLOI ESMEN. 10 Kai parakele

name to me; for many are we. And he besought

autov polla, INA ΜΗ AUTOUS APOSTELH EK

him many times, that not them he would send out

TYS CHORAS. 11 HN DE EKEI PROS TO OREI AGELH

of the country. Was and there near to the mountain a herd

chorov megaly boskomev. 12 Kai parakelesav

of swine great feeding. And besought

autov oι daimones, legonvtes* Pemvov ήmas eis

him the demons, saying, Dismiss us into

tous chorous, INA EIS AUTOUS EISELWOMEV. 13 Kai

the swine, that into them we may go. And

epetrfev autous euðvsoi EIS IHSOY. Kai eixe

gave leave to them immediately the Jesus. And having

theta ta peneumata ta akabarta eisηlthou eis

come out the spirits the unclean entered into

tous chorous; KAI ORNISVH η AGELH KATA TOU

the swine; and rushed the herd down the

krmymou eis thn thalassan * ηsau de ws dis-

precipice into the sea; [they were and about two

xhloi] kai epygontov eV th thalassan. 14 Oi

thousand] and were choked in the sea. Those

de boekontes autous ephov, kai aπpγγγελαι

and feeding them fled, and reported

eis thn poliv, kai eis tous aγrov. Kai eγξi-

to the city, and to the villages. And they came

θοv idev, τι εστι το γεγονός. 15 Kai erxontai

out to see, what is that having been done. And they came

pros tov IHSOY, kai tewrouroi tou daimoniove

to the Jesus, and they behold the being demonized

novov kathmenov * [kai] lmatismenov, kai σωφρ

and] having been clothed, and being of

novnta, tov εσχηκοτα tov legewνa kai

sane mud, the having been possessed by the legion; and

εφοβησθαι. 16 Kai diηγησαντo autous 6i idov

they were afraid. And related to them those having

* VATICAN MANUSCRIPT.—7. says,
12. they besought. 13. he gave them
1. eave. 13. and they were about Two Thousand—omit.
12. See Note on Matt. viii. 32.
21 And he went away, and began to proclaim in Decapolis, how much Jesus had done for him; and all were astonished.

22 And one of the synagogues-rulers, named Jairus, came, and seeing him, he fell at his feet;

23 and earnestly entreated him, saying, "My little daughter is at the point of death; come, and put thy hands on her that she may be restored, and she will live."

24 And he went with him, and a great crowd followed him, and pressed on him.

25 And a Woman, having had a hemorrhage for twelve years,

26 and having suffered much under Many Physicians, and having expended all her property, and not being benefited, but had rather become worse,

27 having heard the things concerning Jesus, came in the crowd be
Why did, and touched his mantle.

28 For she said, "If I can but touch his garments, I shall be cured."

29 And immediately her flow of blood was dried up; and she felt in her body that she was cured of that scourge.

30 And immediately, Jesus knowing in himself the out

31 And his disciples to him, "Thou seest the crowd pressing on thee, and dost thou say, 'Who touched Me?'"

32 And he was looking round to see her who had done this.

33 Then the woman, being conscious of what was wrought upon her, fearing and trembling, came and fell down before him, and told him all the truth.

34 And he said to her, "Daughter, thy faith has cured thee; go in peace, and be entirely free from thy disease."

35 While he was still speaking, some came from the synagogue-ruler's house, who said, "Thy daughter is dead; why trouble the teacher?"

36 But Jesus, having heard the word that was spoken, immediately said to the synagogue-ruler, "Fear not, only believe."
40. And immediately the young maiden arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43. And the strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1. And he departed thence, and * comes into his own country; and his disciples follow him.

2. And the Sabbath having come, he began to teach in the synagogue, and many hearing, were astonished, and said, Whence has this man these things? and what is that wisdom which is imparted to him? and how are such miracles performed through his hands?

3. Is not this the carpenter? the son of Mary, and the brother of James, and Joseph, and Judas, and Scaevola? do you weep and make confusion? the child is not dead, but *sleeps."

40. And they cried him, *But putting them all out, he takes the father of the child, and the mother, and those with him, and goes into where the child was.

41. And having grasped the hand of the child, he says to her, "Talitha, cumi; d esti of the child. And they were exceedingly astonished.

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KEF. s. 6.

Kai eheadeve ekeiben, and the people were astonished, and said, Whence has this man these things? and what is that wisdom which is imparted to him? and how are such miracles performed through his hands? and the brother of James, and Joseph, and Judas, and Scaevola? do you weep and make confusion? the child is not dead, but *sleeps."

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MARI.

Herod, (he to it ues only; a — Jewut cointr7 the — 10 uo bread, 1 That but Testi- miracle they aod villa^ca * 1rira < and theui, And J hear the of uobelief having mtlaoul UNDEB of eata, Vhera — * TWO unclean, feet (fnr eick H.^whatever t no Kai Kai Kai under goingawv and Demons, and many and theui, many they cast out, and anointed eilaiw poliKous aProsOwos, kai etepaenev, (with oil many sick, and they were cured. 11 Kai nousev & basil·u TrAbds, (faperon And heard the king Herod, (well-known yar egeveto to onoma autou,) kai etegev,' Otu for was the name of him, 1 11 said, that das, and Simon? and are not his sisters here with us? a And they were perplexed with him.

4 But JESUS said to them, f"A Prophet is not without honor, except in his own country, and among his RELATIVES, and in his own FAMILY" 5 f And he was unwilling to do any MIRACLES there, except a Few sick persons he cured by laying his hands on them.

6 And he was surprised on account of their UNBELIEF. f And he went round the VILLAGE/ teaching. 7 f And he called the TWELVE, and sent them forth in pairs; and gave them Authority over the IMPURE SPIRITS; 8 And he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no TRAVELING Bag, no Copper in the GIRDLE; 9 but to wear SANDALS, and not put on Two Coats. 10 And he said to them, "Whatever house you enter, there remain, till you leave the place. 11 And *whatever Place will not receive you, nor hear you, in departing thence, + shake off that DUST which is UNDER your FEET, for a Testimony to them. 12 And having gone forth, they proclaimed that men should reform. 13 And they expelled many Demons, and anointed many sick persons with Oil, and cured them. 14 + And Herod the king heard, (for JESUS had become well-known,) and he said, "John the

* VATICAN MANUSCRIPT.—B. no Bread, no TRAVELING Bag. 11. they said.

11. whatever Place will not.

11. they said.

† 11 An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. — See 1 Kings xi. 29; xii. 11; 2 Kings xiii. 15.

MARK.

15 Others said: That Elias he is; Others and
16 Akouous de O Ἰωάννης, εἰπεν Ὄτι prophètes. Having heard but the Herod, said; That ὁ ἐγώ ἀπεκαθάρισεν Ἰωάννην, οὕτως ἤγερθη whom I beheaded John, he is raised.
17 Αὐτοὶ γὰρ ὁ Ἰωάννης τῷ Ἰησοῦν ἀπο- [from dead.] Himself for the Herod send-
tέλαις εκκράτηζε τὸν Ἰωάννην, καὶ ἐδέσευ αὐτὸν ing seized the John and bound him εν φυλακίῳ, διὰ Ἰωάννηδα, τὴν γυναῖκα φίλην in prison, through Herodias, the wife of Philip ἤμενος. The and Herodias married him and wished αὐτὸν ἀποκτείναι καὶ οὐκ ἦδυνατο. 20 Ὁ γὰρ him to destroy; and not was able. The for Ἰωάννης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν αὐτή- Herod feared the John, knowing him a δρα δικαίον καὶ ἁγίον καὶ συνετείρει αὐτὸν καὶ man just and holy and protected him; and akouas auth, πολλα εποίει καὶ ἠδέως αὐτὸν hearing him, many things he did, and gladly him ηεύει. 21 Καὶ γενεμενίς ήμερας ενεκιρου, ὅτε heard. And having come a day convenient, when Ἰωάννης τοῖς γενεσίοις αὐτῷ δειπνῶν εποίη Herod to the birthday of himself a feast he made τοῖς μεγίσταις αὐτῶν καὶ τοῖς χιλαρχοῖς καὶ to the nobles of himself and to the commanders, τοῖς πρωτοῖς τῆς Γαλιλαίας καὶ εἰσέθυνεν to the chiefs of the Galilee and having entered τῆς θυγατρὸς αὐτῆς τῆς Ἰωάννηδας καὶ ὁρη- of the daughter of the Herodias, and dace-
σαμενίς καὶ αἰσχρασίας τῷ Ἰωάννη καὶ τοις ting, and having pleased the Herod and those συνανακείμενοι εἰπεν καὶ βασιλεὺς τῷ κοραίῳ reclining at table, said the king to the little girl; Ἀντηρῶν μεν δὲ εὰν θῆλας καὶ δοσῳ σοι. Ask me, whatever thou wilt, and I will give to thee. 23 Καὶ ωυσαν αὐτή ὸτι δὲ εὰν με αἰτητάριστη, And he swore to her; That whatever me thou mayst ask, δοσῳ σοι, ἐως ἴματος τῆς βασιλείας μου. I will give to thee, till the kingdom of me. IMMERSE* has arisen from the dead, and therefore MIRACLES are performed by him.”

15 Others say, “He is Elijah;” and others said, “He is a Prophéτη, like one of the PROPHETS.”
16 ¶But Herod having heard, said, “That John, whom I beheaded, he is raised.”
17 For Herod himself had sent and seized John, and bound him in Prison, on account of Herodias, the wife of Philip his BROTHER; for he had married Her.
18 For John had said to Herod, ¶ it is not lawful for thee to have thy BROTHER’S WIFE.”
19 Therefore Herodias was incensed against him, and wished to kill him, and could not.
20 For Herod feared John, knowing that he was a just and holy Man; and protected him; and having heard him, he did many things, and heard him gladly.
21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBELS, and for the COMMANDEERS and CHIEF men of GALLEE;
22 *the daughter of this HERODIAS having entered, and danced, she pleased HEROD and the GUESTS, * and the KING said to the girl. “Ask me whatever thou wilt, and I will give it to thee.”
23 And he swore to her, ¶ “Whatever thou mayst ask of me, I will give to thee, even to the Half of my KINGDOM.”

* VATICAN MANUSCRIP.-16. has arisen. 15. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.
MARK.

And she going out, said to her mother, "What shall I ask?" And she said, "The head of John the Immerser." 25 And coming in immediately with Haste to the king, she asked, saying, "I desire that thou wouldst give me instantly, on a Platter, the head of John the Immerser." 26 And the king, being extremely sorry on account of the Oaths and the guests, would not refuse her.

And the king, immediately sending one of his Guards, ordered his head to be brought. And he having gone forth beheaded him in the Prison, 28 and brought his head on a Platter, and gave it to the girl; and the girl gave it to her mother.

And his disciples having heard, came and carried off the dead-body, and placed it in a Tomb.

And the Apostles were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

And he said to them, "Come you, retire by yourselves into a Desert Place, and rest a little;" for many were those who were coming and going.

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, spekoulatoora from the Latin speculator, denotes one of the body-guards, who were so called, because their principal duty was that of sentinels. They had, however, other confidential duties, and among these, that of effecting, like Turkish soldiers of the present day, as executioners.

† 28. Note here, that very remarkable seems the providence of God, in averting the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Arctas king of Petra was caused by Herod's wicked contract with Herodias to reject the daughter of Arctas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked up the putting John to death, as the cause of the miscarriage of Herod's army, "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caesare, prevailed with her husband to go home and accuse Agrippa; whereupon Caesare deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France. So Herodias, (says Josephus) was done in punishment of her envy, and of her readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she went over in winter; the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God recompensing her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—Whitby.


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32. And they went away, by the boat, into a Desert Place, † to be by themselves.
33. But they saw them departing, and many knew them; and they ran together there on foot from all the cities.
34. † And coming out, he saw a Great Crowd; and he deeply pitied them, Because they were like Sheep having no Shepherd; and † he taught them many things.
35. † And much Time having already gone, his Disciples coming to him, say, * "The Place is a Desert, and now much Time has passed;"
36. dismiss them, that they may go to the adjacent Farms and Villages, and buy themselves * what they should eat."
37. But he answering said to them, "You supply them." And they say to him, "Should we go and for Two hundred Denarii buy Loaves, and give them to eat?"
38. And he says to them, "How Many Loaves have you? Go and sec." And having ascertained, they say, † "Five, and Two Fishes."
39. And he commanded them to make all recline in Companies on the Green Grass.
40. And they lay down in Squares, by Hundreds and by Fifties.
41. And taking the Five Loaves and the two Fishes, and looking up to the heavens, eulogised, and kai kateklaste tous artops, kai ke gave praise, and broke the loaves, and edidou tois mabhtais autou, i
42. and those going many; and not even to eat they had rous. 33. Kai apthlon eis eremou topou tov leisure. And they went into a desert place to the ploioi kai idiai. 33. Kai eis den autous upagontas-
43. And they saw them going away; kai egegwnan tov polos kai pezet apo pason and they knew many; and on foot from all tov polovon sunedramon ekei. 34. Kai eixeuban of the cities they ran together there. And coming out zidev polov ouxlo, kai eplagwvnoth ephe he saw great a crowd, and was moved with pity towards kai prin kai dideste avtous pollla. And they say, "To him, they say; That a mos esti o topos, kai eis ou pollla: 36. apo desert is the place, and already time much: dismiss avtous, oina apellhontes eis tous kukiwv them, that going into the surrounding ayroous kai koumas, agraphasvnon eautous artops, country and villages, they may buy themselves loaves; tia gar fagwosi ouk exousi. 37. O de apoip svany for they might eat not they have. He but answering teis eipen avtous: Dose avtous imeies fagein them; Give to them you to eat.
44. Kai leugounoi avtou: Apellhontes agraphasmen And they say to him; Going may we buy dvanwv diakestoi artops, kai dvmei avtous domairi two hundred loaves, and give to them fagein; 38. O de legei avtous: Pousous artops to eat? Ile but says to them: How many loaves exevei; upagete kai idete. Kai gwnontes, have you? go you and see you. And having ascertained,
45. leugoun: Peite, kai duo ixiavas. 39. Kai eite they say; Five, and two fishes. And heor tazei avtous anaklinai pantas, sumptovia dered them to make recline all, company sumptovia, epi to chlavoro xorro. 40. Kai ano company, on the green grass. And they pevon praxai praxai, ana ekaton, kai ana reclined squares squares, by a hundred, and penthkonta. 41. Kai laboun tous pevet artops by fifty. And taking the five loaves kai tous duo ixiavas, anaablasias eis ton ouropov, and the two fishes, looking up to the heaven, enugesthe, kai kateklaaste tous artops, kai ke gave praise, and broke the loaves, and edidou tois mabhtais autou, iana paraathwv gave to the disciples of him, that they might set before avtous kai tous duo ixiavas eimeriste pasi, autous: and the two fishes he divided to all.

* Vatican Manuscript.—35. The Place is a Desert.

But he. 41. the Disciples.
And they all ate and were satisfied.

And they took up Twelve Baskets full of Fragments of the Bread, and of the Fishes.

Now those who ate of the Loaves were Five thousand Men.

And immediately he constrained his Disciples to go into the Boat, and precede him to the Other Side, towards Bethsaida, while he should send away the CROWD.

And having dismissed them, he retired to the MOUNTAIN to pray.

And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

And he saw them toiling at the OAR; for the Wind was against them; and about the Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

And he went up to them into the BOAT; and the Wind ceased; and they were exceedingly amazed in themselves.

For they understood not about the LOAVES; because their HEART was stupified.

And having passed over, they came to the Land of Gennessaret, and put to the shore.

And coming out of the BOAT, immediately they recognized him,

and running through that Whole SURROUNDING
They began on the couches those dippings. Why was it that these things were not to carry about, where they heard, that sickness there is. And wherever be entered into houses, &c. asked of the elder, if the 6. is the place, of the market. * hat they asked of the elders, (for the Pharisees and Sadducees, and of the sect of the Sadducees reject the tradition of the elders, but eat bread with common hands. (for the Pharisees and Sadducees, and of the sect of the Sadducees reject the tradition of the elders, but eat bread with common hands. (for Pharisees and Sadducees, and of the sect of the Sadducees reject the tradition of the elders, but eat bread with common hands. (for Pharisees and Sadducees, and of the sect of the Sadducees reject the tradition of the elders, but eat bread with common hands. (for Pharisees and Sadducees, and of the sect of the Sadducees reject the tradition of the elders, but eat bread with common hands. 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MARK.

8. being left to do his own will, he was not governed by the will of God.

9. And he said to them, "Well do you annul the commandment of God, that you may keep your own tradition."

10. For Moses said, "Honor thy father and thy mother," and He who reviles father or mother, let him be punished with death.

11. But you assert, "If a man says to father or mother, 'What you have taught me, I will not do,'" and says to him who is with him, "You may do as you see fit," you make the word of God void, by your traditions, which you have delivered; and many such like things do you do."
And he, entering into a house from the crowd, asked him the disciples of him concerning the parable. 

18 Kai lagei autoi: O'to kai parable. And he says to them; Thus also

...the crowd, 8f She that 27-daughter goes to enter her heart, and into the pry, goes out.

19 because it enters not into the heart, but into the belly, and passes into he sink, purifying All the food.”

20 And he said, “That which proceeds out of the man, that pollutes the man.

21 † For from within, out of the heart of men, emanate evil purposes; —Adulteries, Fornications, Murders.

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envyl' Calumnies, Pride, and Folly.

23 All These evil things emanate from within, and pollute the man.”

24 † And aris" thence, he retired into the confines of Tyre and Sidon; and having entered into the house, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose little daughter had an unclean Spirit, *immediately heard of him; and having come fell down at his feet;

26 (now the woman was † an Hellenist, a native of Syrophoenicia) and she entreated him to expel the demon from her daughter.

27 * And he said to her, “Let the children first be satisfied; for it is not proper to take the children’s bread, and throw it to the dogs.”

* VATICAN MANUSCRIPT.—25. immediately heard.
† 26. One who spoke the Greek language.
28 But she answered, and says to him, “Truly, Sir; yet even the dogs under the table eat of the children’s crumbs.”

29 And he said to her, “For this remark, go; the demon has departed from thy daughter.”

30 And departing to her house, she found * her daughter laid upon the bed, and the demon expelled.

31 And again leaving the confines of Tyre, * he came by Sidon to the lake of Galilee, through the midst of the borders of Decapolis.

32 And they bring to him a deaf man who stammered, and they entreat him to place his hand on him.

33 And having privately taken him from the crowd, * he put his fingers into his ears, and spitting, touched his tongue;

34 and looking up to heaven, he groaned, and says to him, “Ephphatha,” that is, Be opened.

35 And His ears were opened, and the cord of his tongue was loosed, and he spoke plainly.

36 And he charged them that they should tell no one; but the more he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, “He has done all things well: he makes both the deaf to hear, and the * dumb to speak.

* VATICAN MANUSCRIPT.—30. her daughter laid upon the bed, and the demon expelled.
31. he came by Sidon to. 33. immediately—omit. 35. he charged. 36. they published. 37. Dumb.

33. Doddridge well observes about this miracle, “I fancy should ask Why our Lord use these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. Had Christ’s patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indigence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss.”
KEF. 7. 8.

1 En ekeinais tais hémerais, paúmolou oikou.
In those the days, very great crowd.

autous kai μη εχοντων τι φαγωσι, pro-
not having any thing they could eat, having
kalósevnoi tous máthitas a'nton légei autous.
called the disciples of himself he says to them;

2 Silanxvàoumai epi ton oikôn óti òdó ëmerai.
I have pity on the crowd; because now days

trepi, proesnous [mois, kai ouk exous i tì
three, they continue [with me] and not they have anything

3 Kai eaw apolouw autous nystes.
I fast, and the disciples.

4 Kai apekribhsan
for of them a great distance have come. And answered

a tov oivó máthstai autous Pnyh ev toutous dhnse-
to him the disciples of him; Whence these will be able
tai tis éde xoroustai artovn epò epitimias; 5 Kai
any one here to satisfy of loaves in a desert place? And

epwtrat autous. Posous exete artoous; Ói de
asked them, How many have you loaves? They and

epwtrat autous. 6 Kai paraggeleli tw oikho aveta-
said; Seven.

And he gave orders to the crowd to
teperei epi tis gis kai lâbwn tous ëpò e
eulde upon the ground, and taking the seven

aroutes, euxaristias eklai, kai eivou tou s
loaves, giving thanks he broke, and gave to the

máthstai autov, ina paraðwai kai paporthikan
disciples of himself, that they might set before; and they set before
tô oikho. 7 Kai eîcous xthudia oligá kai euló
the crowd. And they had small fishes a few; and giving

gýmata, eite paraðeina kai auta. 8 Eraygou de,
praise, he said place before also them. They ate and,

kai euxaristhsi an kai prw periostemapat
and were filled; and they took up over and above

klâmatow, épta spurodais. 9 Hsan de òi fai-
Wore and those having

yotetous, òs tetrakischiion kai apostuexen
ing eaten, about four thousand; and he dismissed

autous, 10 Kai eudhwo embas eis to plousio meta twn
them.

And immediately entering into the ship with the

máthstow autow, òlthe eis ta mey Dalmantwv.
disciples of himself, he came into the parts of Dalmanutha.

11 Kai eîplhov òi Phariseioi, kai prw tetragontu.
And came forth the Pharisees, and began to
tev aútow, ýptwvtes par autov simeion apo
argue with him, seeking of him a sign from

* Vatican Manuscript.---1. again being great.
were about.
10. he entered.
† 10. The same as Magdala: see Matt. xv. 39.
‡ 1. Matt. xv. 32; † b. Matt. xiv. 34; Mark vi. 38.
MARC.

of him a Sign from heaven, tempting him. And groaning deeply in his spirit, he says, "Why does this generation seek a Sign? Indeed, I say to you, no Sign shall be given to this generation."

13 And leaving them, re-embarking, he passed to the other side. 14 † Now they forgot to take Bread, and had but One Loaf with them in the boat.

15 † And he charged them, saying, "Observe! Beware of the leaven of the Pharisees and of the leaven of Herod." 16 And they reasoned with one another, because they had no Bread. 17 And he knew it, and says to them, "Why do you reason, because you have no Bread? † Do you not yet perceive, do you not understand? Is your heart stupid? 18 Having ears, do you not see? and having ears, do you not hear? and do you not recollect? 19 † When I broke the five loaves among the five thousand, how many Baskets full of fragments took you up?" They say to him, "Twelve." 20 † And when the seven among the four thousand, how many large Baskets full of fragments took you up?" And they say to him, "Seven." 21 And he said to them, "How is it you do not understand?" 22 And they come to Bethsaida; and they bring

a Blind man to him, and beseech him to touch Him.

23 And taking the hand of the Blind man, he conducted him out of the village; and having spit on his eyes, and placed his hands on him, he asked him whether he saw any thing.

24 And looking up, he said, "I see men as trees, walking."

25 Then he placed his hands on his eyes again, and he was restored, and saw every object clearly.

26 And he sent him away to his House, saying, "Go not into the village."

27 ¶ And Jesus and his disciples went out to the villages of Cesarea Philippi; and, on the road, he asked his disciples, saying, "Who do men say that I am?"

28 And they spoke to him, saying, "John the Immerser; and others, Elijah; and others, One of the Prophets."

29 And he asked them, "Who say ye that I am?"

30 ¶ And he strictly charged them that they should tell none concerning him.

31 And he began to inform them that the son of man must suffer many things, and be rejected by the elders, and the high-priests, and the scribes, and be put to death, and after three days to rise up again.

22 And he spoke this...
And he began to teach by parables. And he said: "The sower went out to sow. Some fell by the wayside, and the birds came and devoured it. Some fell on stony ground, where it had not much earth; and it sprang up quickly, because it had no depth of earth. And when the sun shone, it was scorched; and because it had no root, it withered away. Other fell among thorns, and the thorns grew up with it, and choked it. Other fell on good ground and brought forth fruit—some a hundred fold, some sixty, some thirty. He who has ears to hear, let him hear."

\[\text{MARK.}\]

\[\text{Chap. 8: 33.}\]

\[\text{WORD so plainly, that Peter, taking him aside, began to reprove him.}\]

\[\text{33 But he, turning round and looking on his disciples, rebuked Peter, and says, "Get behind me, Adversary; for thou regardest not the things of God, but those of men."}\]

\[\text{34 And having called the crowd with his disciples, he said, * \text{If any one wish to come after me, let him renounce himself, and take up his cross, and follow me.}}\]

\[\text{35 For whoever would save his life shall lose it; but whoever may lose his life on my account, and of that the glad tidings, shall save it.}\]

\[\text{36 For what does it profit a MAN to gain the whole world, and forfeit his life?}\]

\[\text{37 For what could a man give to redeem his life?}\]

\[\text{38 If, therefore, any one shall be ashamed of me, and of these my words, among this adulterous and sinful generation; the son of man will also be ashamed of him, when he comes in the glory of his father, with the holy angels."}\]

\[\text{CHAPTER IX.}\]

\[\text{1 And he said to them, * "Indeed I say to you, That there are some of those standing here, who will not taste of death, till they see God's royal majesty having come with power.}\]

\[\text{2 And after six Days, Jesus takes Peter, and James, and John, and privately conducts them, by themselves, to a lofty}\]
Mark. 9:3, 8.

And as he was praying, the appearance of his countenance was altered, and his garments became white and glistening.

And suddenly, as he prayed, an angel of the Lord appeared to him, with a radiant glory.

And immediately an answer came from heaven, saying, "This is my beloved Son; hear him."
Mark 9:12-22

And he said to his disciples, “How long must I be with you? How long must I endure you? Bring him to me.”

20 And they brought him to him; and seeing him, the Spirit immediately convulsed him; and falling on the ground, he rolled about, foaming.

21 And he asked his father, “How long a time is it since this convulsion happened to him?” And he said, “From child.”

22 And often it has thrown him into fire and into waters, but if thou canst do any thing, have pity on us, and help us.”

13 And he said to his disciples, “How long must I be with you? How long must I endure you? Bring him to me.”

14 And they brought him to him; and seeing him, the Spirit immediately convulsed him; and falling on the ground, he rolled about, foaming.

15 And he asked his father, “How long a time is it since this convulsion happened to him?” And he said, “From childhood.”

16 And often it has thrown him into fire and into waters, but if thou canst do any thing, have pity on us, and help us.”

17 And the child was subject to epileptic fits, which were supposed to be brought on by the power of demons. — See Farmer on Demonology, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptoms of epilepsy. But if we even should suppose the man an epileptic; it would not follow that the disorder was not induced by demoniacal influence.

18 And he said to his disciples, “How long must I be with you? How long must I endure you? Bring him to me.”

19 And the Spirit immediately convulsed him; and falling on the ground, he rolled about, foaming.

20 And he asked his father, “How long a time is it since this convulsion happened to him?” And he said, “From childhood.”

21 And often it has thrown him into fire and into waters, but if thou canst do any thing, have pity on us, and help us.”
23 And Jesus said to him, *If thou canst? All things can for the believing."

24 The father of the child immediately exclaimed, saying, "I do believe; help me my unbelief." 25 And Jesus perceiving that the crowd was running together, he rebuked the impure spirit, saying to it, "Dumb and deaf spirit, I command thee, come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead." 27 But Jesus taking his hand, raised him, and he stood up.

28 And having entered a house, his disciples asked him privately, "Why could not we cast it out?"

29 And he said to them, "This kind can go out by nothing, except by prayer."

30 And departing from that place, they passed through Galilee; and he desired that no one should know it;

31 And he taught his disciples; and he said to them, "The son of man is about to be delivered into the hands of men; and they will kill him; and having been put to death, after three days he will rise."

32 But they did not understand the word, and were afraid to ask him.

33 And he came to Capernaum; and being in the house..."
34. But they were silent; for they had disputed with each other, on the road, as to who would be greatest.

35. And sitting down, he called the twelve, and said to them; 'If any one desires to be first, he will be last of all, and a Servant of all.'

36. And sitting down, he placed it in the midst of them, and embracing it in his arms, he said to them,

37. 'Whoever may receive one such little Child in my NAME, receives Me; and whoever *receives Me, receives not Me, but Him who sent me.'

38. And John *spoke to him, saying, 'Teacher, we saw one expelling Demons in thy NAME, and we forbade him, because he does not follow us.'

39. But Jesus said, 'Do not forbid him; *for there is no one who will do a Miracle in my NAME, and be able rashly to reproach me.'

40. For he who is not against you, is for you.

41. *For whoever may give you a Cup of Water to drink in *the NAME, That you are Christ's, indeed I say to you, He shall by no means lose his REWARD.

42. *And whoever may insinse one of *these little-ones believing in me, it would be better for him if a Millstone should be fastened to his NECK, and he should be thrown into the sea.

43. *And if thy hand insinse thee, cut it off; it

— {VATICAN MANUSCRIPT.—33. among themselves—omitted. 38. spoke to him. 41. the NAME, That you are CHRIST'S. 42. THESE LITTLE-ONES.}

House, he asked them, + "What did you dispute about on the road?"

"If any one desires to be first, he will be last of all, and a Servant of all."
is better for thee to enter
life crippled, than having
two Hands to depart to
† Gehenna, into that in-
extinguishable fire; 44
† where the worm dies not, and the fire is not
quenched.

45 And if thy foot in-
snare thee, cut it off; it is
better for thee to enter
lame, than having Two Feet, to be cast
into Gehenna, †[into the
unquenchable fire; 46
where the worm dies not, and the fire is not
quenched.]

47 And if thine eye in-
snare thee, pluck it out; it is
better for thee to enter
the kingdom of God, than
having Two Eyes to be cast
into * Gehenna;

48 † where their worm
dies not, and the fire is not
quenched.

49 For every one shall
be salted with fire; †[and
every Sacrifice shall be
seasoned with Salt.]

50 † Salt is good; but
if the salt become taste-
less, how will you restore
its saltiness? Have Salt in
yourselves, and be at
peace with one another."

CHAPTER X.

1 † And arising from
thence, he comes into the
 confines of Judea,* even
beyond the Jordan; and
again Crowds come to-
gether to him; and, again,
as he had been accustomed,
he taught them.

2 † And Pharisees ap-
proaching, asked him to
try him, "Is it lawful for
a Man to dismiss his
wife?"

* Vatican Manuscript.—44. where the worm
  dies not, and the fire is not quenched—
  omit. 45 & 46. into the inextinguishable fire; where their worm
does not, and the
  fire is not quenched—omit. 47. Gehenna. 48. of fire—omit.
  49. and
every Sacrifice shall be seasoned with Salt—omit. 1. even beyond
  the Jordan.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For
  further remarks see
  Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are
  not found in the
  Vatican. They are marked as doubtful by Griesbach, and are expunged by
  Tischendorf

† 48. Isa. lxvi. 24. † 50. Matt. v. 13; Luke xiv. 34. 1 1. Matt. xix. 1; John x 40;
  i. 7 ‡ 2. Matt. xix
3 And he answering said to them, "What did Moses command you?"

4 And they said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And Jesus said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND.

6 But from the Beginning of Creation, *he made them Male and Female.

7 * On account of this a Man shall leave his Father and Mother, *and adhere to his Wife;

8 and the two shall become One Flesh; so that they are no longer Two, but One Flesh.

9 What God, then, has united, let no Man sever."

10 And, in the House, *the Disciples again asked him *concerning this.

11 And he says to them, "Whoever shall dismiss his Wife, and marry another, commits Adultery with her.

12 And if *she who dismisses her Husband, shall marry another, she commits Adultery.

13 *And they brought little Children to him, that he might touch them; and the Disciples rebuked *them.

14 But Jesus seeing it, was displeased, and said to them, "Allow the Little Children to come to me, and forbid them not; for to such like belongs the KINGDOM of God.

15 Indeed I say to you, Whoever does not receive the KINGDOM of God, like

* Vatican Manuscript.—5. answering—omitt. 6. he made them. 7. and 3. adherence to his wife—omitt. 10. the Disciples. 10. concerning this. 12. she who dismisses her Husband, shall marry another. But.

† 12. Strictly speaking, a Jewish wife could not divorce her husband; therefore, apostolou may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. † 7. Gen. ii. 24; 1 Cor. vi. 15; Eph. v. 31. † 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11. † 15. Matt. xix. 13; Luke xviii. 15.
16 And taking them in his arms, and placing his hands on them, he blessed them.

17 And going out into the road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit eternal life?"

18 And Jesus said to him, Why dost thou call Me good? No one is good, except one, God.

19 Thou knowest the commands; * Do not commit murder; Do not commit adultery; Do not steal; Do not bear false witness; Honor thy father and mother.

20 And he said to him, "Teacher, all these have I kept from my childhood.

21 And Jesus looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the poor; and lo, thou shalt have a treasure in heaven: and come, follow me."

22 But he was grieved at the word, and went away sorrowing: for he had great possessions.

23 Then Jesus looking round, says to his disciples, * "With what difficulty will those having riches enter the kingdom of God?"

24 And the disciples were astonished at his words. But Jesus again answering, says to them, * "Children, how difficult it is to enter the kingdom of God."

* Vatican Manuscript.—10. Do not commit murder; Do not commit adultery. 18 Do not dostrud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in riches—omit.
25 It is easier for a Camel to pass through the needle's eye, than for a Rich man to enter the KINGDOM of GOD. 26 And they were exceedingly astonished, saying *to him, "Who then can be saved?" 27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with *GOD everything is possible." 28 *PETER began to say to him, "Behold, we have forsaken all, and followed thee." 29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, *or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS, 30 who will not receive a hundred-fold, now, in this time,—Houses, and Brothers, and Sisters, and Lands,—but with Persecutions; and in the AGE to come, aionian Life. 31 *But many will be first, who are last; and last, who are first." 32 *And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were *amazed. And they who followed him were afraid as he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him. 33 "Behold, we are going up to Jerusalem, and the son of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES; 25 It is easier for a Camel to pass through the needle's eye, than for a Rich man to enter the KINGDOM of GOD. 26 And they were exceedingly astonished, saying *to him, "Who then can be saved?" 27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with *GOD everything is possible." 28 *PETER began to say to him, "Behold, we have forsaken all, and followed thee." 29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, *or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS, 30 who will not receive a hundred-fold, now, in this time,—Houses, and Brothers, and Sisters, and Lands,—but with Persecutions; and in the AGE to come, aionian Life. 31 *But many will be first, who are last; and last, who are first." 32 *And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were *amazed. And they who followed him were afraid as he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him. 33 "Behold, we are going up to Jerusalem, and the son of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;
34. and they will mock him, and spit on him, and scourge him, and put him to death, and after Three Days he will rise.

35 And James and John, the two Sons of Zebedee, come to him, saying to him, “O Teacher, we wish that thou wouldest do for us whatever we may ask thee.”

36 And he said to them, “What do you desire me to do for you?”

37 And they said to him, “Grant to us that we may sit, one at thy Right hand, and the other at thy Left, in thy Glory.”

38 But Jesus said to them, “You know not what you ask. Can you drink the cup which I shall drink? or do you desire to undergo the immersion with which I am being overwhelmed?”

39 And they said to him, “We can.” And Jesus said to them, You will drink the cup which I shall drink, and undergo the immersion with which I am being overwhelmed;

40 but to sit at my Right hand, or at the Left, is not mine to give, except for whom it is prepared.”

41 And the ten, having heard, were indignant against James and John.

42 *And Jesus, having called them, he says to them, “You Know That those presuming to rule the nations lord it over 

43 *It is not so among you; but whoever may desire to become great among you, shall be Your Servant; and whoever may wish

* Vatican Manuscript.—34. spit on him, and scourge him.

35. two Sons.

36. saying to him, “O Teacher.”

37. the Left.

38. or.

39. indeed—omit.

40. at the Left.


42. Matt. xxii. 25.

43. not so among you.
MARK.

45 For even the son of man came not to be served, but to serve, and to give his life a ransom for many.

46 And they came to Jericho. And as he was departing from Jericho with his disciples, and a great crowd, a blind beggar, Bartimeus, the son of Timaeus, sat by the road.

47 And hearing that it was Jesus the Nazarene, he began to cry out, saying, “Jesus, son of David, have pity on me!”

48 And many charged him to be silent; but he cried out much more, “Son of David, have pity on me!”

49 And Jesus stopping, said, “Call him.” And they called the blind man, saying to him, “Take courage, arise; he calls thee.”

50 And he, throwing off his mantle, leaping up, came to Jesus.

51 And Jesus addressing him, said, “What dost thou wish I may do for thee?” The blind man said to him, “Rabboni, that I may receive my sight.”

52 And Jesus said to him, “Go; thy faith hath restored thee.” And he immediately received sight, and followed him in the way.

CHAPTER XI.

2 And when they drew near to Jerusalem, to Bethphage, and Bethany, near the mount of olives, he sends two of his disciples,

Chief, shall be the Slave of All.

† For even the son of man came not to be served, but to serve, and to give his life a ransom for many.

† And they came to Jericho. And as he was departing from Jericho with his disciples, and a great crowd, a blind beggar, Bartimeus, the son of Timaeus, sat by the road.

† And hearing that it was Jesus the Nazarene, he began to cry out, saying, “Jesus, son of David, have pity on me!”

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† And Jesus said to him, “Go; thy faith hath restored thee.” And he immediately received sight, and followed him on the road.

† And when they drew near to Jerusalem, to Bethphage, and Bethany, near the mount of olives, he sends two of his disciples,

* Vatican Manuscript.—40. Bartimeus, a Blind Beggar, the son of Timaeus, sat by the road.

† Bartimeus, is considered by many to be a real name, and not an explication of his who is Timaeus.

† Or upper garment. This was of considerable dimensions, and enveloped the body. In those hot countries, they threw it aside when they were at work, or ploughing in the field. — Wakefield.

† Bartimeus, an intensified signification of Rabbi, meaning My Master, the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.


† 52. Matt. ix. 29. Mark
2 And says to them, “Go to that village which is over against you, and as soon as you enter it, you will find a colt tied, on which no Man has yet sat: loose him, and bring him.

3 And if any one should say to you, ‘Why do you this?’ say, The Master needs it; and he will instantly send it hither.”

4 And they went and found a colt fastened at the door outside, in the street; and they loosed it.

5 And some of those standing there said, “Why do you untie the colt?”

6 And they said to them as Jesus had directed; and they allowed them.

7 And they *led the colt to Jesus,* and threw on it their mantles; and he sat on it.

8 ¶ And many spread their garments on the road; and others cut *branches,* from the trees, and scattered them on the road.

9 And those preceding and those following, shouting, “Hosanna!” ¶ “Blessed be he who comes in the Name of Jehovah!”

10 “Blessed be he coming in the name of the Lord.” And in the highest heaven!”

11 ¶ And Jesus went into Jerusalem, and into the temple. And having looked around on all things, it now being Evening, he went out to Bethany, with the Twelve.

12 ¶ And the next day, as they were coming from Bethany, he was hungry:

And entering Bethany, he was hungry; and seeing a fig tree at a distance, he went to it, if perhaps he will find nothing on it; and coming to it, he found nothing but leaves. No fruit was found except leaves; for it was season of figs.
14 Then he said to it, "Let no one eat fruit from thee to the age!"
15 And they came to Jerusalem; and going into the temple, he began to cast out those selling and buying in the temple; and the tables the money-changers, and the seats of those selling the doves; and overthrew the tables of the bankers, and the seats of those selling doves;
16 and would not permit any one to carry an article through the temple.
17 He also taught, and said, "Is it not written, "My house shall be called a House of Prayer for all nations,' but you have made it a den of robbers?"
18 And the high priests and the scribes heard, and said, "He must not be allowed to speak to the people any more!"
19 And when it was evening, he went out of the city.
20 And passing along in the morning, they saw the fig tree, as they had seen it, withering away.

[Table of Contents]
**Table 3**

13 and observing a fig tree, at a distance, having leaves, he went to search for fruit on it, (for it was not yet the season of figs.) And having come to it, he found nothing but leaves.
14 Then he said to it, "Let no one eat fruit from thee to the age!"
15 And they came to Jerusalem; and going into the temple, he began to cast out those selling and buying in the temple; and the tables the money-changers, and the seats of those selling the doves; and overthrew the tables of the bankers, and the seats of those selling doves;
16 and would not permit any one to carry an article through the temple.
17 He also taught, and said, "Is it not written, "My house shall be called a House of Prayer for all nations,' but you have made it a den of robbers?"
18 And the high priests and the scribes heard, and said, "He must not be allowed to speak to the people any more!"
19 And when it was evening, he went out of the city.
20 And passing along in the morning, they saw the fig tree, as they had seen it, withering away.
The fig-tree withered away from the roots.

And Peter remembering, says to him, “Rabbi, behold, the fig-tree which thou didst curse, is withered away.”

And Jesus answering says to them, “Have faith in God.”

For indeed I say to you, that whatever you shall pray for, and desire, believe that it will be done to you.

And when you stand praying, forgive, if you have anything against any one; that also that father of yours in heaven, will forgive you your offences.

But if you do not forgive, neither will your Father in heaven forgive you your offences.”

And they came again to Jerusalem. And as he was walking about in the temple, the high-priests, and the scribes, and the elders, came to him.

And they said to him, “By what authority doest thou these things? or who empowered thee thus to do them?”

And Jesus said to them, “I will ask you one question; and if you answer me, I also will inform you by what authority I do these things.”
I saw you εἰ ὤρανον ἡν, ἢ εἰ αὐτρωτῶν: αποκ —
of John from heaven was, or from men? answer

ρίθη μου. 31 Kαί ἔλεγκαντο πρὸς εὐαγγ. 2 being
you to me. And they reasoned among themselves,

λεγοντες: Εἰν εἰπωμεν; εἴ οὐρανον, ἐρεί;

saying; If we should say, From heaven, he will say

Διατι οὖν οὐκ ἐπιστευσατε αὐτω; 3. Αλλ' εαν
Why then not did you believe him; But if

προφητης ην. 33 Kαί αποκρίθησαν λεγοντι το
a prophet was. And answering they say to the

Ἰησους. Ουκ οἴδατεν. Καὶ ὁ Ἰησους * [αποκρι —
that I know. And the Jesus [answer-

θεις] λεγει αὐτοις: Οὐ δε εἰς λεγο διδακτ., ειν
ing he says to them; Neither I say to you, by

ποια ἐξουσία ταύτα ποιῶ. what authority these things I do.

ΚΕΦ. ἹΒ'. 12.

1 Kαί ἤρατο αὐτο ἐν παραβολαίς λεγειν;
And he began to them in parables to talk:

Ἀμπελώνα εὑρεθαιν αὐτρωτός κοι περιεβαίκηκε
A vineyard planted a man, and placed around

φραγμόν, καὶ ἔμφυν ὑπόλυνον, καὶ κικόσκυμα
a hedge, and dug a vine-wat, and built

πυργον καὶ ἐξείδοτο αὐτον γεωργοι, καὶ ἀπενθάνα
and let out it to husbandmen and went

ἄμας. 2 Kαὶ ἀπεστειλε πρὸς τους γεωργοὺς τῷ
again. And he sent to the husbandmen in the

καρπὸν δουλώνυ, ἵνα παρὰ τῶν γεωργῶν λαβή
season a slave, that from the husbandmen, he might receive

οὗ τὸν παρπον τοῦ ἀμπελῶνος. 3 Oδ ἐλαβόν
what fruit of the vineyard. They but taking

tες αὐτον, ἐδείκνυεν καὶ ἀπεστείλαν κενον. 4 Kαὶ
they, they stayed, and sent away empty. And

πάλιν ἀπεστείλε πρὸς αὐτοὺς ἀλλὰν δουλὸν
again he sent to them another slave;

κακειον λιθοδολοστενες εκφαλαιωθαν, καὶ
this and this with stone ... wounded on the head, and

[ἀπεστειλαν] ἔτη μεθύμενον. 5 Kαὶ ἀλλὸν ἀπε —
they sent again. And another he

[σετειλα] κακειον απεκτειναν καὶ πολλοὺς
sent, ... they killed, and many

ἀλλοὺς, τους μὲν δερυντες τους δε αποκτεν —
others, some saying, some but killing,

όντες. 6 ἔτη [αὐτομ] ἐνα μιὸν εἰχον, αγαπητο —
they therefor one son having, beloved

[αὐτομ] ἀπεστειλα | καὶ αὐτον προς αὐτο —
him sent [and] him to them

οι ινος εὐσκατον, λεγον: ὅτι εντραπήσαται τὸν μιον
last saying; That they will regard the son

μον. 7 Ἐκειον δὲ ἐν γεωργοι εἰπον πρὸς αὐτοὺς:
of me. those but the husbandmen said to themselves:

* VATICAN MANUSCRIPT.—30. JOHN.

32. should we say. 33. answering—omit. 2. FRUITS OF. 4. him they wounded in the head.

omit. 5. some. 5. some. 6. He had yet one Son, beloved; he sent.

6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. iii. 5; xiv. 5; Mark vi. 20.

† 1. Matt. xxii. 23; Luke xxii. 9; See

CHAPTER XII.

1 † And he began to address them in Parable.
"A Man planted a Vineyard, and placed a Hedge about it, and dug a Vine-

vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the season, that he might receive from the CULTIV-

ATORS of the FRUITS of the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgrace-

fully treated.

5 And he sent Another, and * him they killed; and Many Others, beating * some, and killing * some.

* Having yet one beloved Son, he sent him last to them. saying, "They will respect my Son?

7 But Those CULTIVATORS said among them—
8 Then seizing him, they killed him, and cast him out of the vineyard. 

What will His Lord of the vineyard do? He will come and destroy those cultivators, and give the vineyard to others.

10 Have you not even read this Scripture? — "A Stone which the builders rejected, has become the Head of the Corner;"

11 this was performed by Jehovah, and it is wonderful in our eyes.

12 And they sought to apprehend Him, but they feared the crowd; for they knew that he had spoken the parable respecting them; and leaving him, they went away.

13 Then they send to him some of the Pharisees, and of the Herodians, that they might bring him into a trap.

14 And having come, they say to him, "Teacher, we know that thou art sincere;" and carest for no one; for thou lookest not to the appearance of Men, but teachest the way of God in Truth. —Is it lawful to pay Tax to Caesar, or not?

15 Should we pay, or should we not pay?" But he, knowing their hypocrisy, said to them, "Why do you tempt me? Bring me a denarius, that I may see it."

16 And they brought one. And he says to them, Of whom the selves; 'This is the heir; come, let us kill him; and the inheritance will be ours.'
MARK.

Chap. 12: 17.]

Mark 12: 17. [VATICAN MANUSCRIPT. — 17, answering—omit. 17, to them—omit. 17, greatly wondered at him. 21, leaving no Child. 22, took her—omit. 23, therefore—omit. 23, when they shall rise—omit. 25, those angels in the heavens. 26, But concerning the dead, that they will rise, have you not read in the book of Moses, at the bush, how God spoke to him, saying, ¶ I am the God of Abraham, and the God of Isaac, and the God of Jacob ?

"Whose likeness and inscription is this? And they said to him, "Cesar's." 17 And Jesus said, "Render the things of Cesar, to Cesar; and the things of God, to God." And they wondered at him. 18 Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying, 19 "Teacher, Moses wrote for us, That if one's Brother should die, and leave a Wife behind, and leave no Children, that his Brother should take his Wife, and raise up offspring for his Brother." 20 There were Seven Brothers; and the first took a Wife, and dying, left no Child. 21 And the second took her, and died, leaving no Child; and the third in like manner. 22 And the Seven left no Offspring. Last of all the Woman also died. 23 At the resurrection, Whose Wife shall be of them? for the Seven had her for a Wife." 24 And Jesus answering said to them, "Do you not err through this, not knowing the scriptures, nor the power of God? 25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; but be as those angels in the heavens. 26 But concerning the dead, that they will rise, have you not read in the book of Moses, at the bush, how God spoke to him, saying, ¶ I am the God of Abraham, and the God of Isaac, and the God of Jacob?"
27. He is not the *God of the dead, but of the Living; ye do greatly err."

28. *And one of the scribes, having heard them disputing, and perceiving that he had ably answered them, asked him, "Which is the Chief Commandment of all?"

29. *Jesus replied to him, "The first is, *Thou shalt love Jehovah thy God with all thy *Heart, and with all thy *Soul, and with all thy *Mind, and with all thy *Strength."

31. *And the second, this, *Thou shalt love thy *NEIGHBOUR as thyself. There is no Other Commandment greater than these."

32. *The scribe said to him, "Of a truth, Teacher, thou hast spoken well: for he is One, and besides him there is no other; and to love him with all the understanding, and with all the strength, and to love one's neighbour as one's self, is abundantly more than all the whole burnt offerings and *Sacrifices."

34. *And Jesus, perceiving that he had answered wisely, said to him, "Thou art not far from the kingdom of God."

35. *And Jesus said, while teaching in the temple: "Why do the scribes
36 For David himself said, by the Holy Spirit, that the Messiah is a Son of David:

37 David himself, therefore, calls him Lord, and how then is he *His Son?* And the great crowd heard him with pleasure.

38 And he said in his teaching, *"Beware of those scribes who desire to walk about in long robes, and love salutations in the markets, and the principal seats in the synagogues, and the upper couch at feasts;* "

40 *those plundering the families of widows, and for a show make long prayers; these will receive a heavier judgment.*

41 *And sitting opposite to the treasury, he beheld how the crowd cast money into the treasury; and Many rich men cast in much.*

42 *And a poor widow approaching, cast in two lepta, that is, a farthing.*

43 *And calling the disciples together, said to them, "Indeed I say to you, *That this poor widow has cast more than all of those casting into the treasury;* for they All cast in out of their superfluity, but she out of her poverty cast in all that she had,—her Whole Living.*
KEF. 17. 13.

1 Kai ektrepwmenen avtou ek tou leroú, And departing of him out of the temple,

2 kai eite icaxavdeis eiwein avtoq, And the Jesus [answering] said to him;

Blepteis taic tais megalais oikodomais, ou mi Sente thou these the great buildings? not not

w, tois kath'tov avtou. 

3 Kai kivthmenou avtou eis to oros taw elaiaw, And sitting of him on the mountain of the olive trees, 

Kataevni tou leroú, etpyrtooun avtou kai idian 

over against the temple, asked him privately

Peteros, kai Iakovbos, kai Iawvniks, kai Andreas, Peter, and James, and John, and Andrew;

4 Eite hýmwn, pote taicta estai, kai ti to Say to us, when these things shall be, and what

the semeion, toin melh panta T ute suneileia-

sign, when are about all the sects to be ended?

5 O de Ihsous * [apokrivfis avtoi] prèto apo The and Jesus [answering _em] began

legev. Blepete mi ti, ùmas plangyn, to say; Take heed not say one you may deceive

6 Poloçoi * [ypar] elexvontai 4 f' o nomati mou, Many shall come in the name of me,

levontes, 'Oti enw eimi kai poloulos plangyn-

saying, That I am and many they will

ousin. *Otan de akoushte polemous kai 

decieve. When and ye all hear wars and

akous polemous, mi theoreishe dei * [ypar] 

reports of wars, are not disturbed & he behoves [for]

gevnoi alic' ouv òte t elo. 8 Egeronistetai 

take place; but not yet the end. Shall b; raised up

yap evos eti evos, kai basileia eti basi-

data for nation against nation, and kingdom against king-

livan * [kai] esontai seismoi kata toitous, 

dom: [and] shall be earthquakes in places,

* [kai] esontai lamin [kai ta rapaxai.] Aepcasi 

and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

1 fAnd as he was going out of the TEMPLE, one of his DISCIPLES says to him,

"Teacher, see; _what Stones! and What Buildings!"

2 And Jesus said to him, "Seest thou these GREAT Buildings? f there shall not be _left here a Stone upon a Stone; _fall will be overthrown."

3 And as he was sitting upon _the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

4 "Tell us, when these things will be?" and "What will be the sign when all these things are about to be accomplished?"

5 And Jesus began to _say to them, _Beware that no one deceive You.

6 Many will come in _my NAME, saying, I am he; and _will deceive Many.

7 And when you shall hear, or Conflicts, and Reports of Battles, be not alarmed; for these things _are to occur, but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the _Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit. 

5. answering them—omit. 

2. left here. 

5. answering 

2. and—omit. 

6. for—omit. 

8. and—omit. 

8. and—omit. 

8. and commotions—omit. 

a A Beginning of. 

1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

2. How exactly this prediction was fulfilled may be known from Josephus,—He says, Cesar ordered the soldiers to dig up the whole city and the temple; but _leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims; _Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the TANIAH of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. _From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.
MARK.

[Chap. 13: 9.] 9 But take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a testimony against them. 10 And the glad tidings must first be published among all the nations.

[Chap. 13: 10.] 11 But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That house, this speak; for it is not you who will speak, but the Holy Spirit.

12 And Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 And you will be hated by all on account of my name; but he, who patiently endures to the End, he will be saved.

14 But when you shall see that destructive abomination, standing where it ought not——(Reader, attend!)—then let those in Judea escape to the Mountains;

15 Let not him who is on the roof descend, nor enter his house, to take Anything out of it;

16 And let not him who is in the Field return back to take his MANTLE.

17 But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that it may not be in Winter;

* VATICAN MANUSCRIPT.—9, for—omitted.
11. nor be concerned—omitted. 15. and—omitted. 18. It may not be.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same heigh, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles off before quitting his flight for his life.

29 Εσονται γαρ αι ἡμεραι εκειναι θλιψις, οία
Shall be for the days those affliction, such as
ου γεγονεν τοις αυτοις αρχης κτισεως, ἃς not has been so great from a beginning of creation, which
ἐκτισεν θεος, ἐως τον νῦν, καὶ ὑμεν πεντει τας, created the God, till the now, and not may be.
και ει μη κυριος εκολοβωσε τας ἡμερας, ουκ And if not a Lord shortened the days, not
αυτας δια τους εκ θεου'should be saved all flesh; but on account of the cho-
λεκτους, ους εξελεχατο, εκολοβωσε τας ἡμερας. sen (ones,) whom he has chosen, he has shortened the days.
21 Και τοις εαυ τις υμιν ειναι Ιδου, ὥδε ὁ And then if any one to you should say; Lo, here the
χριστος η Ιδου, εκει μη πιστευετε. 22 Εγειρ-
Anointed; or, Lo, here; not believe you. Shall
θησονται γαρ ψευδοχριστοι και ψευδοπροφηται, be raised for false anointed ones and false prophets
και δοσολογησει σημεια και τερατα, προς το απο-
and shall give signs and wonders, to the to de-
receive, if possible, [even] the chosen.
23 Τεις δε βλεπετε *[Ιδου,] προειρηκα υμιν
You but take heed; [Lo,] I have foretold to you
παντα. 24 Αλλ' εν εκειναις ταις ἡμεραις, μετα
cut all. But in those the days, after
της της ραξης εκεινης, ο δ θαλας σκοτισθησεται, the affliction that, the sun shall be darkened,
και η σεληνη φυτος τοφεγγος αυτης and the moon shall not give the light of herself;
και οι αστροι του ουρανου εσονται εκπιτων-
and the stars of the heaven shall be fal-
tes, και αι δυναμεις, αι εν τοις ουρανοις, ling, and the powers, those in the heavens,
σαλευθησονται. 26 Και τοις ωυνται τον νυν shall be shaken. And then they shall see the son
του ανθρωπου ερχομενον εν νεφελαις, μετα
of the man coming on clouds, with
dυναμεως πολλης και δοξης. 27 Και τοτε απο-
power much and glory. And then he will
tελει τους αγγελους αυτου, και επισυναξης τους send the messengers of himself, and he will gather the
eκελεκτους αυτου εκ των τεσσαρων аνεμων, chosen (ones) of himself from the four winds,
aπ' ακρου γης εως ακρου ουρανου. 28 Απο from an extremity of earth to an extremity of heaven.
de tης σωκης μακετε την παραβολην ὡτιη but the fig-tree learn you the parable; when
αυτης ηθη δ κλαδος ἀπαλος γενεται, και after her now the branch tender may become, and
εκφυγε τα φυλλα, γινωσκετε, ὅτι εγγυς to make put the leaves, you know, that near the
meta 19 for in those days will be Distress, such as has not been from the beginning of the Creation, which God created, till now, nor ever will be.
20 And except the Lord cut short the days, no Person could survive; but on account of the chosen, whom he has selected, he has cut short the days.
21 And then if any one should say to you, Behold, the Messiah is here! or Behold,—there I believe it not;
22 because False Messias and False Prophets will arise, and exhibit Signs and Wonders, to deceive, if possible, the chosen.
23 ¶ But be you on your guard; I have forewarned you.
24 ¶ But in those days, after that affliction, the sun will be obscured, and the moon will withhold her light, and the stars will fall out of heaven, and those powers in the heavens will be shaken.
25 ¶ And then they will see the son of man coming in Clouds, with great Power and Glory.
26 ¶ And then he will send forth the messengers, and assemble his chosen from the four Winds, from the Extremity of Earth to the utmost bound of Heaven.
27 Now learn a parable from the fig-tree. When its branch now becomes tender, and puts forth leaves, it is known that summer is near.

* Vatican Manuscript.—22 even.—omit. 23 lo.—omit. 25 the stars will fall out of heaven, and those powers. 27 the messengers. 28 it is known that.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c. And the reader may find the same eastern manner of speaking in the following places of speaking in the following place of speaking:—Job xxx. 28; Eccl. xii. 1; 2; Isa. xxiv. 23; xxxiv. 4; lx. 29; Jer. iv. 25; xv. 9; Eccl. xxiii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; Mi. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12–14.

† 19. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 29; Luke xxi. 25. † 26. Dan. viii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.
Theo's estin. 29 Ou to kai ou'meis, òtan taauta summer is. So also you, when these things edute ginomen, ginwskete, òti eegus estin you may see coming to pass, know you, that near heis epi thuras. 30 Apa leuq jwmis, òti ou mi an theras. Indeed I say to you, that not not pareleth ò ygeia auton, me'reus ou para taunt may pass away the generation this, till of whom all taum a ygeintai. 31 O ou'rapos kai ò y paro pere-these may be done. The heaven and the earth shall lewstetai oî de lewys mou ou mi pareides. pass away; the but words of me not not may pass away.

32 Peri de tis òmeras ekhein, ò meras Concerning but the day that or the hour ou'deis aived, oude ouk aggeloi, ou en ouvranv, no one knows, nor the messengers, those in heaven, oude ò nivoj, eiv mou ò paphion. 33 Blestete, ax- nor the son, if not the father. Take heed, watch fupastei [*kai prosvenaxebo:] ouk oideate yap you [and pray you;] not you know for tuto ò kairo's estin. 34 Òs anv'ropos apodai- when the season is. As a man going mou apofes tiv oivian auton, kai dous tois abroad leaving the house of himself, and having given to the doulois auton tivn eiu'xian, *[kai] ekaptow slaves of himself the authority, [and] to each one to egron auton kai to th'vvaro enneitelato ina the work of himself and to the porter he commanded that tngygor. 35 Grpyoreite ou'n ouk oideate yap, he should watch. Watch you therefore; not you know for, pote ò kyprios tis oiivian erchetai, oufe, ò when the lord of the house comes, evening, or mezounkton, ò alektorofavn, ò pro's 36 ò mu' midnight, or cock-crowing, or morning: lest elxv-en exarxai, evry ò nivas kathedountas. coming suddenly, he may find you sleeping. 39 A de oiv 'leuq, pasi leuq Grpyoreite. What and to you òsay, to all òsay: Watch you.

KEF. ad. 14.

1 Hy de to paixh ka tata aximata meta duo Was now the passover and the unleavened cakes after two òmeras* kai e'ktonov ou archieies ke ouv gra- days: and sought the high-orienters and the scribes, mateis, taws auton en dolw kramatias apok- how him by deceit seizing they teiwosin. 2 Elevenon de, Mh ev tev eorti, might kill. They said but; Not in the least, muptote terouvs estai tiv laou. lest a tumult shall be of the people.

3 Kai ou'tov auton en Bthvania ev tev oivia And being of him in Bethany in the house Xivovn ton leprou, kakeimenvou auton, clybe- of Simon the leper, rechuing of him, came

29 Thus also, when you shall see these things transpiring, know that He is near at the Doors. 30 Indeed, I say to you, That this generation will not pass away, till All these things be accomplished. 31 The Heaven and Earth will fail; but ò my words cannot fail. 32 But concerning that Day, *or hour, knows no man; not even an Angel in Heaven, nor the Son, but the Father. 33 † Take heed, watch; for you know not when the season is. 34 † As a Man going abroad, leaving his house, and having given the au-thority to his servants, to each his work, he also commanded the porter to watch. 35 Watch, therefore; for you know not when the master of the house comes; whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning; 36 lest coming unexpectedly he should find you sleeping. 37 And what I say to you, I say to all, Watch.'

CHAPTER XIV.

1 † Now after Two Days was the passover and the feast of unleavened bread; and the high-priests and scribes sought him how they might take him by Deception, and kill him. 2 * For they said, "Not during the feast, lest there should be a Tumult of the People." 3 † And he being at Bethany, in the house of Simon the leper, while he was reclining at table, a

* Vatican Manuscript.—32. of hour knows no man; not even an Angel in Heaven 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said.

† 1:14. † 31. Isa. xli. 8. † 33. Matt. xxiv. 42; xlv. 13; Luke xii. 40; xlv. 31; Rom. xii. 11; † Thess. v. 6. † 34. Matt. xxiv. 4; xlv. 14. † 1. Matt. xxvi. 2; Luke xxii. 1; John xii. 55; xli. 1. 3. Matt. xxvii. 3; John xii. 1, 2; See Luke vii. 37.
4. And some were displeased, saying among themselves, "Why has this loss of the balsam taken place?"

5. For *This balsam could have been sold for more than +Three hundred Denarii, and given to the poor.* And they censured her.

6. But Jesus said, "Let her alone; why do you trouble the woman? She has done a Good Work for me.

7. "For you have the poor always with you, and when you will, you can *do them Good; but Me you have not always."

8. Possessing This (balsam,) she has done it, to anoint my body beforehand for the burial.

9. *And indeed I say to you, Wherever these glad tidings may be proclaimed in the Whole world, this also which she has done shall be spoken of in Memory of her.*

10. And +That Judas Iscariot, who was one of the twelve, went to the high-priests, to deliver Him up to them.

11. And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12.  †Now on the first Day of unleavened bread, when the paschal lambs were sacrificed, his disciples say to him, "Where dost thou wish that we go and prepare that thou mayest eat the passover?"

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13 And he sends two of his disciples, and says to them, "Go into the city, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the householder, The teacher says, Where is *the guest-chamber, where I may eat the Passover with my disciples?*

15 And he will show you a large Upper-room furnished ready; *there prepare for us.*

16 And *the disciples* went forth, and came into the city, and found every thing even as he had said to them: and they prepared the Passover.

17 ¶ And Evening being come, he comes with the twelve.

18 And as they were reclining at table, and eating, Jesus said, "Indeed I say to you, That *one of you who are eating with me will deliver me up.*

19 And *they* began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And he said to them, "It is that one of the twelve dipping in with me into the dish.*

91 *The son of man indeed goes away [to death,] even as it has been written concerning him; but woe to that man through whom the son of man is delivered up! Good were it for that man if he had not been born."

22 ¶ And as they were eating, *he* took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my Body."
23 And taking a cup, having given thanks, he gave it to them; and they all drank out of it.

24 And he said, *This is that blood of the covenant, which is of the covenant, that which is poured out for many.*

25 Indeed I say to you, *That I will drink of the product of the vine no more, till that day when I drink it new in the kingdom of God.*

26 ¶ And having sung, they went out to the mount of olives.

27 And Jesus says to them, "You will all be stumtled; because it is written, ¶ *I will smite the shepherd, and the sheep will be dispersed.*"

28 But after I am raised, I will precede you to Galilee."

29 ¶ And Peter said to him, "Even if all should be stummtled, yet I will not." 30 And Jesus said to him, "Indeed I say to thee, That thou this-day, in this night, before a cock crows twice, wilt disown Me thrice."

31 But he spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

32 ¶ And they came to a place named Gethsemane, and he says to his disciples, "Sit here, while I go away and pray." 33 And he took with him Peter, and James, and John, and began to be greatly amazed and to fall asleep. 34 And he says to them, ¶ *My soul is encompassed with a deadly An-

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* Vatican Manuscript.—22, a Cup, having given thanks, which is of the covenant, that which is poured out. 27, me in this night. 28, go away and pray. 32, James, and John.

And going forward a little, he fell on the ground, and prayed, that if possible it is, might pass from

And he said, "Abba, Father, all things are possible with thee; remove this cup from me; I yet not what I will, but what thou wilt."

And he comes and finds them sleeping; and he says to Peter, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?

And going again, he prayed, speaking the same Words.

And *again* he came and found them sleeping; (for Their eyes were over-powered;) and they knew not what to answer him.

And he comes the Third time, and says to them, "Do you sleep now, and take your rest? It is enough, the hour is come; behold the son of Man is delivered up into the hands of sinners."

* Amen. *MARK.*

For the next verse, see 4: 35.

*Vatican Manuscript.—33, come into. 40, again he came. 43, Judas, being one of the twelve. 43, great omit.

† 36. John v. 30; vi. 38. † 41. John xiii. 1. † 42. Matt. xxvi. 46; John xvii. 1, 2. † 43. Matt. xxvi. 47; Luke xxi. 47: John xviii. 3. guish; stay here and watch."

*45* And immediately, while he was yet speaking, comes *Judas*, being one of the Twelve, and with him a Crowd, armed with Swords and Clubs, from the High-Priests, and the Scribes, and the Elders.

And the Betrayal had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

And coming, and immediately approaching
him, he says, "Rabbi," and repeatedly kissed him.
46 Then they laid hands on him, and seized him.
47 And one of those standing by drew a sword, and struck a servant of the high-priest, and cut off his ear.
48 ¶ And Jesus answering said to them, "As a man in pursuit of a robber, have you come with Swords and Clubs to take me?"
49 I was with you every day in the temple teaching, and you did not arrest me. ¶ But the scriptures must be verified."
50 And leaving him, they all fled.
51 And a certain youth followed him, with a linen cloth wrapped about his naked body; and they seized him;
52 but leaving the linen cloth, he fled naked.
53 ¶ And they conducted Jesus to the high-priest; and all the high-priests, and the elders, and the scribes, came together to him.
54 And Peter followed him at a distance, even into the palace of the high-priest; and sat in company with the attendants, warming himself before the fire.
55 ¶ And the high-priests and the whole sanhedrim sought testimony against Jesus, in order to kill him; but they found none.
56 For many testified falsely against him, but their testimonies were insufficient.
57 And some standing up, testified falsely against him, saying,
58 ¶ And heard him de-
Luke xxii. 61-67. 61 But he was silent, and answered nothing. And the high-priest asked him, and said to him, "Art thou the Messiah, the son of the blessed one?"

62 And Jesus said, "I am; and you shall see the son of man sitting at the right hand of the mighty one, and coming with the clouds of heaven." 63 And the high-priest having rent his garments, says, "What further need have we of witnesses? 64 You have heard the blasphemy; what shall we do? They but all condemned him as worthy of death. 65 And some began to spit upon him, and to cover His face, and to beat him with the fist, and to say to him, "Divine to us" and the attendants struck him on the cheek with the open hand. 66 And Peter being below in the court-yard, there comes one of the maid-servants of the high-priest; 67 and seeing Peter warming himself, earnestly looking at him, she says, "Thou also wast with the Nazarene, Jesus." 68 But he denied, saying, "I neither know nor understand what thou sayest." And he went out into the outer court.

VATICAN MANUSCRIPT.—60. Because these. 67 JESUS. 67 neither know nor understand. 68 and a cock crew.—omit.
And the maid-servant seeing him [again] began to cry out, 'O, Lord, King of the Jews!' And Peter answered her, 'I do not know what you mean.' The chief priests also mocking said, 'Behold, he is calling for his Father.' ... And Pilate said, 'Take him and release him to you.' The second time he said to them, 'They answered him, 'Thou hast no power to release a prisoner.' He answered them again, 'He was delivered to me by the high-priests and elders, of whom you yourselves judge.' And he went out again into the判决 place, and said to Jesus, 'They are asking for thee.' Jesus answered, 'Sayest thou this thing of thyself, or did ye hear it of me?' And Pilate said, 'Art thou a Galilean? ... And Pilate answered, 'What I have written I have written.' Thehigh-priests and elders said, 'Thou arte worthily heard of us.' And Pilate said to them, 'Take him and release him to you.' And they took Jesus, and delivered him to them. But as soon as Jesus was released, he went out of the judgment-place, and went not into the world, but toward the Garden of Olives. Then, when Jesus was released, he went first into Bethany, and abode there two days. Then on the morrow, that is after two days, he went up from there to Jerusalem.
7 Then Pilate, being asked how he had committed murder in the insurrection, said, "Do you wish me to release to you the king of the Jews?"

8 But Pilate answered them, saying, "Do you wish me to release to you the king of the Jews?"

9 For he knew that they had delivered him up from Envy.

10 And they again cried out, "Crucify him!"

11 And Pilate said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

12 Then Pilate, being willing to gratify the crowd, released Barabbas to them; and having scourged Jesus, delivered him up to be crucified.

13 And the soldiers led him away into the court, which is the Praetorium; and they called together the Whole company.

14 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

15 And began to salute him,—"Hail, king of the Jews?"

16 And they struck his head with a Reed, and spit on him, and kneeling, did homage to him.

20 And when they had mocked him, they stripped him of his purple garment, and put on him his own clothes, and led him out.

21 And One Simon, a Cyrenian, the father of Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his cross.

22 And they bring him to *Golgotha*, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but *he* did not receive it.

24 And *they* nail him to the Cross, and part his garments, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the inscription of his ACCUSATION was written over him, *The king of the Jews,*

27 And with him they crucify two robbers; one on his Right, and one at his Left.

28 *And that scripture was verified, which says,* *"He was numbered among the LAW-BREAKERS."*

29 And those passing along reviled him, saying, *"his hands, and come down from the cross!"

30 Save thyself, and come down from the cross!"

31 In like manner also, the HIGH-PIESTS deriding him, with the Scribes, said.

*VATICAN MANUSCRIPT.—*omit. 20. his clothes. 22. GOLOTHA. 23. to drink—omit. 23. he. 24. they nail him to the Cross, and part his garments. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 22. F. Fitz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted by only a few MSS.

MAKK.

32 The MESSIAH! the KING of Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole Land, till the ninth Hour.

34 And at the NINTH Hour JESUS cried with a loud Voice, saying, "Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD I to what hast thou surrendered me?"

35 And some of those standing by, hearing this, said, "Behold, he calls Elijah."

36 And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And that CENTURION who stood by over against him, seeing that thus he expired, said, "Certainly, This MAN was a Son of God."

40 And Women also were beholding from a distance; among whom was Mary the MOTHER of JAMES the YOUNGER, and of Joses, and Salome;

41 who when he was in GALILEE, followed him, and ministered to him; and MANY Others, who came up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

32 The MESSIAH! the KING of Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole Land, till the ninth Hour.

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40 And Women also were beholding from a distance; among whom was Mary the MOTHER of JAMES the YOUNGER, and of Joses, and Salome;

41 who when he was in GALILEE, followed him, and ministered to him; and MANY Others, who came up with him to Jerusalem.
And Pilate, being come in, where the preparation was made, asked them, saying, Where is he? They answered, We have no king but Caesar. Then Pilate entered into the place where he was crucified, and called together the chief priests, the rulers, and the people, And said to them, You have brought this man to me as one that perverteth a nation; for he taught them to leave the over, and to say, that those things which are written of the King of the Jews are true. He found no cause against Jesus worth death: but the chief priests and the elders persuaded the people that he should be crucified. And Pilate again wished to release him. But they cried out, saying, except you release for us Barabbas, that we will continue to remember thee this day. The governor answered them again, saying, What shall I do to Jesus, which is called Christ? They all desired him to be crucified. And the governor said, What evil hath he done? But they cried out the more, demanding his crucifixion. They were afraid of the multitude, because it was the day of preparation; lest they should stone him. And Pilate entered into the place where he was crucified, and said to the Jews, Behold your king! They cried out still the more, saying, Away with him, away with him, crucify him! Pilate said to them, Shall I crucify your King? They cried out, saying, We have no King but Caesar. Then did he deliver Jesus to be crucified. But as soon as it was evening, there came a certain rich man out of Arimathaia, named Joseph, who also himself was a disciple of Jesus. This man went to Pilate, and entreated of him that he might take away his body; and Pilate gave him leave. He took it away, and wrapped it in linen, and laid it in a tomb which was hewn out of the Rock, and rolled a stone against the door of the tomb. His mother and his mother's sister Mary of Magdalene, and Mary the mother of James, and Mary the mother of Cleopas, beheld, where he was laid.

CHAPTER XVI.

1 And the sabbath being past, Mary of Magdala, and that Mary the mother of James, and Salome, bought aromatics, that they might anoint him. And very early of the first day of the week, they came to the tomb, and looking, they saw that the stone had been rolled away.

2 And very early on the first day of the week, about the dawning of the day, they came to the tomb. And as they stood there, they saw two angels in white, sitting where the body of Jesus had lain, one on the head, and the other at the feet. And they said to them, Woman, why dost thou stand here? And when she was told, she came running to Jesus. And looking up, they saw that the stone had been rolled away. And having entered into the tomb, they saw a great white angel sitting on the right hand of the throne, saying, Fear not, for I know you seek Jesus, which was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. But go, tell his disciples, and Peter, that he is risen indeed; and that he will go before you into Galilee. And they departed, and went into the country of the Galileans. And there it was told them how Jesus was found, and they went to see. And they found that Jesus was in Emmaus. And as they were walking in the way, and talking together, Jesus drew near, and went with them. But their eyes were kept from recognizing him. And he said to them, What do you talk together of these matters, as you walk? They stood still, looking sorrowful. And one of them, named Cleopas, said to him, Are you a Galilean, and don't you know that this is the day of preparation? And he said to them, What is it you seek? They said, What of Jesus, whom the kings of the Jews have crucified? And he said to them, How is it that you do not understand this scripture, that it must needs be fulfilled in the Messiah? And he opened to them his understanding, and knew the scriptures. And they said to one another, Were not our hearts inflamed, when he talked to us on the way, and opened the scriptures to us? And they were urged by the Spirit to return to Jerusalem, and to tell the apostles what they had seen. And while they were speaking to him, the people came. And he said to them, You have the word of Jesus, which he sent us to you. Who went out to preach repentance to every nation. Who said, the kingdom of heaven is at hand. Repent, and believe the gospel. Amen, amen, I say to you, whosoever you receive in my name, to him I will receive. Whosoever you reject, to him I will reject. If anyone shall love his father, or mother, or wife, or children, or brothers, or sisters, more than me, he is not worthy of me. And if anyone shall follow me, let him deny himself, and take up his cross, and follow me.
Mark

\[\text{Chap. 16: 6.}\]

\text{MARK.}

\text{Chapter 16: 6.}

After this, he appeared to the twelve in an extent of\footnote{VATICAN MANUSCRIPT.—\text{9—20.} omitt.} sitting on the right, having been crucified, on the tomb, they saw a youth sitting at the right side, clothed with a white robe; and they were aye-struck.

And he says to them: "Be not alarmed; you seek Jesus, that Nazerene who was crucified. He has been raised; he is not here. See the place where they laid him!

But go, say to his\footnote{\text{17.} say to his \text{disciples, and to Peter, that he precedes you to Galilee; there you will see Him, \text{\{as he said to you.\}}}" coming out, they fled from the tomb; for trembling and astonished, had seized them; and they said nothing to any one; for they were afraid.

And having risen early on the first day of the week, he appeared first to Mary of Magdala, from whom he had expelled seven demons.

\[\text{Chap. 16: 14.}\]

\text{TOMB, they saw a Youth sitting at the right side, clothed with a white robe; and they were aye-struck.}

And having risen early on the first day of the week, he appeared first to Mary of Magdala, from whom he had expelled seven demons.


15. † And he said to them, “Go into all the world, and proclaim the GLAD TIDINGS to the Whole CREATION.

16. 

He who believes and is immersed will be saved; but he who believes not will be condemned.

17. And these Signs will accompany the BELIEVERS; ✡ in my NAME they will expel Demons; ✡ they will speak in new LANGUAGES;

18. ✡ they will take up Serpents; and if they should drink any deadly poison, it will not injure them; ✡ they will lay hands on Sick persons, and they will be well.”

19. Then, indeed, after the Lord had spoken to them, ✡ he was taken up into HEAVEN, and sat down at the Right hand of God.

20. And those having gone forth, proclaimed everywhere, ✡ the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription.—According to Mark.

† 15. Matt. xxviii. 19; Rom. x. 15—17; Col. i. 23. † 16. Acts ii. 38; viii. 12; xvi. 31 — 33. † 17. Acts v. 16; viii. 7; xvi. 18. ✡ 17. Acts i. 4; x. 40; xix. 6. ✡ 18. Acts xxviii. 5. ✡ 18. Acts xxviii. 8; James v. 14, 15. ✡ 19. Luke xxiv. 51; Acts i. 6; ii. 34, 35. ✡ 20. Acts v. 12; xiv. 3; i Cor. i. 4, 5; Heb. ii. 4.
CHAPTER I.

1 Since many have undertaken to prepare a History of those Facts, which have been fully established among us,
2 even as those, who were from the Beginning Eye-witnesses and Dispensers of the Word, delivered them to us;
3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, ¶ Most excellent Theophilus,
4 that thou mayest know the certainty of the Words, concerning which thou hast been taught.
5 ¶ In the days of Herod, * King of Judea, there was a certain Priest named Zachariah, ¶ of the Course of Abijah; and his * Wife was of the Daughters of Aaron, and her name was Elizabeth.
6 And they were both righteous in the sight of God, walking in all the Commandments and Institutions of the Lord blameless.
7 And they had no Child, because * Elizabeth was barren, and both were far advanced in years.
8 Now it occurred, while he was performing the priest's office before God, in the order of his class,
9 that it fell to him by lot, according to the cus-

* Catholic Manuscript.—Title.—According to Luke.
7. Elizabeth.
¶ 3. This epithet proves that Theophilus was a man of Senatorial rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title optimus, bestowed by the Romans on their principal senators.
¶ 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—Pearce.

† 2. Heb. i. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 31. † 5. Matt. xi. 1. † 5. 1 Chron xxiv. 10, 19; Neh. xii. 4, 17.
Luke 1:10-19

Tou thymiasa, eiselhov eis twn vau tov kuriou of the to burn incense, entering into the temple of the Lord; 10 kai pain to plhloyn hnu tov laou proseuchouemov and whole the multitude of the people were praying eixo th wra tou thymiasatos. 11 Ophie de without to the hour of the incense burning. Appeared and aposto augeulos kuriou, estos e de exion tou to him a messenger of the Lord, standing at right of the thymiastepiou tou thymiasatos. 12 Kai etarakh the alter of the incense. And was troubled Zaxarias idov, kai phos epepesen ep' auton. Zaxarias, seeing, and fear fell upon him. 13 Eiste de pros auton o augeles. Mf phosou, Said but to him the messenger; Not fear, Zaxarias; dionai eisypkousia h deisies sou, Kai h because has been heard the prayer of thee, and the gnwsh sou Elisabeth genipseis bion soi, Kai wife of thee Elizabeth shall bear a son to thee; and kaloseis to omona autou Iawannyn. 14 Kai shall call the name of him John. And eustai xara soi kai agalliasis, kai pollai he shall be a joy to thee and exultation, and many eti ti genesei auton xarhsontai. 15 Eustai at the birth of him shall be glad. He shall be gar megas enosion kuriou kai oinoan kai sike for great in sight of a lord; and wine and strong drink ou mia pithi kai pneumatos agiou plaphistetai not not he may drink; and a spirit of holy shall be filled eti ek koilias mptropos autou. 16 Kai pollous yet out a womb of mother of himself. And many tov nion Israel epistrupsei eti kurioun ton of the sons of Israel shall turn to a lord the theo au thv. 17 Kai autous proeleuvesetai enepios God of them. And he shall precede in the sight autou en pneumatik kai dynami Hliou, epistrephe of him in spirit and power of Elias, to poi kardias pateron eti tekia, kai aiteis in turn hearts of fathers to children, and disobedient by phrouseis dikaiwov, etoimiasai kuriw laon kate wisdom of just (ones), to make ready for a lord a people having sxeusmevno. 18 Kai eiste Zaxarias pro ton been prepared. And said Zaxarias to the aggelov Kata ti gnwsei tauto; eiy eiyag messenger; By what shall I know this? I for eimi presbuth, kai h gnwsh mou prothekhia am an old man, and the wife of me far advanced en taos hemerai authn. 19 Kai apostiriseis h in the days of herself. And answering the aggelos eipen autu: Eiy eimi Gavrihel, o messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD, † to go into the † SANCTUARY of the Lord to burn INCENSE.

10 † And the WHOLEMULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11 And there appeared to him an Angel of the Lord, standing at the right side of the ALTAR of INCENSE.

12 And Zaxariah seeing him, † was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zaxariah; because thy PRAYER has been heard; and thy wife Elizabeth will bear thee a Son, † and thou shalt call his NAME John.

14 And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15 For he will be great in the sight of the LORD; † and † will not partake of Wine and † Strong drink; but he will be filled with holy Spirit, even from his Birth.

16 And many of the sons of Israel will he turn to the Lord their God.

17 † And he will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zaxariah said to the ANGEL, † "By what shall I know this? for † am old, and my wife is far advanced in YEARS.

19 And the ANGEL answering, said to him, † "I am that Gabriel, ATTEND-
ING in the presence of God; and I am sent to speak with thee, and to tell thee these glad tidings.

20 And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my words, which will be fulfilled in their season."

21 And the people were waiting for ZACHARIAH, and wondered at his continuing so long in the sanctuary.

22 And coming out, he could not speak to them; and they perceived That he had seen a Vision in the sanctuary; for he had Signs to them, and continued speechless.

23 And it occurred, when the days of his public service were completed, he returned to his own house.

24 And after these days Elizabeth his wife conceived, and concealed herself five months, saying,

25 "Thus has the Lord done for me in the Days when he regarded me, to take away my reproach among Men."

26 Now, in the sixth month, the angel Gabriel was sent by God to a city of Galilee, named Nazareth,

27 to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary.

28 And coming in to her, he said, "Hail, favored one! the Lord is with thee!"

29 But she was greatly agitated at the word; and she pondered what this salutation could mean.

20 And I am sent to speak to thee, and to tell thee these glad tidings.

21 And the people were waiting for ZACHARIAH, and wondered at his continuing so long in the sanctuary.

22 And coming out, he could not speak to them; and they perceived That he had seen a Vision in the sanctuary; for he had Signs to them, and continued speechless.

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27 to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary.

28 And coming in to her, he said, "Hail, favored one! the Lord is with thee!"

29 But she was greatly agitated at the word; and she pondered what this salutation could mean.

* Vatican Manuscript—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 63, where it is said, "they made signs to the father."

‡ 29. 2 Kings xi. 5; 1 Chron. ix. 25.

§ 27. Matt. i. 18; Mark ii. 4, 5.

¶ 25. Gen. xxx. 23; Isa. lv. 1; liv. 1, 4.

||
And the angel said to her, “Fear not, Mary; for thou hast found favor with God.

Then Mary said to the angel, “How can this be, since I know not a man?”

And the angel answering, said to her, “The Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that Begotten, Being Holy, will be called a Son of God.

And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with her who is called barren.

For not Adunatsiye para to toiv thea pan thea. 38 Eip e de shall be impossible with the God every word. Said and Mary: lo, the handmaid of God, may it be done to me kata to thea sou. Kapeveleben ap' anths de according to the word of thee. And went from her the angelos.

And Mary said, “Behold, the HANDMAID of the Lord! May it be done to me according to thy word.” And the angel departed from her.

And Mary arising in those DAYS, went to the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

And entered into the house of Zachariah, and saluted Elizabeth.

41 And when ELIZA-

* Vatican Manuscript.—37. Of God No Declaration is.
LUKE.

42 And she exclaimed with a loud Voice, and said, "Blessed art thou among women! and blessed is the fruit of thy womb!

43 But how happeneth this to me, that the mother of my Lord should come to me?

44 For behold, when the voice of thy salutation came to my ears, the babe leaped in my womb for joy.

45 And happy she having believed that there will be a Fulfillment of the words spoken to her by the Lord."

46 And Mary said, "My soul exults in God my Saviour;

47 and my spirit exults in God my Saviour;

48 because he kindly viewed the humble condition of his handmaid; for behold! from this time" All generations will pronounce me happy.

49 for the mighty Lord has done Wonders for me: and holy is his Name.

50 and his mercy extends to Generations of Generations of those who fear him.

51 He shows Strength with his Arm; he disperses those Proud in the Thought of their Hearts.

52 He casts down Potentates from Thrones, and raises up the owly.

53 He fills the Hungry with good things, and the Rich he sends away empty.

54 He supports Israel, his own Child, remembering Mercy.

55 (as he spoke to our fathers of us.)

*VATICAN MANUSCRIPT.—42. Cry.

51. Grothus observes, that God's efficacy Is represented by his Finger, his great power by his Hand, and his omnipotence by his Arm. The plague of lice was the finger of God, Exod. vii. 12. The plagues in general were wrought by his hand, Exod. iii. 20. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.
LUKE.

And t over his name Mary time brought forth a Son.

And her neighbors and relatives heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

And, on the eighth Day, when they came to circumcise the child, they were about to call him Zachariah, after the name of his father;

But his mother interposing, said, “No; but he shall be called John.”

And they said to her, “There is no one among thy relatives, who is called by this name.”

Then they asked his father, by signs, what he wished him to be called.

And requesting a tablet, he wrote, saying, “Thy name is John.”

And they all wondered.

For his mouth was instantly opened, and his tongue loosed; and he spoke, praising God.

And Fear came on all their neighbors. And all these things were talked of through all the mountainous country of Judea.

And all those hearing, wondered them, in their hearts, saying,

FATHERS,) to Abraham, and to his posterity, even to the Age.”

And Mary remained with her about three Months, and returned to her house.

Now Elizabeth’s time to be delivered was fulfilled; and she brought forth a Son.

And her neighbors and relatives heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

And, on the eighth Day, when they came to circumcise the child, they were about to call him Zachariah, after the name of his father;

But his mother interposing, said, “No; but he shall be called John.”

And they said to her, “There is no one among thy relatives, who is called by this name.”

Then they asked his father, by signs, what he wished him to be called.

And requesting a tablet, he wrote, saying, “Thy name is John.”

And they all wondered.

For his mouth was instantly opened, and his tongue loosed; and he spoke, praising God.

And Fear came on all their neighbors. And all these things were talked of through all the mountainous country of Judea.

And all those hearing, wondered them, in their hearts, saying,
Luke 1:67

67 *Vatican Manuscript.—*68. For also the Hand. 69. the House of David. 70. face omit.

† 69. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Savior, or Prince of Salvation.

‡ 69. Psal. xviii. 2; cxxxii. 17. † 70. Acts iii. 21; Rom. i. 2. † 73. Gen. xii. 3. xviii. 4; xxii. 16, 17; Heb. vi. 13, 17. † 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 16; ver. 17.

"What then will this child be?" *And the Hand of the Lord was with him.

67 And Zacharias, his father, was filled with holy Spirit, and prophesied, saying,

"Blessed be the Lord, the God of Israel, because he has visited and wrought Redemption for his people;

69 and *has raised up a Horn of Salvation for us, in the *House of David, his servant;

70 (even as he spoke by the Mouth of those holy ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of all who hate us;

72 to perform his Mercy with our Fathers; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our Father,—

74 to permit us, being rescued from the Hand of our Enemies, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our Days.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his People in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate those sitting in Darkness and Death-shade; to direct
Luke, Chapter 2

1 Now it occurred in those days, that Mary was ascribed to the city of David. And there she was, in the days of her having been espoused to Joseph. And when she was there, the time came for her to be delivered. And there were fulfilled the days of her delivery, that she might be delivered.

2 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger. For no room was there for them in the guest-chamber.
8 And there were Shepherds in that country, residing in the fields, and keeping over their Flock the Watches of the Night. 9 And an Angel of the Lord stood by them, and the Glory of the Lord shone round them; and they were greatly afraid. 10 And the Angel said to them, “Fear not; for behold, I bring you glad tidings, which will be a great Joy to all the People; 11 † because To-day was born for you, in David’s City, a Savior, who is the Lord Messiah. 12 And this will be a Sign to you; you will find a Babe swath’d, lying in a Manger.” 13 And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, 14 “Glory to God in the highest heavens, on Earth Peace, and among Men Good will.” 15 Now it occurred, when the Angels departed from them to Heaven, the men, the Shepherds, said to one another, “Let us go now to Bethlehem, and see this thing which has transpired, which the Lord has made known to us.” 16 And they came in haste, and found both Mary and Joseph, and the Babe lying in the Manger. 17 And having seen it, they published that Declaration which had been spoken to them about this Child. 18 And All those having Heard, wondered at the Things related to them by the Shepherds. 19 But Mary kept All these words, pondering them in her Heart.

† 11. Isa. ix. 6
20 And the shepherds returned, glorifying and praising God for all which they had heard and seen, even as it had been declared to them.

† 21 And when eight Days were ended, the [time] to circumcise him, his Name was called Jesus, that Name given him by the Angel before his conception.

22 † And when the * Days of her Purification were completed, according to the Law of Moses, they carried him up to Jerusalem, to present him to the Lord;

23 (even as it is written in the Law of the Lord, that † "Every Male, being a first-born, shall be called holy to the Lord;")

24 And to offer a Sacrifice, according to what is enjoined in * the Law of the Lord,—† "A Pair of Turtle-doves, or Two Young Pigeons."

25 And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious Man, expecting the Consolation of Israel; and the holy Spirit was on him.

26 And he was divinely informed by the holy Spirit, that he would not die, till he should see the Lord's Messiah.

27 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, † to do according to the custom of the Law concerning him,

28 he also took him in his arms, and praised God, and said,

24. the law of.

† 22 That is, thirty-three days after what was termed the seven days of her uncleaness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xxi. 2, 6. † 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xxi. 8. These were the offerings of the poorer Jewish mothers.

† 27. To present him to the Lord, and then redeem him by paying five shekels, Num. xviii. 13, 16.

LUKE.

[Chap. 2: 40.]

29 "Now, O sovereign Lord, dismiss thy servant according to thy word, in Peace;
30 because my eyes have seen thy salvation,
31 which thou hast made ready in the Presence of All the people;
32 a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his father and mother were wondering at the words spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother, "Behold, this child is destined for the Fall and Rising of many in Israel; and for a Mark of contradiction:

35 (and indeed, a Sword will pierce through the soul of Thee Thyself,) that the Reasonings of Many Hearts may be disclosed.

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with a Husband seven Years from her Virginity;

37 she was also a Widow about eighty-four Years, who departed not from the Temple, but serving God Night and Day with Fastings and Prayers.

38 And she standing by at that very time, praised *God, and spoke of him to All those expecting Deliverance in Jerusalem.

39 And when they had finished all things according to the Law of the Lord, they returned to Galilee, to their own City Nazareth.

40 And the Child grew, and became strong, filled with Wisdom, and the Favor of God was on him.

* Vatican Manuscript.—36. a Husband.

37 till eighty-four.

38 God, and spoke. 40. in Spirit—on it.
41. And his parents went yearly to Jerusalem to the feast of the passover.

42. And when he was twelve years old, they went up according to the custom of the feast.

43. And having completed the days, on their return, Jesus, the young, remained in Jerusalem.

And *his parents knew it not.

44. And supposing him to be in the company, they went a day's journey; and they sought him, among their relatives and acquaintances.

45. But not finding him, they returned to Jerusalem, seeking him.

46. And it happened, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions.

47. And all were astonished at his intelligence and replies.

48. And seeing him, they were amazed; and his mother said to him, "Child, why hast thou done thus to us? behold thy father and I seek thee sorrowing."

49. And he said to them, "Why did you seek me? Did you not know that I must be in the courts of my father?"

50. And they did not understand the word which he spoke to them.

51. And he went down with them, and came to Nazareth, and was subject to them. And his mother *Vatican Manuscript.-42. to Jerusalem—omit. 43. his parents knew. 47. those hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet often attended, especially at the Passover. Children were excluded; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xxv. 39. † 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipse occurs in Mark v. 35, and Acts xvi. 10.
LUKE

kept All things in her heart.

CHAPTER XIII.

1 Now in the fifteenth Year of the government of Tiberius Caesar, Pontius Pilate being Governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituraea, and the Province of Trachonitis, and Lysanias, the tetrarch of Abilene,

2 in the high-priesthood of Annas, and Caiaphas, a Command from God came to John, the son of Zachariah, in the desert.

3 And he went into all the adjacent country of the Jordan, publishing an Immersion of Reformation for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaiah, the Prophet; "A voice proclaiming in the desert prepare the way for the Lord, make the highways straight for him.

5 "Every Ravine shall be filled up, and Every Mountain and Hill shall be made low; and the crooked roads shall be come straight, and the rough roads smooth;"

6 "And all Flesh shall see the salvation of God.

7 Then he said to the crowds coming forth to be immersed by him; "O Progeny of Vipers, who admonished you to fly

*VATICAN MANUSCRIPT.—51. the saying.

52. in wisdom and.

2. High-priest.

S. Country.

4. saying—omit.

† Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

† 52. 1 Sam. ii. 26; ver. 40. ‡ 2. John xi. 40, 51; xvii. 13; Act. iv. 6. † 3. Matt. 1: 1; Mark 1: 4. ‡ 3. Luke 1: 77. 6. 4. Isa. xi. 3; Matt. iii. 1; Mark 1: 3; John l. 31. † 6. Isa. xxvi. 3; Isa. lii. 10; Luke ii. 10. ‡ 2. Matt. iii. 7.
A Thousand Years Apart

8. Sia Ka Oapi to Mark you also the indeed in the comes 0. mightier worthy him saying: is of you, or we, for whom not I am worthy to loose the strap of the ungodly autors autors 우상 바티스인

from the approaching vengeance?

8. Produce, therefore, Fruits worthy of reformation; and begin not to say among yourselves, We have a Father—Abraham; for I assure you, That God is able from these stones to raise up children to Abraham.

9. And even now the axe lies at the root of the trees; Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire.

10. And the crowds asked him, saying, What then should we do? 11. He answered and said to them, Let him who has two coats give to him who has none; and let him who has food do the same.

12. And Tribute-takers, also, came to be immersed, and said to him, Teacher, what should we do?

13. And he said to them, Collect nothing more than what is appointed for you.

14. And Soldiers, also, asked him, What also should we do? And he said to them, Oppress, and falsely accuse, No one; and be satisfied with your wages.

15. And the people were waiting, and all were reasoning in their hearts concerning John, whether he were not the Messiah;

16. John answered all, saying, I indeed immerse you in Water; but a mightier than I is coming, for whom I am not fit to untie the strap of his sandals; he will immerse you in holy Spirit and Fire.

17. Whose winnowing shovel in his hand will effectually cleanse his

* Vatican Manuscript.—11. answered and said.

14. What also should we do?

[Chap. 3: 18.]

And exhorting many other things, he proclaimed glad tidings to the people. 19 But Herod the Tetrarch being reproved by him about Helodias, his brother's wife, and about all the Crimes which Herod had done, added also this to all, he shut up John in 

Prison. 21 And it occurred, when All the people were immersed, Jesus also having been immersed, and praying, the Heaven was opened, and the Holy Spirit, in a Bodily Form like a Dove, descended upon him, and there came a Voice from Heaven, saying, "Thou art the son of my beloved, in thee I delight." 22 And he, Jesus was about thirty years old, when he began [his work], being, as was allowed, a Son of Joseph, the son of Eli. 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Janai, the son of Joseph. 25 the son of Mattathiah, the son of Amos the son of Nahum, the son of Esli, the son of Naggai. 26 the son of Maath, the son of Mattathia, the son of Zebedee, the son of Ioann, the son of Zeus, the son of Babel, babet.

*vatican manuscript.—17. to thoroughly cleanse his threshing-floor, and to gather. 19. a son (as was allowed) of Joseph.
of Salathiel, the son of Ner,
28 the son of Malchi, the son of Addi, the son of KosaM, the son of Almod-
dam, the son of Er,
29 the son of Jose, the son of Eliezer, the son of Joram, the son of Matt-
thah, the son of Levi,
30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jo-
nan, the son of Eliaakim,
31 the son of Meliah, the son of Mainan, the son of Mattathah, the son of Nathan, the son of David,
32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
33 the son of Amminadab, the son of Ram, the son of Pharez, the son of Pharez, the son of Judah,
34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Te-
ak, the son of Nahor,
35 the son of Serug, the son of Reu, the son of Pe-
eg, the son of Eber, the son of Salah,
36 the son of Cainan, the son of Arphaxad, the son of Salah, the son of Cainan,
37 the son of Enos, the son of Seth, the son of Adam, the son of God.

CHAPTER IV.
1 And *Jesus, full of holy Spirit, returned from the Jordan; and was car-
ried about by the Spirit *in the desert.
2 forty Days, being tempted by the *enemy.
3 And he ate nothing in those days; and
4 being ended of them, [afterwards] he was hungry.

* Vatican Manuscript.—1. in the desert.
2. afterwards—omit.

1. Matt. iv. 1 Mark i. 12. 2. Exod. xxxiv. 28; 1 Kings xix. 8.
Kai eipen autw o diabolo. Ei vinos ei tov
And said to him the accuser. If ason thou art of the
theou, eite tv lither tous, eva geven tair apote.
God, say to the stone this, that it may become loaf.
4 Kai apokrifi Ihsous pros autow, [legev:]
And answered Jesus to him, [saying:]

Geyraptai: 'Oti ouk ei' aptw monw yepetai
It is written; That not on bread alone shall live
o andhropos, [all epitauti rhmati theou.]
the man,
[but on every word of God.]

5 Kai anagavwn auton o diabolo eis oros
And having upped him the accuser into mountain
poulov, edeixeiv autw pases tas basileias tis
high, showed him to all the kingdoms of the
iokomeneos eis stigyma xronon. Kai eipen
omnificn in a moment of time. And said

habitabile in a moment of time. And said
autw o diabolo: 2oi diaww tnu efxouian taw
and the accuser; To thee I will give the authority

tnu aptan, kai drxan autow oti emoi
this, and the dominion, that to me
all, and the glory of them; that to me

paradetoiv, kai o ean thelo, didwv autan
had prepared, and whoever I will, I will give her;

7 ton ouv ean proskwnhseis eunpion, mou, estai
that if thou wilt do homage before me, shall be

tnu pasa. Kai apokrifies autw eipen o
to see.

Kai anagavwn auton o diabolo eis oros
And having upped him the accuser into mountain

poulov, edeixeiv autw pases tas basileias tis
high, showed him to all the kingdoms of the

iokomeneos eis stigyma xronon. Kai eipen

habitabile in a moment of time. And said

autw o diabolo: 2oi diaww tnu efxouian taw
and the accuser; To thee I will give the authority

tnu aptan, kai drxan autow oti emoi
this, and the dominion, that to me

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had prepared, and whoever I will, I will give her;

7 ton ouv ean proskwnhseis eunpion, mou, estai
that if thou wilt do homage before me, shall be

Kai eipen habitabile in a moment of time. And said

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and the accuser; To thee I will give the authority

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had prepared, and whoever I will, I will give her;

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tnu aptan, kai drxan autow oti emoi
this, and the dominion, that to me

paradetoiv, kai o ean thelo, didwv autan
had prepared, and whoever I will, I will give her;

7 ton ouv ean proskwnhseis eunpion, mou, estai
that if thou wilt do homage before me, shall be
LUKE.

Chap. 4: 16.

νπεστρεψεν δ' Ἰησοῦς εν τῇ δυναμεὶ τοῦ πνεύματος την Γαλιααν καὶ φήμη εξῆλθεν ἐκ τῆς Γαλιαας: και ἐκ τῆς Γαλιαας καὶ τῆς ἐκ της περιχώρου περὶ αὐτοῦ. Καὶ ἐκ τῆς δυναμείς τοῦ πνεύματος ἐν τῇ θυσίᾳ τῶν σάββατων, εἰς τὴν τὴν θυσίαν τοῦ σαββάτου, ἐν τῷ σαββάτῳ ἐν τῷ συναγωγῷ καὶ ἀνέστη ἀναγωγαῖς. Καὶ αὐτῶν εἰς τὰς συναγωγὰς αὐτῶν, ἐν τῇ δυναμείς τοῦ πνεύματος. And he came into the synagogues, and there he taught, and was glorified of all. He was exceeding noble, and had power over the sabbath-day; and according to his custom he entered into the synagogues, and stood up to read. And the Spirit of the Lord came upon him, and he was led into the synagogues, and he stood up to read. And he said: 'A spirit of a lord upon me, and a spirit of power was upon me, and the spirit of the Lord God was upon me, that he might publish glad tidings to the poor; and he might heal the broken in heart; and he might publish deliverance to the captives, and recovery of sight to the blind; and to publish the acceptable year of the Lord.'

18 'The Spirit of the Lord is upon me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and the recovery of sight to the blind; to publish the acceptable year of the Lord.'

20 And having rolled up the book, he returned it to the attendant, and sat down. And the eyes of all who were in the synagogues were attentively fixed on him.

21 And he began to say to them, 'To-day, this scripture, which is now in your ears, is fulfilled.'

22 And all bore testimony to him, and wondered at the words of the graciousness, those who had read the scripture.

† 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvii. 55—'I eat teaching in the temple every day.'

† 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke.

† 18. 'To heal the broken in heart,' is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lix. 1.


† 20. Matt. ii. 23; xiii. 54, Mark vi. 1.

† 21. Isa. xli. 1.

† 22. Ps. xlv. 2, 22. John vi. 42.
And he said to them, "You will certainly refer me to this proverb, 'Physi-
cian, cure thyself,' what things we have heard have been done in Capernaum,
do also here in thy own country.'"

But he said, "Indeed I say to you, + That no Prophet is acceptable in
his own country.

But in Truth I say to you, + There were Many Widows in Israel,
in the days of Elijah, when the heaven was closed three
years and six months, so that there came a great
drought over All the land;
and yet to no one of them was Elijah sent, but to
a Widow Woman, at Sarepta, of Sidon.
+ And there were Many Lepers in Israel, in [the days] of Elisha the
Prophet, and yet no one of them was cleansed, but
Naaman, the Syrian.'

And all in the Syn-
agogue hearing these
words, were filled
with Wrath;
and rising up, they
drove him out of the
city and led him even to the
Brow of the Mountain
on which their city was
built, to throw him down;
but he, + passing
through the midst of them, went away.
And he came down into,
Capernaum, a City of
Galilee and taught them on
the Sabbath.

And they were struck
with awe at his mode of
Instruction; + For his
Word was with Authority.
+ Now there was a
Man in the Synagogue,
having a Spirit of an impure Demon; and he exclaimed with a loud Voice,

34 "Ahl what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee whom thou art; the Holy One of God."

35 And Jesus rebuked him, saying, "Be silent, and come out of him." And the Demon having thrown him into the midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the impure Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the surrounding Country.

38 ¶ And rising up out of the Synagogue, he entered the House of Simon. And Simon's Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the Fever, and it left her; and instantly rising up, she served them.

40 And the Evil Spirits, coming out of the Man, cried out, saying, "What have we to do with thee, Jesus Christ? Art thou come to set us upon our Feet?"

41 And rising up from the dead, and greatly glorifying, they said, "Thou art the Son of God."

42 And they beguiled him not to say that they knew him to be the Messiah.

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, t.e. word 'unclean' may have been added here by Luke, merely to express the quality of this spirit. It is worthy of remark, that the inspired writers never use the word 'demon' in a good sense. — Clarke.

42 And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

43 But he said to them, "I must proclaim the glad tidings of the KINGDOM OF GOD to OTHER Cities also; because for this I have been sent."

44 And he was preaching *in the SYNAGOGUES of GALILEE.

CHAPTER V.

1 ¶ Now it occurred, as the CROWD PRESSED on him TO HEAR the WORD OF GOD, he was standing by the LAKE Gennesaret;

2 and he saw *two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BoATS, which was Simon's, he asked him to put off a little; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to Simon, "Put out into the deep and let down your NETS for a Draught."

5 And *Simon answering said "Master, we have laboured through the Whole Night, and have caught nothing; yet, at thy WORD, I will let down the *NETS.

6 And having done this, they enclosed a great Multitude of Fishes: and their NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat to come and assist them. And they came, and filled both the

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a Vatican Manuscript.—44. to the synagogues. 2. two Boats. 5. Simon.

b to him.—omit. 5. NETS. b NETS.

c 1. Called also the sea or Lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

d 44. Mark iv. 33. e 1. Matt. iv. 18; Mark i. 10. f 4. John xxi. 6.
LUKE.

amphoter a ta ploia, ast e betaicinbat auta, both the ships, so as to sink them.

8 Ido, de Ximav Petros, prospespe tois tonovai seeing and Simon Peter, fell down to the knees

tou Ivov, legitw Eilebe ap' emou, oti apn of the Jesus, saying; Depart from me, for a man

amartulos eme, kuri. Eo thmos gar peris

asinner, I am, Olord. Amusement for seized

eschv autov kai pantes tous sw autw, ep tiv him and all those with him, at the

agwa ton ixthov, a avveladon 10 omoia

draught of the fishes, in like manner de kai Iakovov kai Iovnyn, vion Zehedaiou, and also James and John, sons of Zebede.

oi ouan koivnoi twv Ximav. KI eite prods who were partners with the Simon. And said to

ton Ximavw d Ivovw. Mf fopou apos ton yovn

the Simon the Jesus, Not fear, from of the now

androphous esr tvoravn. 11 KI kathagavotes men thou wilt be catching. And having brought

ta ploia ep tiv glw, apfentes apantaa, kholou the ships to the land, having left all, they fol-

thesan autov, followed him.

12 KI egeneto ev tiv evnai autov emv mia ta And it happened in to the to be him in one of the

polewv, kai idov, annp plapes leaves kai cities, and lo, a man fell of leprosy; and

idov ton Ivovw, psew epi prospou, edentha seeing the Jesus, having fallen on the face, entracted

autov, legovw kuri, ean thela, dunasa me autov, men thou wilt, thou artabile me

katharissai. 13 KI ekteinaa tivn keira, siato to cleanse. And stretching out the hand, he stretchted

autov, eitev thelo, katharissati. KI euvvas autov, and immediately he lepra apthale ap' autov. 14 KI autov

the leprosy departed from him. And he

partheniavon autov mdhven eitev allla ape

commanded him no one to tell but going

thow deivon swlatov twv iderei, kai prospennex show thyself to the priest, and offer

tou katharismou sou, kathos prospesthe to the priest, and offer

per i on account of the cleansing of others, as enjoined

Mozis, eis paparwv autwv. Moses, for a witness to them.

15 Diercheto de mallon d logov peri autw Spread abroad but more the word concerning him;

kai sunvychravto oholv pollooi akouen, kai and came together crowds great to hear, and

thevanevthev *[e' autan] apo tov wv asthenewv to be healed [by him] from the weaknesses

to the boats, so that they were sinking.

8 And Simon Peter seeing it, fell down at the knees of Jesus, saying, "Depart from me, O Lord, For I am a sinful man."

9 For amazement seized him, and all who were with him, at the draught of fishes which they had taken;

10 And in like manner also, James and John, sons of Zebede, who were partners with Simon. And

* Jesus said to Simon, "I cannot; henceforth thou wilt catch men;"

11 And having brought the boats to the land, leaving all, they followed him.

12 ¶ And it occurred, when he was in one of the cities, behold, a man full of leprosy, seeing Jesus fell on his face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse me."

13 And extending his hand, he touched him, saying, "I will; be thou cleansed." And instantly the leprosy departed from him.

14 ¶ And he commanded him to tell no one; "but go, [said he] show thyself to the priest, and present an offering on account of thy cleansing, as Moses commanded, for notifying the cure to the people."

15 But the report concerning him spread abroad the more; and great crowds came together to hear, and were cured of their infirmities.

* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

15. by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexorable.

Luke 16:16 † And he retired into solitary places, and prayed.

17 And it occurred on one of the days, he was teaching, and the Pharisees and Teachers of the Law were sitting near, having come out of every village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on him to cure.

18 And, behold, Men bringing on a bed a palsied Man, and they sought to bring him in, and place him in his presence.

19 And not finding how they could bring him in, on account of the crowd, having ascended to the roof, they lowered him, with the little bed, through the tiles, into the midst before them all.

20 And perceiving their faith, he said, "Men, thy sins are forgiven thee."

21 † And the scribes and the Pharisees began to reason, saying, "Who is this that uttereth blasphemies? † Who can forgive Sins, except God only?"

22 But Jesus knowing their thoughts, answering, said to them, "Why do you reason in your hearts?"

23 Which is easier, to say, 'thy sins are forgiven thee;' or to say, 'arise, and walk?'

24 But that you may know that the son of man has authority on earth to forgive Sins," (He says to the palsied man, "I say to thee, 'arise, and taking up thy little bed, go to thy house.'"

† Vatican Manuscript.—17. Pharisees. 17. him to cure. And. 19. them all.

† 10. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles." of course, by means of the steps leading down into the area or court of the house, where the people were assembled.

† 16. Matt. xiv. 23; Mark vi. 40. † 18. Matt. ix. 2; Mark ii. 3. † 21 Matt. ix
And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

And astonishment seized all, and they praised God, and were filled with fear, saying, "We have seen wonderful things today."

And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the tax-office, and he said to him, "Follow me."

And forsaking all, he arose, and followed him.

And the Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with Tribute-takers and Sinners?"

And Jesus answering, said to them, "Those who are in health have no need of a Physician, but those who are sick.

I have not come to call the Righteous, but Sinners to Repentance."

And they said to him, "The disciples of John frequently fast and pray; and in like manner those of the Pharisees: but thine eat and drink."

And he said to them, "Can the bridegroom be fasted, while the bridegroom is with them?"

But Days will come, when the bridegroom will be taken from them, and then they will fast in Those Days."
... in those days. He spake also pa ra ballo priv autous: "Oti oudeis epiplhmeta a parable to them. That no one a patch in a mantle old: ei de muge, Kai to kaiou s'he, Kai tov palaiow if but not, and the new itstands, and the old ou sumphweni epiplhmeta to apo to kaiou, rut agrees a patch that from the new.

37 And no one puts a new Wine into old Skins: else the new also will burst the skins, and itself be spilt, and the skins be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The old is good.'

CHAPTER VI.

1 And it occurred on the Sabbath, that he went through the Grain-fields, and his disciples plucked the heads of grain, and ate, rubbing them in their hands.

And some of the Pharisees said, 'Why do you do what is not lawful on the Sabbath?'

3 And Jesus answering them, said, 'Have you not even read this, which David did, when hungry, he and those who were with him?

4 He went into the temple of God, and took the loaves of the presence, and ate, and gave to those with him; which none but the priests could lawfully eat.'

5 And he said to them,
Luke 6:14

"The son of man is Lord even of the sabbath."

6 And it occurred on another sabbath, that he entered the synagogue, and taught. And a man was there whose right hand was withered.

7 And the scribes and Pharisees watched him closely [to see] if he would cure on the sabbath; that they might find an accusation against him.

8 But he knew their purposes, and said to that man having the withered hand, "Arise, and stand in the midst." And he arose and stood.

9 They said to him, "I ask you, if it is lawful to do good on the sabbath, or to do evil? to save life, or to kill?"

10 And looking round on all them, he said, "Stretch out thine hand." And he did so; and his hand was restored.

11 And they were filled with madness, and they talked proos allhalous, ti av poιeiαν tov Ihsou, to one another, what they should do to the Jesus.

12 Evgeneto de ev tais ημεραις tautais, eβηλα- It came to pass, and in the days those, he went then eis to oρo propeiεσαθαι kai av diankte-out into the mountain to pray: and was uncovered the ημεν εν τη προσευχη του θεου. 13 Kai υπε- night in the place of prayer of the God. And when evgeneto ημερα, προσευχησεται των μαθηται it became day, he called to the disciples ita αυτων, και εκλεξαμενοι απ' αυτων Σωθικα, ους came, and with those having been chosen from them twelve, whom kai αποστολους ονομασε. 14 (Σιωνον, δυ και also apostles he named: (Simon, whom also φεουμεν Πετρον, και Ανδρεαν τον αδελφον he named Peter, and Andrew the brother αυτον, Ιακωβον και Ιωαννην, Φιλιππον και of him, James and John, Philip and Baratolemon,

* Vatican Manuscript.—8. also—omit. 9. I ask you, if it is lawful. 10. as the other—omit. 15. Alpheus.
15 Matthew and Thomas, that James, son of Alpheus, and that Simon who was called the Zealot.

16 Judas, the brother of James, and Judas Iscariot, who became a traitor;—

17 and coming down with them, he stood on a level Place, with a Crowd of his Disciples, and a great Multitude of People from All Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be restored from their Diseases;—

18 and those who were distressed by unclean Spirits were cured.

19 And All the crowd sought to touch him, for a Power went out from him, and healed all.

20 And having lifted up his eyes on his disciples, said; "Happy, poor ones! For yours is the Kingdom of God.

21 "Happy now, hungering ones! Since you will be satisfied. Happy now, weeping ones! Because you will laugh.

22 "Happy are you, when men may hate you, and separate you, and may revile and cast out your Names as evil, on account of the Son of Man.

23 "Rejoice in that Day, and leap for joy; for behold, your Reward will be great in Heaven; for thus their Fathers did to the Prophets.

24 "But Woe to you, rich ones! For you have your Consolation.

*Vaticana Manuscript.—15. Alpheus.

18. distressed by unclean Spirits were cured.

16. also—omit.

17. a great Crowd.
25 Woe to you who are full now! Because you will hunger. * Woe to you who laugh now! For you will mourn and weep.

26 Woe, when men may speak well of you! for thus their fathers did to the false-prophets.

27 ¶ But I say to you, who hear me, Love your enemies; do good to those who hate you,

28 ¶ bless those who curse you, pray for those who injure you.

29 ¶ To him striking thee on the cheek, present the other also; and from him who takes away thy mantle, withhold not even thy coat.

30 ¶ Give to every one asking thee; and from him who takes away what is thine, demand it not.

31 ¶ And as you would that men should do to you, do in like manner to them.

32 ¶ And if you love those who love you, What Thanks are due to you? for even sinners love those who love them.

33 *And if you do good to those doing good to you, What thanks are due to you? Sinners even do the same.

34 * And if you lend to those from whom you hope to receive, What thanks are due to you? Sinners lend even to Sinners, that they may receive an equivalent.

35 But love your enemies, and do good and lend, in Nothing despairing.
Chap. 6: 36.]

LUKE.

* Vatican Manuscript.—30. therefore—omit. 36. also—omit. 38. and—omit. 42. or—omit. 43. again.
1 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eye.'"—Hammard and Lightfoot.

apse[1]

i

36. *Gnvese* [ον]ν oikthmouvs, kata[2]s [κα]ς. Be you [therefore] compassionate, even as [also] the father of you compassionately is. And not kritete, ou μη κριτης μη καταδικασετε, you, and not you may be judged; not condemn you, and not not you may be condemned; release you, and you lyphtesaste. 35. *Dideote,* και δοθησεται υμιν. shall be released. Give you, and it shall be given to you: *μετερων* καλου πεπεισμενου [και] sesealas-measure good having been pressed down and having been [και] ὑπερεκκυμονευον δωσουνι εις τον shaken and running shall be given into the καλου υμων* τω γαρ αυτω μετρον, 'w boxom of you, by the for same measure, with which μετερετε, αντιμετρηθησεται υμιν. 39. *Eite* de you measure, it shall be measured again to you. He s[3]pake and παραβολην αυτοις. Μητι δυνατινυφος τυφλον a parable to them: Not is able a blind blind οδηγην; ουχι αμφοτεροι εις βοθυνον πεσουνται; to lead? not both into a pit will fall.

40. *Ouk* esτι μαθητης υπερ τον διδασκαλου Not is a disciple over the teacher αυτου. κατηρτισμενος δε υπα σατει ως δ of himself; having been fully qualified but every one shall be as the διδασκαλος αυτου. 41. *Ti de* βλεπεις το καρφος teacher of him. Why and seeest thou the splinter το εν τω ὄφαλμω του αδελφου σου, την δε that in the eye of the brother of thee, the but δοκου την εν τω ὕδω ὀφαλμω ου κατανοεις; beam that in thine own eye not perceived:

42. *[η]* πας δυνασει λεγειν τω αδελφω σου* [ορ] how art thou able to say to the brother of thee: Αδελφε, αφες, εκβαλω το καρφος το εν την O brother, allow me, I can cast out the splinter that in the ὀφαλμω σου αυτος την εν τω ὁφαλμω σου eye of thee; thyself in the eye of thee δοκους υπα βλεπων; Ἰτοκριτα, εκβαλες πρωτων beam not beholding? Ο hypocritre, cast out first την δοκου εν τω ὀφαλμω σου, και τητε the beam out of the eye of thee, and then διαβλεψεις εκβαλειν το καρφος το εν τω ὁφαλ-thou wilt clearly to cast out the splinter that in the μω του αδελφου σου. 43. Ου γαρ εστι δεδρον of the brother of thee. Not for is a tree καλου, παιων καρπον απαγον ουδε δεδρον good, bearing fruit corrupt; nor a tree
Every fruit of the tree is known; not for every tree does it bear good fruit.

Luke 12:19 tells us about the treasure of the heart. The heart is the foundation of all that we build in our lives. It is where our thoughts, words, and deeds originate. If we build up our hearts with the treasures of the kingdom—truth, righteousness, faith, love, and endurance—it will be reflected in our actions and decisions.

For every tree is known by its own fruit. For they do not gather figs from brambles, nor do they pick grapes from thorns.

With the foundation of a good heart, we can build a life that is fruitful and full of blessings. But, if we build on sand, our foundation will crumble under the pressures of life.

The good man out of the good treasure of his heart produces good; and the bad man out of the evil produces evil; for out of the heart of man speaketh his mouth.

And why do you call Me, 'Master, Master,' and obey not my commandments?

He who has seen me has seen the Father; and he who sees me is seeing the eternal Father. And he is the Father's chosen servant, his beloved son, who is the one who will inherit the kingdom of heaven. He who is the one who will inherit the kingdom of heaven.

Now when He had finished all His saying in the hearing of the people, He went into Capernaum.

2 And a Centurion's Servant, whom He had given all His saying in the hearing of the people, He entered into Capernaum.

CHAPTER VII

1 Now when He had finished all His sayings, He entered into Capernaum.

2 And a Centurion's Servant, whom He saw was sick, about to die.
And having heard concerning Jesus, he sent elders of the Jews to him, soliciting him, that he would come and save his servant.

And having come to Jesus, they earnestly besought him, saying, "He is worthy for whom thou shouldest do this;

for he loves our nation, and he built our synagogue."

Then Jesus went with them; and being not far from the house, the centurion sent friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldest come under my roof;

Therefore, I did not think myself even worthy to come to thee; but command by Word, and my servant will be cured.

For even I am a man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

And Jesus hearing these things, admired him, and turning, said to the crowd following him, "I tell you, I have not found, even in Israel, such great faith."

And those who had been sent, having returned to the house, found the servant restored to health.

And it occurred on the next day, that he was going to a city called Nain; and his disciples
And he has risen. And aud men having and her, he told 19. and As in plagues LUKE. all coming up J having us many; these. she 21. Seized to L O 2^ Having lord, In and all. "ot sat jxaariyw 6 eu vos Tiarrjs art a that Kai LUKEXIV. And sent. irpos Kai LUKAIE. And this report concerning him pervaded All JUDEA, and All the surrounding country. 18 ¶ And John's disci- ples told him of all these things. 19 And summoning two of his disciples, John sent to * the Lord, saying, "Art thou the coming one? or are we to expect Another?" 20 And having come to him, the men said, "John, the immerser, * sent us to thee, saying, "Art thou the coming one? or are we to expect Another?" 21 And in that hour he delivered many from Diseases, and Plagues, and evil spirits; and he gave were going with him, and a great Crowd.

12 And as he approached the gate of the city, behold, a dead man was being carried out, an Only Son of his mother, and she was a Widow; and a great Crowd from the city was with her.

13 And seeing her, the Lord had pity on her, and said to her, "Weep not."

14 And approaching, he touched the bier, and the mourners stood still. And he said, "Young man, I say to thee, arise."

15 Then he who had been dead sat up, and began to speak; and he gave him to his mother.

16 And fear seized all; and they praised God, saying, ¶ "A great Prophet has risen among us," and, ¶ "God has visited the people."

17 And this report concerning him pervaded All JUDEA, and All the surrounding country.

18 ¶ And John's disciples told him of all these things.

19 And summoning two of his disciples, John sent to * the Lord, saying, "Art thou the coming one? or are we to expect Another?"

20 And having come to him, the men said, "John, the immerser, * sent us to thee, saying, "Art thou the coming one? or are we to expect Another?"

21 And in that hour he delivered many from Diseases, and Plagues, and evil spirits; and he gave

* Vatican Manuscript.—11. many—omit. 17. in—omit. 19. the Lord. saying. 20. sent.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one. — Harner. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave." — Hackett.

Chap. 7: 22]  

LUKE.  

22. And Jesus answering, said to them,  † Go, tell John what you have seen and heard;  

23. And happy is he who shall not stumble at me.”  

24. And John’s messengers having departed, he began to say to the crowds concerning John: “Why went you out into the desert? To see a reed shaken by the wind?”  

25. But why went you out? To see a man clothed in soft garments? Behold, those tobed in splendid apparel, and living in luxury, are in royal palaces.  

26. But why went you out? To see a prophet? Yes, I tell you, and one more excellent than a prophet.  

27. This is he concerning whom it is written, † Behold! * I send my messenger before thy Face, who will prepare thy way before thee.”  

28. I say to you, Among those born of Women, there is not a greater than John; yet the least in the kingdom of God is superior to him.  

29. And all the people having heard, and the tax-gatherers, justified God, † having been immersed with the immersion of John.  

30. But the Pharisees and lawyers set aside the purpose of God towards themselves, not having been immersed by him.

* Vatican Manuscript.—21. sight.  
22. he answering.  
23. prophet.— omit.  
24. the dipper.— omit.

† And John’s messengers having departed, he began to say to the crowds concerning John: “Why went you out into the desert? To see a reed shaken by the wind?”  

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§ This is he concerning whom it is written, † Behold! * I send my messenger before thy Face, who will prepare thy way before thee.”  

∥ And all the people having heard, and the tax-gatherers, justified God, † having been immersed with the immersion of John.

* But the Pharisees and lawyers set aside the purpose of God towards themselves, not having been immersed by him.
31. To what then shall I compare the men of this generation? and what are they like? Like a glutton to some, and like a harlot to others, 32. and they are boys in a market sitting, and calling to one another, and saying, We have played the sons of men; and they are children sitting, and eating, and drinking; and you say, A demon he has. 33. And he came to a certain Pharisee, that dined with him; and when he had taken his seat, he said to him, Tell me, Pharisee, whence do you come? 34. And he said, From Tarshish. And he said to him, Was there no balm there, and no aloes, and no cassia? 35. And he said, Out of those things also the children of Israël have done more evil than this son of woman. And the Pharisees and the lawyers said to him, Teacher, we know that you are a man that love the truth: for you have neither respect to persons, nor do you receive a bribe. 36. And he said, ‘Blessed are those who love mercy, and correct unrighteousness, and desire peace for all men. And he said, ‘Blessed are those who are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. For when they persecuted you in one city, depose them in another; and when they deliver you up, you shall have peace among them. And they shall deliver him up, and deliver him up to the gentiles, and they shall scourge him, and crucify him, and set in his place the body of the sons of men. And when he had thus spoken, he went forth from thence. And they that were in the house, said to one another, what manner of speech this was? For how is this man able to teach, having such a simple understanding? 37. For the wisdom of the world is foolishness with God. For it is written, He shall gather together, and destroy, and fill up the measure of the transgressions of the world.”

VATICAN MANUSCRIPT.—37. who was in the city, a Sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentilic, and therefore in the estimation of the Pharisees a sinner. Hamartolos, is often used in the New Testament in this sense. † 38. This is not intelligible, without advertung to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

1 31. Matt. xi. 16. † 33. Matt. iii. 4; Mark i. 6; Luke i. 15. 35. Matt. xi. 10. † 36. Matt. xxvi. 6; Mark xiv. 8; John xi. 2. † 39. Luke xv. 2.
LUKE.

Chap. 7: 40.

† "Thy sins have been forgiven." 48 And he said to her,

† 49. Matt. ix. 22; Mark v. 34; x. 52; Luke viii. 45; xviii. 42.

47. Also loves.

† 43. Psa. xxiii. 5.

† 46. Euseb. xxii. 15.

44. "Thy faith has saved thee; go in peace." 50 And he said to the woman, 49 And the guests began to say among themselves; 47 "Who is that even forgives sins?"

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My feet.

44 And turning to the woman, he said to Simon, "Thou seest this woman: I came into Thy house, thou gavest me no Water for my feet; but she wet My feet with tears, and wiped them with her hair.

43 And Simon answering, said, "He, I suppose, to whom he forgave most." 42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most? 41 "A certain creditor had Two Debtors: one owed five hundred denarii, and the other fifty.

42 Therefore, I say to thee, have been forgiven the sins of the many, ὅτι ἤγαπησεν πολὺν ω τὸν ὀλίγον ἀφίεται, for that she loved much; to whom little is forgiven, ὀλίγον αὐτάρκησαν. 43 And those reclining with her, having been forgiven, 42 Ete to ἀμαρτίαις αὐτῆς αἱ πολλαὶ, to thee, have been forgiven the sins of the many; 41 "Thy sins have been forgiven." 40 And Jesus answering, said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it."

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44 And turning to the woman, he said to Simon, "Thou seest this woman: I came into Thy house, thou gavest me no Water for my feet; but she wet My feet with tears, and wiped them with her hair.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My feet.

46 Thou didst not anoint My Head with Oil; but she anointed My feet with Balsam.

47 Therefore, I say to thee, Her many sins have been forgiven; on this account she loved much; but he to whom little is forgiven, *also loves little.*

48 And he said to her, "Thy sins have been forgiven."

49 And the guests began to say among themselves; "Who is that even forgives Sins?"

50 And he said to the woman, "Thy faith has saved thee; go in peace."

47 Titus 9: 5. 46 Matt. x. 22; Mark v. 34; x. 52; Luke viii. 45; xviii. 42.

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would know who and what the woman is, that touches him; For she is a Sinner.

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would know who and what the woman is, that touches him; For she is a Sinner.
1 And it happened after-wards that he traveled through every City and Village, publishing and proclaiming the glad tidings of the KINGDOM of GOD; and the TWELVE were with him,

2 and certain Women, who had been delivered from evil Spirits and Infirmities, that Mary who was CALLED of MAGDALA, + from whom seven Demons had been expelled,

3 and Joanna, the Wife of Chuza, Herod's Steward, and Susanna, and many others, who assisted him from their POSSESSIONS.

4 Now when a great Crowd was assembling, and they were coming to him from every City, he spoke by a Parable:

5 "The SOWER went forth to sow his seed; and in sowing, part fell by the ROAD; and it was trodden down, or the BIRDS of HEAVEN picked it up.

6 And another part fell on the ROCK; and having sprung up, it withered away, because it HAD NO Moisture.

7 And another part fell in the MIDST of the THORNS; and the THORNS springing up with it, choked it.

8 And another part fell into the GOOD GROUND, and having sprung up, yielded Increase, a hundredfold."

"And having said this, he cried, "HE having Ears to hear, let him hear."

9 And his disciples asked him, "What may *THIS PARABLE mean?*

10 And he said, "To you it is given to know the SECRETS of the KINGDOM of GOD; but to the others no *parables*; *in parables*; *that seeing* they may not see, and hear-

* VATICAN MANUSCRIPT.—9. This PARABLE.

10. saying.—omiss.
Luke 8:11-20

11. Εἴλε τε αὐτῇ ἡ

hearing not they may understand. is now this the

parable. The seed, is the word of the God.

12. Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες

Those and by the path, are those hearing;

εἰτα ἔρχεται διαβόλος, καὶ αἰρεῖ τὸν λόγον

then comes the accuser, and takes away the word

απὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες

from the heart of them, so that not having believed

σωθήσων. 13. Οἱ δὲ εἰς τὴν πετρᾶν, οἱ, ὅταν

They and on the rock, who, when

ακούοντες, πατὰ χαρὰς δεχονται τὸν λόγον

hearing, with joy, receive the words;

καὶ οὕτω βιῶσαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν

and these a root not they have, who for season

πιστεύουσιν, καὶ εἰς καιρῷ πειρασμὸν αφοσιάζονται,

and in season temptation, will believe, and in season of temptation fall away.

14. Τοῦτο δὲ εἰς τας ακανθὰς πεσοῦ, οὕτωι

That and into the thorns having fallen, these

εἰσὶν οἱ ἀκούοντες, καὶ ύπὸ μεριμνῶν καὶ

are they heard, and by anxious cares and

πλούτου καὶ ἱδώνων τοῦ βίου παρευμενοι σφιχτῆσιν

riches and pleasures of the life going forth are

πινύονται, καὶ οὐ τελεσφοροῦσιν. 15. Τοῦτο δὲ εἰς

are being drunk, and not laboring to perfection. That and in

τὴν καλὴ γην, οὕτωι εἰσὶν, οἴτινες εἰς καρδίαν

the good ground, these are, who in heart;

καὶ αὐτῆς αἱ ἀκούοντες τοῦ λόγου, κατεχονται

and the heart keeps the word, receives,

καὶ καρποφοροῦσιν εὖ υμομον. 16. Οὗτοι

and bear fruit to perfection. No one

dεις ἐπὶ λυχνίαν ἄφασα, καλυπτεῖ αὐτὸν σκεῦες, η

has seen, and hides, seeing a lamp covered, a vessel,

ζώνη καὶ ικανὴν τιμήν ἁλλ' εἰπὶ λυχνίας εὑρίσκει

or a cup and valuable of beauty, and trouve, a lamp;

ὑπὸ τοὺς καθ' ὑπέρτασιν, [ινα οἱ εἰς τοὺς οἰκεῖους ἤκουσαν

under a couch places: but upon a lamp-stand places;

εἰς οὗτος, [ὅτας εἰς τὴν ἑυστερίαν]

that that entering may see the

φῶς; 17. Οὐ γαρ ἐστιν κρύπτων, διὰ οὐαν

has not hidden, which not manifest

γεννησεται οὔτε αποκρυφων, διὸ οὐ γνωσθησεται

will become, not hidden, which not will be known

καί εἰς φανερὸν ελθῇ. 18. Βλεπετε οὖν, πώς

be revealed, then, you see;

καὶ εἰς φανερὸν ἐλθῇ, οὐαν

and into light may come. Take heed then, how

καὶ εἴ τις κατεχονται, καί οὐκ ἔχοσιν, δοθησεται αὐτῷ

on keeping, and not having; to give them;

καὶ εἰς φανερὸν ελθῇ, οὐαν

who for ever may have, it will be given to him:

ἀνεβάλλετε οὐαν, καὶ δοκεῖ εἰσίν, αρθησεται

and have not may have, even what seems to have, will be taken

απ' αὐτοῦ.

away from him.

19. Παραγεγονοτοι δὲ πρὸς αὐτὸν τὴν μητρὶ καὶ

Came and to him the mother and

οἱ αδελφοὶ αὐτοῦ, καὶ οὐκ ἔδωσαν αὐτοῦ συντυχεῖν

and brothers of him, and not was able to get near

τὸ διὰ τοῦ ὁχλον. 20. Καὶ ἀπηγγέλη

him in account of the crowd. And it was told

αὐτῷ, [*λεγοντων*] 'Ἡ μητρὶ σου καὶ οἱ

him, [saying:] 'The mother of thee and the

ing they may not understand.

11. † Now the parable is this: The seed is the word of God.

12. Those by the road are they who hear; then the enemy comes, and takes away the word from their hearts, that they may not believe and be saved.

13. Those on the rock are they, who, when they hear, receive the word with joy; and yet these have no root; they believe for a Time, and in a Time of Trial fall away.

14. And that having fallen among the thorns are they, who, having heard, and going forth are choked by the Anxieties, and Riches, and Pleasures of life, and bring no fruit to maturity.

15. But that in the good Ground are those, who, having heard the word, retain it in a good and honest Heart, and bear fruit with Perseverance.

16. † Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, *that those coming in may see the Light.

17. † For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

18. Take heed, therefore, how you hear; † for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

19. † Now his mother and brothers came towards him, but could not get near him, on account of the crowd.

20. And it was told him, "Thy mother and thy

21 But he answering, said to them, “My Mother and my Brothers are these who hear the Word of God, and obey it.”

22 And it came to pass on one of the days, that he went into a Ship with his Disciples; and he said to them, “Let us pass over to the other side of the Lake.” And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the lake; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, “Master! Master! we are perishing.” Then arising, he rebuked the Wind and the raging of the Water; and they ceased, and there was a calm.

25 And he said to them, “Where is your faith?” And being afraid, they wondered, saying to one another, “Who then is this that commands even the Winds and the Water, and they obey him.”

26 And they sailed to the Region of the Gadarenes, which is opposite to Gallilee.

27 And going out on Shore, * a Certain Man of the City met him, who had * Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the Tombs.

BROTHE BOSTERS stand without, desiring to see thee.”
28 And seeing Jesus, he fell down before him, and crying out with a loud voice, said, "What hast thou to do with me, Jesus, Son of God—the highest? I beseech thee, torment me not."

29 (For he had commanded the unclean spirit to come out of the man. For it had frequently seized him; and he was bound with Chains and Fetters, and guarded; and breaking the bonds, he was driven by the demon into the Deserts.)

30 And Jesus asked him, "What is thy name?"

And he said, "Legion," Because many Demons had entered into him.

31 And he besought him that he would not command them to go out into the Abyss.

32 Now there was a Herd of many Swine feeding on the mountain; and they besought him to permit them to go into them. And he permitted them.

33 Then the Demons, having come out of the man, went into the Swine; and the herd rushed down the precipice into the lake, and were drowned.

34 And the Swine-Herds, seeing that Having been done, fled, and reported it in the city and in the villages.

35 And they went out to see that Having been done. And they came to Jesus, and found the man from whom the Demons had gone out, sitting at the feet of Jesus; and they feared.

36 Then those who saw it informed them how
And the multitude of the surrounding country desired him to depart from them; for they were seized with great fear. And having entered the boat he returned.

Now the man from whom the demons had gone out, desired to be with him. But he dismissed him, saying,

"Return to thy house, and relate how much God has done for thee." And he went away, and published through the whole city how much Jesus had done for him.

And it occurred, as Jesus returned, the crowd gladly received him; for they were all waiting for him.

And, behold, there came a man, whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into the house of himself, for a daughter of his only was sick unto death.

And when Jesus entered the house, he saw the crowd pressed about him.

And a woman, being in a flow of blood from years of time, came behind, touched the tassel of his mantle; and immediately stopped the blood of her, and said, "Daughter, thy faith hath saved thee; go in peace, and be whole of thy sickness."
"Master, the crowds press on and crowd thee, and dost thou say, 'Who touched me?'"

46 And Jesus said, "Some one touched me; ✠ for I know a Power went out from me."

47 Then the woman, seeing that she was discovered, came trembling, and falling down, related to him in presence of all the people, why she had touched him, and how she was immediately cured.

48 And he said to her, "Daughter, thy faith has cured thee; go in Peace."

49 ✠ While he was still speaking, some one came from the synagogue-ruler's house, who said, "Thy daughter is dead; trouble *no more the TEACHER."

50 But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved."

51 And coming to the house, he permitted no one *to go in with him, except Peter, and John, and James, and the father and the mother of the child.

52 And all were weeping and lamenting her. But he said, "Weep not; *for she is not dead, but sleeps."

53 And they derided him, knowing That she was dead.

54 But he, grasping her hand called out, saying, "MAIDEN, arise."

55 And her breath returned, and she stood up immediately; and he ordered them to give her food.

56 And her parents were astonished, but he charged them to tell no one WHAT had been done.
1 And having convened the twelve, he gave them power and authority over all demons, and to cure diseases.

2 And he sent them forth to proclaim the kingdom of God, and to cure the sick.

3 And he said to them; "Take Nothing for the journey, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

4 And into Whatever House you may enter, there remain, and thence depart.

5 And whoever shall not receive you, when you go out from that city, shake off even the dust from you foot, for a Testimony to them.

6 And going forth, they traveled through the villages, proclaiming the glad tidings, and performing cures everywhere.

7 Now Herod, the tetrarch, heard of all that was done; and he was perplexed, because it was said by some, "John has been raised from the dead;"

8 and by some, "Elias has appeared;" and by others, "A certain Prophet of the ancients has risen up."

9 But Herod said, "John be heheaded; but who is this of whom *I hear such things?" And he sought to see him.

10 And the apostles, having returned, related to him what things they had done; and taking them up, withdrew by himself into a desert place; called Bethsaida.

11 And the crowds...
The day already began to decline, when the twelve came and said to him, "Dismiss the crowd, that they may go into the adjacent villages and *farms, to lodge, and find Provisions; For we are here in a Desert Place."

But he said to them, "*You supply them." And they said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for All this People?"

And they did so, and caused them all to recline.

Then taking the five Loaves and the two Fishes, and looking towards Heaven, he blessed them, and laid them on the disciples' table, and the five loaves, and the two fishes, being broken, were sufficient for all: and what was taken up, that had been left to them, fragments, baskets, baskets, baskets.

And it happened to him, praying with his disciples, *saying to them, "Who do the crowds say that I am?"

And they answering said, "John the Immerser: but others, Elijah: and others, that a certain Prophet of the Ancients has risen up."

And he said to them, "But who do you say that I am?"
I am? *And Peter answering said, "The Christ of God."

21 † And he having strictly charged them, ordered them to tell this to no one;

22 saying, † "The son of man must suffer many things, and be rejected by the elders, and high priests, and scribes, and be killed, and on the third day be raised."

23 † And he said to all, "If any one wish to come after me, let him renounce himself, and take up his cross daily, and follow me.

24 For whoever would save his life, shall lose it; and whoever loses his life for my account, he shall save it.

25 † For what is a man profited, if he gain the whole world, and lose his own soul?

26 † For whoever is ashamed of me, and of my words, of him shall the son of man be ashamed, when he comes in the glory of the Father, and of the holy angels.

27 † But I tell you truly: There are some standing here, who will not taste of Death, till they see God's royal majesty."

28 And it occurred about eight days after these words, taking *Peter, and John, and James, he went up into the mountain to pray.

29 And it happened, as he prayed, the form of his face was changed, and his raiment became white and dazzling.

- Vatican Manuscript.—20. Peter.

27. there, who.


LUKE.

30 And behold, two Men were conversing with him, and these were Moses and Elijah;
31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.
32 Now Peter and those with him t were overpowered with Sleep; but having awakened, they saw his GLORY, and those two Men standing with him.
33 And it occurred, when they were departing from him, Peter said to Jesus, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah," not knowing what he said.
34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when * they ENTERED the CLOUD.
35 And a Voice proceeded from the CLOUD, saying, p "This is my son, the BELOVED; hear him." 36 And when the voice had ceased, * Jesus was found alone. t And they were * silent, and told no one in Those days what they had seen.
37 t Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.
38 And behold, a Man from the CROWD, cried loudly, saying, "Teacher, I beseech thee, to look on my Son, For he is my Only Child.
39 And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—34. they.
35. CHOSEN SON.
36. Jesus.

Christ, while coming among them, said, 'Whoever is able to receive this little child in my name, that child shall be great.' 48 And he said to them, 'Whoever receives you, receives me; and whoever receives me, receives him who sent me. 49 He who is least among you all shall be great.'

* Vatican Manuscript.—41. is great.
49 * And * John answering said, "Master, we saw one expelling * Demons in thy name; and we forbade him, because he does not follow us."

50 But * Jesus said, "Forbid him not; for he who is not against you is for you."

51 Now it occurred, when the days of his * retirement were completed, he resolutely set his face to go to Jerusalem.

52 And he sent Messengers before him; and having gone, they went into a Village of the Samaritans, in order to make preparation for him.

53 And * they did not receive him, because he was going towards Jerusalem.

54 And * his disciples, James and John, observing this, said, "Master, dost thou wish that we command Fire to come down from Heaven, to consume them?"

55 But turning he rebuked them;

56 and they went to another Village.

57 * And as they were travelling on the road, one said to him, "I will follow thee wherever thou goest."

58 And * Jesus said to him, "The foxes have Holes, and the BIRDS of * VATICAN MANUSCRIPT.—49. John. 44. Jesus. 50. the DISCIPLES. 54. as even Elias did—omit. 55. and said, "Know ye not of what spirit you are"—omit. 57. It happened—omit. 58. O master—omit. 59. Jesus.

† 51. "I think the word anaphelo must signify, of Jesus's retiring or withdrawing himself, and not of his being received up; because the word enumpleshwethai here used before it, denotes a time completed, which that of his ascension was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done: for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. VII. 1. Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.
59. And he said to another, "Follow me." But he said, "Sir, permit me first to go and bury my father."

60. And he said to him, "Leave the dead ones to bury the others themselves; but go thou and publish the Kingdom of God."}

61. And another also said, "Sir, I will follow thee; but permit me first to set in order my affairs at home."

62. But Jesus said, "No one, having put his hand on the Plough, and looking behind, is properly disposed towards the Kingdom of God."

CHAPTER X.

1. Now after this, the Lord appointed Seventy Others, and sent them two by two before him into Every City and Place, where he was about to go.

2. And he said to them, "The harvest indeed is plenteous, but the laborers are few; beseech, therefore, the Lord of the harvest, that he would send out Laborers to reap it."


4. *Carry no Purse,* nor Bag, nor Shoes, and salute no one by the Road.

5. *And into Whatever House you enter, say first," Peace to this House."

6. And if a Son of Peace is there, your Peace shall be there.
rest on him; but if not, it shall return to you.

7 And in That house remain, eating and drinking the things with them; for the laborer is worthy of his reward. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat what is placed before you;

9 and *cure the sick in it, and say to them, The kingdom of God has approached you.*

10 But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES,

say—

11 *even that dust of your city which adheres to our feet, we wipe off for you; however, know this, That the kingdom of God has approached.*

12 But I tell you, *that it will be more tolerable for Sodom, in that DAY, than for that city.*

13 *Woe to thee, Chorazin! Woe to thee, Bethsaida! For if those miracles which are being performed in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the judgment, than for you.

15 *And thou, Capernaum, thou which art being exalted to heaven, wilt be brought down to Hades.

16 *He who hears you, hears Me; and he who*
rejects you, rejects Me, and he who rejects Me, rejects him who sent Me." 17 And the Seventieth returned with Joy, saying, "Lord, even the demons are subject to us by Thy name." 18 And He said to them, "I saw the adversary falling from heaven like lightning. 19 Behold, *I have given you authority to tread on serpents and scorpions, and on all that power which is of the enemy; and nothing shall by any means injure you." 20 But rejoicing not in this, That the spirits are subject to you; but rejoice that *your names have been enrolled in the heavens." 21 ¶ In that hour He exulted in the holy spirit, and said, "I adore thee, O Father, Lord of heaven and earth, because having concealed these things from the wise and discerning men, and hath revealed them to babes; yes, father; for thus it was well-pleasing in thy sight. 22 ¶ All things are imparted to me by my Father; and no one knows who the Son is, except the Father; and who the Father is, except the Son, and he to whom the Son may be disposed to reveal him." 23 And turning to his disciples, he said privately, ¶ "Happy are those eyes which see what you see; 24 For I tell you, ¶ That many prophets and kings desired to see the things which you see, and saw them not; and to hear the things which you *hear, and heard them not."
15 "Kai idou, nomikos tis aste, ekpeiraqewn
And lo, a lawyer certain stood up, tempting
auton, kai legon: Didaskale, ti poiitasas (swn
him, and saying, O teacher, what shall I do (life
aiwv on kleronomouv? 26 'O de eite pro autou-
age-lasting I may inherit? He and said to him;
En to vno m tis ygepatpae: pws anaqiswskies;
In the law what has been written? how readest thou?
'0 de apokriseis eitev 'Agapisteis kuryov
He and answering said: "Thou shalt love Lord
ton theou sou eis olhs tis kardias sou, kai ex
the God of thee out of whole of the heart of thee, and out of
olhs tis ypsihs sou, kai eis olhs tis ischos
and of whole of the soul of thee, and out of whole of the strength
sou, kai eis olhs tis diavias sou, kai ton
of thee, and out of whole of the mind of thee: and the
plasisou sou ws seavou." 28 Eite de autw
neighbor of thee as thyself." He said and to him:
Olympos apokeireis: touto poiei, kai (pat. 29 'O
Righly thou hast answered: this do, and thou shalt live. He
dev lelon dikaioun ex auton, eite pros ton Ihsou-
but choosing to justify himself, said to the Jesus:
Kai tis esti mou plasisou; 30 'Tipolabon [de] o
And who is of me a neighbor? Replying and the
Ihsous eitev Anwtrwos tis katavein aπo
Jesus said: A man certain was going down from
Ierosoulame neis Ierikw, kai lpsastais peripepev
Jerusalem to Jericho, and robbers fell among:
oi kai ekousastei auton kai plhgas epidevtes,
who both stripping him and blows having inflicted,
aplytho, afevtes dnavan tuchavanta.
andyl, and autw, antiparplhe.
Katay they departed, leaving half-dead being.
By syngkriam de leereus tis katabaien en tη
chance and a priest certain was going down in the way
ekeiyn, kai idwv auton, antiparplhe. 32 Oimios
that, and seeing him, passed along. In like manner
dey Kai Leuxthis, [genomenos] kata tου topon,
and also a Levite, [having come] near the place,
elwv kai idwv, antiparplhe. 33 Samareitias de
and himself, and, antiparplhe. A Samaritan came
comeing and seeing, passed along.
A Samaritan but tis odewv, ethde kata' auton,
tis idwv auton, antiparplhe. 34 Kai prosethov kateidpe
and did him, and him near him, and seeing him,
eplagwvskthi. 35 Kai prosethov kateidpe
he was moved with pity. Having and approaching he bound
ta traumata auton, epixeov elaiov kai oivov
the wounds of him, pouring on oil and wine;
epibiasas de auton epi tη idwv ktpovs ygeas
having set and him on the own beast led
autov eis pandoxheon, kai epelethi autov,
autov eis pandoxheon, and him to an inn, and he took care of him.
36 Kai eti tηn auropi [exelthon,] ekbalwv
And on the next day [having come out], having taken out
DNAIop EIDAE TΩ PANDOCHIEI, kai eitev
the wounds of him, and whatever
[kato:]
Take care of him, and whatever

25 And, behold, a certain Lawyer, stood up to try him,
saying, "Teacher, what shall I do to inherit
aiomon Life?"
26 And he said to him,
"What is written in the Law? How dost thou
read?"
27 And he answering, said, "Thou shalt love
"Jehovah thy God with "All thy heart, and with
"All thy soul, and with "All thy strength, and with
"All thy mind, and "Think neighbor as thyself."
28 And he said to him,
"Thou hast answered correctly; do this, and thou
shalt live."
29 But he, wishing to justify himself, said to Jes-
"I, Who is My Neighbor?"
30 Jesus replying, said,
"A certain Man was going down from Jerusalem to Jericho,
and fell among Robbers, who both having stripped him, and inflicted
blows, they departed, leaving him half dead.
31 And by Chance a certain Priest was going down that road,
and seeing him, he passed along.
32 And in like manner also a Levite, coming near the place,
and seeing, passed along.
33 But a certain Samaritan traveling, came near him,
and seeing him, he was moved with pity;
34 and approaching, he bound up his wounds,
pouring on Oil and Wine, and having placed him on his own Beast, brought
him to an Inn, and took care of him.
35 And on the next day, having taken out two
Denarii, he gave them to the INNKEEPER, and said,
'Take care of him, and
whenever thou mavaest expend more, I, at my return, will pay thee.'

36 Now which of These thee, thickest thou was Neighbor to him who fell among the robbers ?

37 And he said, 'He who manifested pity towards him.' And Jesus said to him, 'Go, and do thou in like manner.'

38 Now as they went on, he entered a certain village; and a certain Woman, named Martha, entertained him.

39 And she had a Sister called Mary, who also, setting at the feet of the Lord, heard his word.

40 But Martha was perplexed with Much Servings; and coming near, she said, 'Master, dost thou not care That my sister has left Me to serve alone? Tell her, then, to assist me.'

41 And *the Lord answering, said to her, 'Martha, Martha, thou art anxious, and troubled at thyself about many things;

42 but *of few things, or of one, is there Need; and Mary has chosen the good Part, which shall not be taken away from her.'

CHAPTER XI.

1 And it occurred, as he was Praying in a certain Place, when he ceased, one of his Disciples said to him, 'Master, teach us to pray, even as John taught his disciples.'

2 And he said to them, 'When you pray say, O Father, Revered be thy NAME! Let Thy kingdom come;

3 give us DAY BY DAY our NECESSARY FOOD;
LUKE.

4 and forgive us our sins; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

6 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;"

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?"

8 I tell you, though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him, as many as he needs.

9 And he answering from within should say, 'Do not trouble me; the door is now closed, and my children are with me in bed; I cannot rise to give thee.'

10 For every one who asks, receives; and he who seeks, finds; and to him who knocks, the door is opened.

11 And what Father among you, if his son asks Bread, will give him a Stone? or if he asks for a Fish, will give him a Serpent?

12 or if, after he should ask an Egg, will give him a Scorpion?

13 If you, then, being Evil, know how to impart good Gifts to your children, how much more will the Father, that of Heaven, give Holy Spirit to those who ask him?"

14 And he was casting out a dumb Demon. And

* VATICAN MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you that is his father, will he be for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.
it came to pass, when the DEMON had departed, the DUMB man spoke, and the CROWDS wondered.

15 But some of them said, "He expels DEMONS through Beelzebul, *the PRINCE of the DEMONS."

16 And others, *trying him, sought of him a SIGN from Heaven.

17 But he knowing Their thoughts, said to them, "Every Kingdom being divided against itself is desolated; and House falls against House.

18 And if the ADVERSARY also is divided against himself, how shall his KINGDOM stand? Because you say that I expel DEMONS through Beelzebul.

19 Besides, if I through Beelzebul expel DEMONS, by whom do your sons cast them out? Therefore, they will be your JUDGES.

20 But if *by a FINGER of God I cast out the DEMONS, *then God's ROYAL MAJESTY has unexpectedly come to you.

21 *When the strong man armed guards his Palace, his POSSESSIONS are in Safety;

22 but whenever one *stronger than he, having entered should overcome him, he takes away the ARMS in which he confided, and distributes his Spoils.

23 He who is not with me, is against me; and he who GATHERS not with me, scatters.

24 *When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest; and not finding one, *then it says, I will return into my HOUSE, from which I came out.

25 And coming, it finds it *empty, swept, and furnished.

26 Then it goes, and

* VATICAN MSS.—18. THE PRINCE. 22. stronger. 25. empty swept, and furnished.

† 20. See Note on Matt. xli. 23.

‡ 10. Matt. xvi. 1. † 17. Matt. xii 25; Mark iii. 24; John ii. 25.

‡ 20. Exod. vii.
LUKE

[Chap. 11: 27.]

27. It happened and is to who says, The generation this evil is; assign εἰς τὴν κατακρινεῖ καὶ σημείαν σοι δώθησαι αυτήν, εἰ μὴ
weeks, and asign not shall be given to her, except το σημείον Ἰωάν. 30. Kados yar egeneto Ιωάνας the sign of Jonas. Even as for because Jonas σημείον τοις Νινευίταις, οὕτως εσται καὶ ο σήμειον τον Νινευίτην, so will be also the νοσον τον ανθρώπον τη γενεα ταύτην. 31. Βασιλικός the man to the generation this. A queen ιστα Νατου εγερθήσεται εν τη κρίσει μετά των of south well be raised in the judgment with the ανδρών της γενεας ταύτης, και κατακρινεῖ men of this generation this, and will condemn αυτούς ὅτι ἠλθεν εκ των περατων της γῆς them, because came from the ends of the earth κακοίς τη σοφίαν Σολομωνος' και ιδου, πλεον to hear the wisdom of Solomon; and lo, a greater Σολομωνος ὡδε. 32. Ἀνδρες Νινευις αναστησονται o Solomon here. Men of Nineveh will stand up εν τη κρίσει μετα της γενεας ταύτης, και in the judgment with the generation this, and κατακρινονται αυτην ὅτι μετενοησαν εις το will condemn her; because they reformed at the κηρυγμα Ἰωάνας' και ιδου, πλεον Ἰωάνα ὡδε. preaching of Jonas; and lo, a greater of Jonas here.

28. But he said, *"Yes, rather blessed oι ακουντες τον λόγον του θεου, και φυλακ- those hearing the word of the God, and obser-
vantes.

29. Των δε οχλων επαθροισομενων, ἤκατον The and crowds gathering together, he began λέγεντες: Ἡ γενεα αυτη ποσιναστη σημείον τους says, The generation this evil is; assign εἰς την κατακρινει καὶ σημείον το δοθησεται αυτην, εἰ μὴ επ休闲 weeks, and assign not shall be given to her, except το σημείον Ἰωάν. 30. Kados yar egeneto Ιωάνας the sign of Jonas. Even as for because Jonas σημείον τοις Νινευίταις, οὕτως εσται καὶ ο σήμειον τον Νινευίτην, so will be also the νοσον τον ανθρώπον τη γενεα ταύτην. 31. Βασιλικός the man to the generation this. A queen ιστα Νατου εγερθήσεται εν τη κρίσει μετα των of south well be raised in the judgment with the ανδρών της γενεας ταύτης, και κατακρινεῖ men of this generation this, and will condemn αυτούς ὅτι ἠλθεν εκ των περατων της γῆς them, because came from the ends of the earth κακοίς τη σοφίαν Σολομωνος' και ιδου, πλεον to hear the wisdom of Solomon; and lo, a greater Σολομωνος ὡδε. 32. Ἀνδρες Νινευις αναστησονται o Solomon here. Men of Nineveh will stand up εν τη κρίσει μετα της γενεας ταύτης, και in the judgment with the generation this, and κατακρινονται αυτην ὅτι μετενοησαν εις το will condemn her; because they reformed at the κηρυγμα Ἰωάνας' και ιδου, πλεον Ἰωάνα ὡδε. preaching of Jonas; and lo, a greater of Jonas here.

33. Οὐδες δε λυχνιον ἄψας, εἰς κρυπτην No one and a lamp having lighted, into a secret place τιθησαι, οὐδε ὑπο τον μοδιον, ἀλλ' επι την places, neither under the corn-measure, but on the λυχνιαν, ἵνα ο-indentures to the feynous ble-
lamp-stand, that those entering the light may
takes with it Seven Other Spirits more wicked than itself, and entering, they abide there; and the last state of that man becomes worse than the first."

27. And it occurred, while he was speaking these things, a Certain Woman from the crowd, raising her Voice, said to him, "Happy is that womb which bore thee, and those Breasts which thou hast sucked!"

28. But he said, "*"Yes, rather, happy those who hear the word of God, and keep it!"

29. And the crowds gathering about him, he began to say, *"This generation is a wicked Generation. It demands a Sign; but no Sign will be given it, except the sign of Jonah.

30. So For as *Jonah became a Sign to the Nine-
vites, thus also will the son of man be to this generation.

31. The Queen of the South will rise up at the judgment with the men of this generation, and cause them to be condemned; Because she came from the extremities of the land to hear the wisdom of Solomon; and behold, one greater than Solomon is here.

32. The Ninevites will stand up in the judgment with this generation, and cause it to be condemned; *Because they reformed at the warning of Jonah; and behold, one greater than Jonah is here.

33. No one having lighted a lamp, places it in a secret place, neither under the corn-measure, but on the lamp-stand: that those entering may see the light.

* VATICAN MANUSCRIPT.—20. This generation is a wicked Generation. 30. Jonah.
34. The lamp of the body is thin-eyed; when thine eye is clear, thy whole body also is enlightened: but when it is dim, thy body also is darkened.

35. Take heed therefore, that that light which is in thee be not Darkness.

36. If, therefore, thy whole body be enlightened, having no Part dark, the Whole will be enlightened, as when the lamp by its brightness enlightens thee.

37. And while he was speaking a Pharisee invited him to dine with him; and he went in, and reclined.

38. And the Pharisee noticing it, wondered that he did not first make himself pure before the dinner.

39. And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and plate; but your insides are full of Extortion and Wickedness.

40. Senseless men! Did not He who made the outside make the inside also?

41. But give in Alms the things within, and then, behold, all things are pure to you.

42. But Woe to you, Pharisees! Because you tithe of Mint, and Rue, and Every Pot-herb, but disregard Justice and the Love of God: these things you ought to practise, and not to omit those.

43. Woe to you, Pharisees! Because you love...
Luke

44. Woe to you! Because you are like those concealed tombs, which men walking over, know not. 45 Then one of the lawyers answering, says to him, "Teacher, in saying these things thou reproachest Us also." 46 And he said, "Woe to you, lawyers! For you impose oppressive burdens on men, and yet, you yourselves touch not the burdens with one of your fingers. 47 Woe to you! For you build the sepulchres of the prophets, and your fathers killed them. 48 Thus you testify that you approve the acts of your fathers; for they indeed, killed them, and you build. 49 And because of this, the wisdom of God said, "I will send them prophets, and apostles, and of them they will kill and persecute; so that may be required the blood of the Jews of the prophets, to the Gentiles." 50 And down of a world, from the generation this, from tov aymatos Abel, "Woe to the aymatos Zacharias, the blood of Abel to the blood of Zecharias, of those who perished between the altar and the house. 51 Blood of Abel to the Blood of that Zecharias, who will perish between the altar and the house. Yes, I tell you, it will be required from the generation this. 52 Woe to you, lawyers! Because you have taken away the key of knowledge, you entered not yourselves, and those approaching, you hindered."

[Chap. 11: 52.]

 translations in the public places. 44 † Woe to you! Because you are like those concealed tombs, which men walking over, know not." 45 Then one of the lawyers, answering, says to him, "Teacher, in saying these things thou reproachest Us also." 46 And he said, "Woe to you, lawyers! † For you impose oppressive burdens on men, and yet, you yourselves touch not the burdens with one of your fingers. 47 † Woe to you! For you build the sepulchres of the prophets, and your fathers killed them. 48 Thus you testify that you approve the acts of your fathers; for they indeed, killed them, and you build. 49 And because of this, the wisdom of God said, "I will send them prophets, and apostles, and of them they will kill and persecute; so that may be required the blood of the Jews of the prophets, to the Gentiles." 50 And down of a world, from the generation this, from tov aymatos Abel, "Woe to the aymatos Zacharias, the blood of Abel to the blood of Zecharias, of those who perished between the altar and the house. Yes, I tell you, it will be required from the generation this. 52 † Woe to you, lawyers! Because you have taken away the key of knowledge, you entered not yourselves, and those approaching, you hindered."
53 And *having gone out thence, the scribes and Pharisees began to be extremely angry, and to press him to speak unguardedly on many things; 54 trying to entrap him, and ✠ to catch something from his mouth, that they might accuse him.

CHAPTER XII.

1 At that time, the crowd having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, ✠ guard yourselves against the LEAVEN of the Pharisees, which is Hypocrisy.

2 ✠ And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the dark, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 ✠ But I say to you, my FRIENDS, BE not afraid of THOSE WHO KILL THE BODY, and after this can do no more.

5 But I will show you whom you should fear; FEAR HIM, who, after having killed, HAS Authority to cast into Gehenna; yes, I tell you, FEAR HIM.

6 Are not Five Sparrows sold for two ✠ Assarli? and yet not one of them is forgotten before God.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 ✠ And I say to you, Whoever may acknowledge me before MEN, the son of

* Vatican Manuscript.—53, having gone out thence, the scribes. 54, seeking—omit. 7, therefore—omit.

† 6. An assarion was about one cent and five mills in value, or three farthings sterling.

‡ 54. Mark xii. 13. † 1. Matt. xvi. 6; Mark viii. 15. ‡ 2. Matt. i. 10; Mark iv. 22; Luke viii. 17. † 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. ‡ 8. Matt. x. 37; Mark viii. 38; 2 Tim. ii. 2; 1 John ii. 23.
Luke 12: 9-19

9 And he spake this parable unto them: ‘He that hath two的房子, let him cast out the one, and receive the other;
10 and he that hath five houses, let him sell four, and buy one that hath ten houses;
11 and he that hath one wife, let him buy another wife;
12 and he that hath two wives, let him send away one, and keep the other.
13 Then will the kingdom of heaven be like unto a man, who, having much hay, and thistles together that he casteth the hay into the fire, and the thistles into the wood;
14 and let him gather the hay together into one heap; and the thistles cast he into one heap.
15 There shall be a new fire, and it shall consume the hay, and the thistles also; and he that casteth it into the fire shall be saved, though he have not become the fire.
16 And there shall be a new fire, and it shall consume the hay, and the thistles also; and he that casteth it into the fire shall be saved, though he have not become the fire.
17 And there shall be a new fire, and it shall consume the hay, and the thistles also; and he that casteth it into the fire shall be saved, though he have not become the fire.
18 And there shall be a new fire, and it shall consume the hay, and the thistles also; and he that casteth it into the fire shall be saved, though he have not become the fire.
19 And there shall be a new fire, and it shall consume the hay, and the thistles also; and he that casteth it into the fire shall be saved, though he have not become the fire.

* Vatican Manuscript.—15. All Covetousness.

18. WHEAT and.

10. Matt. xii. 31, 32; Mark iii. 28; I John v. 16.

11. Matt. x. 19; Mark xiii. 12


14. Exod. xi. 4.

15. 1 Tim. vi. 7-12.
His master said to him, "You wicked slave! I was kind to you, giving you food, clothes, and shelter. I expected you to use your talents in my service while I was away. But you have been so foolish and wasteful that I wish I had never given you anything. You have lost everything you had.

You cannot hide your faults, nor can you escape God's judgment. Give back what you have received, or you will not receive any more."

The servant was thrown into outer darkness, where there will be weeping and grinding of teeth. This is the punishment for those who willfully waste the gifts of God.
LUKE.

[Chap. 12: 51.]

baptisethnot, and to b dippen, and how I am pressed, till
telesthr. 51 Dokeite, oti eiprin evparegenvoun
may be finished. Do you think, that peace I came
dounai en tη γη: Ouch, legeν ymν, allη' η
to give in the earth? No, I say to you, but rather
diaemerismon. 52 Ezones yap apο του ynn
division. Shall be for from the now
penten oikov en diaemerismenon, treis en
two, and two against three. Will be divided
patηr ee' νιε, και νιον επι πατηρι' μηνη' επι
a father against a son, and a son against a father: a mother against
vugatpi, και vugatpi επι μηνη' πενερα
daughter, and a daughter against a mother: a mother-in-law
epi την μωμην αυτης, και νυµην επι
against a daughter-in-law of herself, and a daughter-in-law against
την πενεραν αυτης.

53 The mother-in-law of herself.

54 Elege de kai tois oχλοις: 'Otan idyte tην
He said and also to the crowds: When you see the
vnefelν anatelellousan apo dυσων, eubheν
cloud rising from west, immediately
legete: Oμbrros erxetαι και givetai ouτω,
you say: A shower comes: and it happens so.

55 Kai othen Nostov plevonta, legete: 'Oti kaπ-
And when South wind is blowing, you say: That burning
σων εσται' και givetai.
harsh wind, will be.

56 Tροκριται, to
be divided.

57 Kai othen Nostov plevonta, legete: 'Oti kaπ-
And when South wind is blowing, you say: That burning
σων εσται' και givetai.
harsh wind, will be.

58 N υπανεις metα του αντι-
When for thou goest with the oppo-
dikovoun sou en' arxonta, ev tη δοκων δοσ εργασιαν
divorced from thee a ruler, in the weekly thou labor
nout of the thee, against a ruler, in the week thou labor
απηλακαθαι απ' αυτον' μποτε κατασκηρι σε
lest he may drag thee
προς τον κριτην, και το κριτη σε παραδο τω
against the judge, and the judge thee may deliver to the
δια τον κριτη τω
judge, and the judge thee may deliver to the
πρακτορι
practort, and the practitioner to
κην. 59 Legeν soi, ou μη εξελενης εκεινην
I say to thee, not not thoucast out therefore,
ou kai το εσχατον λεπτον αποδω
lest even the last lepton thou hast paid,
And Matt.
you're form,
He said
Pilate killed the
and to
her;
till
above this
and
Or
the
all
to
syna-
one
offenders
And
but
and
men
all
except
And
above the
And
the
re-
wrre,
and
this
to
No,
Behold,
in
the
to
to
also

vou, an
or
officers
And

who

antipater,
falling
in
b/xoKas

Kaptrov
avTTfp,
CL/XTTeXovpyoP'
vapa&u)U'
lufferf
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seeking
except
her;
dwelling
answering
of
Siloam,
Antipater,
11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And Jesus seeing her, called to her and said, “Woman, thou art released from thine infirmity.”

13 And he placed his hands on her; and immediately she stood erect, and praised God.

14 And the synagogue-ruler, being angry, Because Jesus had healed on the sabbath, answering, said to the crowd; “There are Six Days in which you ought to labor, in these, therefore, come and be cured, and not on the sabbath.”

15 But the Lord answered him, and said, “Hypocrites! does not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to drink?

16 And was it not proper, that this woman, being a Daughter of Abraham, whom the adversary, in whom the kingdom of God is, was long-litigated to, be loosed from the bond in the day of the sabbath?”

17 And on his saying this, all the opposers were ashamed; and all the crowd rejoiced at all those glorious works which were performed by him.

18 And he said, “What is the kingdom of God like? and to what shall I compare it?

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the birds of the heaven

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 10. great—omit.

20 And again he said, "To what shall I compare the kingdom of God?" 21 It resembles Leaven, which a Woman taking, mingled in three + Measures of Meal, till it was whole fermented. 22 And he passed through Cities and Villages, teaching, and traveling towards Jerusalem. 23 And some one said to him, "Master, are those few who are being saved?" And he said to them, 24 "Earnestly endeavor to enter through the Narrow Door; for many, I tell you, will seek to enter in, and will not be able. 25 When the Householder shall rise and close the door, and you shall begin to stand without, and to knock at the door, saying: "Master, open to us!" and he shall answer and say to you, "I do not recognize you; whence are you?" 26 You will then begin to say, 'We ate in presence of thee and in the wide places of us thou hast taught. And he shall say: 'I say to you, not I know you, whence you are. You were in presence of me, and in the wide places of us thou hast taught. 27 Kai eirei... "Ephenum envan, and I shall say: 'I say to you, not I know you, whence you are. You were in presence of me, and in the wide places of us thou hast taught. 28 + But he will say to you, 'I do not know from whence you are. Depart from me, all you workers of Wickedness.' 29 There will be the Weeping and the Gnashing of Teeth, + when you shall see Abraham, Isaac, and Jacob, and all the prophets entered in the kingdom of God, you and I will be cast out. 30 And they will come from the East and West, and from the North and South, and will recline in the kingdom of God. 30 And behold, they built their nests in its branches."

Vatican Manuscript.—25. Lord—omit. 27. speaking to you. I know not

LUKE.

[Chap. 14: 4]

are last who will be first, and they are first who will be last.

31 On That Day, certain Pharisees approached, saying, "Go, depart hence; for Herod intends to kill Thee."

32 And he said to them, "Go, and tell that fox, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the Third *Day I shall have finished.

33 But I must go On To-day, and To-morrow, and the Day following; For it is not possible for a Prophet to perish Out of Jerusalem.

34 ¶ Jerusalem, Jerusalem I destroying the prophets, and stoning those sent to thee! how often have I desired to assemble thy children, as a Bird collects her Young under her wings, but you would not!

35 Behold, your Habitation is left to you; and I tell you, That you shall not see me, till you shall say, 'Blessed be he who comes in the Name of Jehovah.'"

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he went to eat Bread into the House of one of the Ruling Pharisees, that they were watching him.

2 And behold, there was a certain dropisical Person in his presence.

3 And Jesus answering, spoke to the Lawyers and Pharisees, saying, *"Is it lawful to cure *a Sabbath *Day, or not?"

4 But they were silent.

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* Vatican Manuscript.—32. Day. 33. may come, when— omit. 3. Day, or not? But.

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. + 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

And taking hold of him, he cured, and dismissed him.
5 And he said to them, "If a Son or an Ox of any of you shall fall into a pit, will he not immediately draw him out on the Sabbath day?"
6 And they could not reply to this.

7 And he spoke a Parable to those who had been invited, observing how they were choosing out the chief places; saying to them,

8 "When thou art invited by any one to a Marriage-feast, do not recline in the first place; lest one more honorable than thou may be have been invited by him;

9 and he who invited Thee and Him, should come and say to thee, 'Give this man a Place'; and then with shame thou shalt begin to occupy the lowest Place.

10 But when thou art invited, go and recline in the lowest Place; that when he who invited thee comes, he may say to thee, 'Friend, go up to a higher place'; and then thou wilt have honor in the presence of All those reclining with thee.

11 For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

12 And he said also to him who had invited him, "When thou makest a Dinner or a Supper, call not thy friends, nor thy brothers, nor thy relatives, nor rich neighbours; lest they also should..."
Luke 14: 13. And one of those reclining with him, hearing this, said to him, "Happy he who shall eat bread in the kingdom of God."

14 And he said to him, "A certain man made a great supper, and invited many.

15 And he sent his servant, at the hour of the supper, to say to those who had been invited, 'Come, for it is now ready.'

16 And they all began, with one accord, to excuse themselves. The first said to him, 'I have bought a field, and I must go out and see it; I beseech thee to have Me excused.'

17 And another said, 'I have bought five yoke of oxen, and I am going to try them; I entreat thee to have Me excused.'

18 And another said, 'I have married a wife, and, therefore, I cannot come.'

19 And that servant having returned, related all to his master. Then the householder, being angry, said to his servant, 'Go out quickly into the open squares and streets of the city, and bring in hither the poor, the Crippled, the Blind, and 

And said discourse of Jesus, being angry, said to his servant, 'Go out quickly into the open squares and streets of the city, and bring in hither the poor, the Crippled, the Blind, and invoke Thee again, and a Recompense be made thee.

13 But when thou makest a Feast, invite the Poor, the Crippled, the Lame, the Blind;

14 and thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the resurrection of the righteous."

15 And one of those reclining with him, hearing this, said to him, "Happy he who shall eat bread in the kingdom of God."

16 And he said to him, "A certain man made a great supper, and invited many.

17 And he sent his servant, at the hour of the supper, to say to those who had been invited, 'Come, for it is now ready.'

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19 And another said, 'I have bought five yoke of oxen, and I am going to try them; I entreat thee to have Me excused.'

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21 And that servant having returned, related all to his master. Then the householder, being angry, said to his servant, 'Go out quickly into the open squares and streets of the city, and bring in hither the poor, the Crippled, and the Blind, and the Lame.'

22 And the servant
23 And the master said to the servant, 'Go to the roads and hedges, and constrain people to come in, that *the house may be filled;*

24 for I tell you, *†Thx. none of those men who have been invited shall taste of My supper.*

25 And great crowds were going with him; and turning he said to them,

26 *‡If any one comes to me, and †hates not his father, and mother, and wife, and children, and brothers, and sisters,* †and still more even *his own life,* he cannot be my disciple.

27 *‡Whoever, therefore, does not bear his own cross,* and come after me, he cannot be My Disciple.

28 For who of you wishing to build a Tower, does not first sit down and estimate the expense to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who see it begin to deride him,

30 saying, 'This MAN began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, *will not first

*VATICAN MANUSCRIPT—22. I have done what thou didst command. 23. the house. 26. his own life. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 27, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate,* but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being hated is explained by Rachel's being loved more than Leah; see also Dent. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrange himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Peares.

‡ 24. Matt. xxii. 43; xxiii. 8; Acts xii. 46. † 26. Deut. xiii. 6; xxxiii. 9; Matt. x. 37; Rom. ix. 13. † 26. Rev. xii. 11. 2 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; 2 7. in. hi. 32.
34 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake all his possessions, can be My Disciple.

34 ¶SALT is good; ¶but if *the SALT should become insipid, how shall it recover its savour?

35 It is not fit for Land, nor for Manure: they throw it away. He who has Ears to hear, let him hear."

CHAPTER XV.

1 ¶And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And ¶both the Pharisees and Scribes murmured, saying, "This man receives Sinners, ¶and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 ¶"What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the desert, and go after that which is lost, till he finds it?

5 And having found it, he lays it on his Shoulders, rejoicing.

6 And coming to the House, he calls together his Friends and Neighbours, saying, ¶Rejoice with me, for I have found that SHEEP of mine which was lost."

7 ¶I say to you, That

*s. v. 14. 15.- Mark i. 69. 1 Matt. i. 10. 2 Acts xii. 8; Gal ii. 12.

* VATICAN MANUSCRIPT.—32. the—omit. 34. also the SALT. 2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gibal, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this way may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its Savor: the inner part, which was connected to the rock, was thus preserved as I found by proof."

‡ 34. Matt. v. 19. 2. Acts xii. 8; Gal ii. 12.
8. And a certain man had two sons. 11 And he said, "Son, go to the country distant; and there wasted the property of himself, living insolently.

12 Then he went and attached himself to one of the citizens of that country; and he sent him into the fields of himself to feed swine. 13 And he longed * to be fed with the carob pods, which the swine were eating; but no one gave to him. 17 And coming to him—thus there will be more joy in heaven over One reforming Sinner, * than for Ninety-nine Righteous persons who need no Reformation.

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of God over One reforming Sinner.”

11 And he said, “A certain Man had Two Sons.

12 And the YOUNGEST of them said to his FATHER, ‘Father, give me the portion of the ESTATE falling to me. And * he divided his living between them.

13 And not Many Days after, the YOUNGEST Son having gathered all together, went abroad into a distant Country, and there wasted his property in prodigal living.

14 And having spent all, a great Famine occurred in that country; and he began to be in want.

15 Then he went and attached himself to one of the citizens of that country, and he sent him into his fields * to feed swine.

16 And he longed * to be fed with the carob pods, which the swine were eating; but no one gave to him.

17 And coming to him—thus there will be more joy in heaven over One reforming Sinner, * than for Ninety-nine Righteous persons who need no Reformation.

8 Or, what Woman, having ten * Drachmas, if she loses one of them, does not light a Lamp, and sweep the house, and search carefully, till she finds it? And having found it, she calls together her FRIENDS and NEIGHBORS saying, ‘Rejoice with me, for I have found the drachma which | had lost.’

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of God over One reforming Sinner.”

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8 Or, what Woman, having ten * Drachmas, if she loses one of them, does not light a Lamp, and sweep the house, and search carefully, till she finds it? And having found it, she calls together her FRIENDS and NEIGHBORS saying, ‘Rejoice with me, for I have found the drachma which I had lost.’

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of God over One reforming Sinner.”

11 And he said, “A certain Man had Two Sons.

12 And the YOUNGEST of them said to his FATHER, ‘Father, give me the portion of the ESTATE falling to me. And * he divided his living between them.

13 And not Many Days after, the YOUNGEST Son having gathered all together, went abroad into a distant Country, and there wasted his property in prodigal living.

14 And having spent all, a great Famine occurred in that country; and he began to be in want.

15 Then he went and attached himself to one of the citizens of that country, and he sent him into his fields * to feed swine.

16 And he longed * to be fed with the carob pods, which the swine were eating; but no one gave to him.

17 And coming to him—thus there will be more joy in heaven over One reforming Sinner, * than for Ninety-nine Righteous persons who need no Reformation.

8 Or, what Woman, having ten * Drachmas, if she loses one of them, does not light a Lamp, and sweep the house, and search carefully, till she finds it? And having found it, she calls together her FRIENDS and NEIGHBORS saying, ‘Rejoice with me, for I have found the drachma which I had lost.’
Said the chief, "And the calf which I have with me, and I have made ready for my father's household, runnings to him. I will go to the father of mine, and will say, Father, I have sinned against heaven and before thee. And I am no longer worthy to be called thy son; make me as one of thy hired servants."

And he arose, and went to his father. But while he was yet at a distance, his father saw him, and was moved with pitie; and running, fell on his neck, and repeatedly kissed him. And the son said to him, 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son; make me as one of thy hired servants.'

But the father said to his servants, 'Bring out quickly that chief robe, and clothe him; and attach a ring to his hand, and Sandals to his feet; and bring the fatted calf, and kill it; and let us eat, and be joyful. For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful. And the father said to his servants, 'The music and Dancing. And summoning one of the servants, he asked him the reason of this. And he said to him, 'Thy brother is come; and thy father has killed the fatted calf, because he has received him in health.'

And he was enraged, self, he said, 'How many of my father's hired servants have an abundance of bread, and I am perishing here with hunger!' 18 I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee. 19 I am no longer worthy to be called thy son; make me as one of thy hired servants.'

20 And he arose, and went to his father. But while he was yet at a distance, his father saw him, and was moved with pity; and running, fell on his neck, and repeatedly kissed him. And the son said to him, 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son; make me as one of thy hired servants.'

22 But the father said to his servants, 'Bring out quickly that chief robe, and clothe him; and attach a ring to his hand, and Sandals to his feet; and bring the fatted calf, and kill it; and let us eat, and be joyful.'

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24 For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful. And the father said to his servants, 'The music and Dancing. And summoning one of the servants, he asked him the reason of this. And he said to him, 'Thy brother is come; and thy father has killed the fatted calf, because he has received him in health.'

And he was enraged,
and refused to enter. *And his FATHER going out, entreated him.

29 And he answering, said to his FATHER, 'Behold, so many years have I slaved for thee, and never disobeyed thy command; and yet thou never gavest Me a Kid, that I might be joyful with my FRIENDS;

30 but when this SON of thine came, who hath consumed Thy living with PROSTITUTES, thou hast killed for him the *FATTED Calf.'

31 And he said to him, 'Child, thou art always with me, and all that is MINE is thine. 32 It was proper to be joyful and be glad to this BROTHER of mine who was dead, and is now alive; and having been lost, is found.'"
And he said, *A Hundred Baths of Oil.* And *he said to him,* 'Take back *Thy Account,* and sit down quickly, and write one for fifty.'

Then he said to another, 'And how much dost thou owe?' And he said, *A Hundred Cors of Wheat.* He says to him, 'Take back *Thy Account,* and write one for eighty.'

*And the master applauded the unjust steward,* because he had acted prudently; for the sons of this age are more prudent as to that generation which is their own, than the sons of light.

*And* I *say to you,* † *Make for yourselves friends with the deceitful wealth,* that, when it fails, they may receive you into aionian mansions.

† *He who is faithful in a little, is also faithful in much; and he who is unjust in a little, is also unjust in much.*

If, therefore, you have not been faithful in the delusive riches, who will confide the true to you.

And if you have not been faithful in that which is another's, who will give you that which is your own?

§ No Domestic can serve Two Masters; for he will either hate the one, and love the other; or he will attend to one, and neglect the other. You cannot serve God and Mammon.
And the Pharisees, being money-lovers, also heard all these things, and they ridiculed him.

And he said to them, "You are those who justify yourselves before men; but God knows your hearts; for that which is highly prized among men is an Abomination before God.

The law and the prophets were till John; from that period, the Kingdom of God is proclaimed, and every one presses toward it.

And it is easier for heaven and earth to pass away, than for one Point of the Law to fail.

Every one who dismembers his wife, and marries another, commits adultery; and he who marries her being divorced from her husband commits adultery.

Here was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

And a certain Poor man, named Lazarus, was laid at his gate, full of sores,

And longing to be fed with those crumbs which fell from the rich man's Table; but even the dogs came and licked his sores.

And it occurred, that the poor man died, and was carried away by the angels to Abraham's

* Vatican Manuscript.—15. the Lord.
18. he who marries.
20. was—omit.
21. things which fell.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but it is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings; but the complexity of it certainly records their mode of illustration much better than it does with that employed by our Savior.—McCulloch. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Bodbridge.
LUKE.

20. And the rich man also died, and was buried;

21. And in Hades, being in Torments, he lifted up his eyes, and saw Abraham, and Lazarus in the folds of his mantle.

22. And crying out he said, ‘Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in Water, and cool my tongue; for I am tortured in this flame.’

23. But Abraham said, ‘Child, recollect that thou, during thy life, didst receive thy good things, and Lazarus, in like manner, his evil things; but now here he is comforted, and thou art tormented.

24. And besides all this, a great Chasm is situated between us and you; so that those wishing to pass over hence to you are unable; nor can those cross over to us.’

25. Then he said, ‘I entreat thee, then, Father, to send him to my FATHER’S HOUSE;

26. For I have Five Brothers; that he may testify fully to them, lest they also come into this place of misery.’

27. But Abraham says, ‘They have Moses and the PROPHETS; let them hear them.

28. And he said, ‘No, Father Abraham, but if one should go to them from the Dead, they will reform.’

29. And he said to him, + bosom. And the rich man also died, and was buried;

20. And in Hades, being in Torments, he lifted up his eyes, and saw *Abraham at a distance, and Lazarus in the folds of his mantle.

21. And crying out he said, ‘Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in Water, and cool my tongue; for I am tortured in this flame.’

22. But Abraham said, ‘Child, recollect that thou, during thy life, didst receive thy good things, and Lazarus, in like manner, his evil things; but now here he is comforted, and thou art tormented.

23. And besides all this, a great Chasm is situated between us and you; so that those wishing to pass hence to you are unable; nor can those cross over to us.’

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26. But Abraham says, ‘They have Moses and the PROPHETS; let them hear them.

27. And he said, ‘No, Father Abraham, but if one should go to them from the Dead, they will reform.’


29. But Abraham.

30. Tois kolpos, being plural, the idea seems to be expressed in the text Soc. Parkhurst.
If they hear not Moses and the prophets, [they] neither will they be convinced, though one should rise from the dead.

CHAPTER XVII.

1 And he said to *his disciples, *it is impossible for snares not *to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hung about his neck, and he be thrown into the sea, than that he should insinuate one of these little ones.

3 Take heed to yourselves; *if thy brother sins, *rebuke him; and if he repents, forgive him.

4 And if seven times in a day he sins against thee, and seven times he turns to thee again, saying, ‘I repent,’ thou shalt forgive him.

5 And the apostles said to the Lord, “Increase our faith.”

6 And the Lord said, “If you had faith as a grain of mustard, you might say to this sycamine-tree, ‘Come out of here and be planted in the sea;’ and it would obey you.

7 But which of you having a servant ploughing or feeding cattle, will say to him, when he has come out of his field, Come immediately, and recline?

8 But will he not say to him, ‘Make ready my supper; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink’?

9 Does he thank *that servant because he did what was commanded?

10 So also you, when you shall have done all the things which are commanded you, say, ‘We have done our duty; we have served thee in the former times.’

* Vatican Manuscript—1. his disciples.
2. against thee—omitt. 4. of the day—omitt.
3. should come; nevertheless Woe to the servant. 9. him. I think not—omit.
And it happened that in the going to him to Jerusalem, and he passed through midst Samaria and Galilee. And entering autou eis tina kaimu, apnyntasan autw deka of Samaria and Galilee. And entering him into a certain village, met him ten leproi anores, oi eisathn parabain. 13 Kay leprous men, who stood far off.

11 Kay egeneto ev tto porneustai auton eis And he happened in the to go him to Ierousalaim, kai autous diptweto dia mesou Jerusalem, and he passed through midst Euphrasiai kai Galilaias. 12 Kay eiserchomenou of Samaria and Galilee. And entering auton eis tina kaimu, apnyntasan autw deka of him into a certain village, met him ten leproi anores, oi eisathan parabain. 13 Kay leprous men, who stood far off.

...say, 'We are unprofitable servants; for we have done only what we were bound to do.'

11 And it occurred, as he was proceeding to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a certain village, Ten Lepers met him, who stood at a distance; 13 and they lifted up master, pity us.'

14 And seeing them, he said to them, "Go, show yourselves to the priests." And it happened, as they were going, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising God with a loud Voice; 16 and he fell on his Face at his feet, thanking him; and he was a Sama- ritan.

17 And Jesus answering, said, "Were not the ten cleansed? but where are the nine? 18 Were none found to return to give praise to God, except this alien?" 19 And he said to him: "Arise, go thy way; thy faith has saved thee."

20 And having been asked by the Pharisees, when God's kingdom was coming, he answered them, and said, "The kingdom of God comes not with outward show; 21 nor shall they say, 'Behold here! or there!' for, behold, God's royal majesty is among you." *Vatican Manuscript.—10. thy faith has saved thee—omit.

† 21 In this verse it has been found necessary to depart from the usual significatio of he basileia tou theou, the kingdom of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. Basileia here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an English Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps these Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Josiah was by Jehoiah, the priest. See the account, 2 Chron. xxxiii. 11-12.† 1 Lev. xiii. 46. † 11 Lev. xiii. 2; Niv. 2; Matt. viii. 4; Luke 17, 12.
And he said to the disciples, "+ Days will come, when you will desire to see one of the Days of the Son of Man, and you will not see it.

23. + And they will say to you, 'Behold, there!' or 'Behold, here!' follow not.

24. + For as that lightning FLASHING out of one part under heaven, shines to the other part under heaven; so will the Son of Man be.

25. + But first he must suffer Much, and be rejected by this GENERATION.

26. + And as it was in the DAYS of Noah, so will it be also in the DAYS of the Son of Man.

27. They were eating, they were drinking, they were marrying, they were given in marriage, till the Day that Noah entered the Ark, and the Deluge came, and destroyed them all.

28. In like manner also as it was in the Days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29. + But on the DAY that Lot went out from Sodom, it rained Fire and Sulphur from Heaven, and destroyed them all.

30. Thus will it be in the Day when the Son of MAN is revealed.

31. On That DAY, + let not him who shall be on the roof, and his FURNITURE in the house, descend to take it away; and in like manner, let not him who shall be in the Field turn back.

32. + Remember Lot's WIFE.

33. + Whoever may seek to * save his Life, will
lose it; and whoever may lose it, will preserve it.

34 ¶ I tell you, in That
night th' re will be two
on a Bed; One will be
taken, and the other left.

35 Two will be grinding
together, the one will
be taken, and the other left.

36 And answering, they
said to him, "Where is
there *also the Eagles
will be assembled."

CHAPTER XVIII.

1 And he also spoke a
Parable to them, *how
that they ought *to pray,
continually, and not be
weary;

2 saying, "There was a
certain Judge in a certain
City, who feared not God
nor respected Man.

3 And there was a Widow
in that City; and she
went to him, saying, O
''justice for me *of
my OPPONENT.''

4 And he would not "or
a time; but afterward
he said within himself:"
"Though I fear not God
nor regard Man;

5 *yet, because this
WIDOW importunes me, I
will do her justice, lest *last
her coming should weary me!"'

6 And the LORD said
"Hear what the UNJUST
JUDGE says;

7 and *will not God do
justice for THOSE CHOSEN
ONES of his, who are CRY-
ing to him DAY and NIGHT,
and he is compassionata
towards them?

8 I tell you, ¶ That he
will speedily do them JUS-
TICE. But when the s* of
MAN comes, will he find
this BELIEF on the LAND?"
LUKE.

[Chap. 18: 9.] 9 "And he spoke this parable also to some who trusted in themselves that they were righteous, and despised others.

10 "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

11 The Pharisee, standing by himself, prayed thus: 'O God, I thank thee, that I am not like to others:—Rabbinical, Unjust, Dissolute, or even like this publican.'

12 I fast twice in the week, I tithe all that I acquire.

13 "But the publican, standing at a distance, did not even lift up his eyes to heaven, but smote his breast, saying, 'O God, be propitious to me a sinner.'

14 I tell you, this man went down to his house justified more than the other; for every one who exalts himself will be humbled; and he who humbles himself will be exalted."

15 "And they brought to him their infants also, that he might touch them; but the disciples rebuked them."

16 "But Jesus calling them to him, said, 'Permit the little children to come to me, and forbid them not; for of such is the kingdom of God.'

17 "Indeed I say to you, Whoever does not receive the kingdom of God like a little child, he will by no means enter into it.'"
Luke 18:18; 22

18 And a Certain Ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal Life?"

19 And Jesus said to him, "Why dost thou call me good? There is none good, except one.—God.

20 Thou knowest the commandments; £ Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy father and mother;"

21 And he said, "All these have I kept from my youth."

22 And Jesus having heard, said to him, "Yet in One thing thou art wanting; £ sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * Heaven; and come follow me."

23 And hearing this, he became very sorrowful; for he was exceedingly rich.

24 And * Jesus seeing him, said, "With what difficulty will those having riches enter the Kingdom of God!

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the Kingdom of God."

26 And those hearing him, said, "Who then can be saved?"

27 And he said, "The things impossible with Men are possible with God."

28 Then Peter said, £ "Behold, we have forsaken all of our own, and followed thee."

29 And he said to them, "Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the Kingdom of God,

* Vatican Manuscript.—20. of thee.—omit. 22. these.—omit. 23. own, and.

24. Jesus seeing him, said. 25. Write, or Brothers, or Parents, or Children.

18. 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xii. 9.

22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 10.

25. Matt. iv. 18—22; xix. 28.
And he instantly said to them, Lo, we go to Jerusalem, and will be delivered to the Gentiles, and will be mocked, and insulted, and spit upon; and having scourged him, they will kill him; and the third day he will rise again.

But they understood none of these things; and this matter was concealed from them, and they did not recognize what was spoken.

And it occurred, as he approached Jericho, a certain blind man sat begging by the road.

And hearing a crowd passing along, he asked, "What is this?"

They told him, and that Jesus the Nazarene passes by. And he shouted, saying, "Jesus, O son of David, pity me!"

And the things that were spoken before, he rebuked him, that he might be silent.

And the things that were spoken before, being more rebuked, he commanded him to be led to himself. Having come and having heard him, he asked him, saying: What for the thou desirest that I should do to thee?" And he said: "O lord, that I may see again."

And the things that were spoken before, he rebuked him.

And the things that were spoken before, he rebuked him. Having come and having heard him, he asked him, saying: What for the thou desirest that I should do to thee?" And he said: "O lord, that I may see again."

And the things that were spoken before, he rebuked him.
Luke 19: And having entered, he was passing through Jericho; 2 and beheld, a Man named Zaccheus, he was rich, and a Chief Tribute-taker,) 3 sought to see who Jesus was, and could not on account of the crowd, for he was of low stature. 4 And running before, he climbed a Sycamore to see him; For he was about to pass by it. 5 And when Jesus came to the place, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy house." 6 And he hastened down, and received him rejoicing 7 And seeing it, they all murmured, saying, "He has gone in to lodge with a Sinful man." 8 But Zaccheus standing up, said to the Lord, "Behold, Master, the half of My possessions I give to the Poor; and if I have extorted any thing from any one, I will restore fourfold." 9 And Jesus said to him, "To-day has Salvation come to this house, since he also is a Son of Abraham. 10 ¶ For the Son of man has come to seek and to save that which was lost." 11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the Kingdom of God again, and followed him glorifying God; and al, the people seeing it, gave Praise to God.
Luke 19: 12

was about immediately to appear.

12 Therefore he said, "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return.

13 And he called Ten of his Servants, and gave them Ten minas, and said to them, 'Trade till I come.'

14 But his citizens hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his return, having received the Royalty, he ordered those Servants to be called to him, to whom he gave the silver, that he might know what each had gained by traffic.

16 Then the first came, saying, 'Sir, thy mina has gained Ten Minas.'

17 And he said to him, "Well done, good Servant! because thou hast been faithful in a very small matter, possess authority over Ten Cities.'

18 And the second, came, saying, "Sir, thy mina has made Five Minas.'

19 And he said also to this, 'Be thou also over Five Cities.'

20 And the other came, saying, 'Sir, behold thy mina, which I had laid up in a Napkin;"
I will judge thee, Wicked Servant. Didst thou know that £ am a harsh Man taking up what I laid not down, and reaping what I did not sow?

23 Why, then, didst thou not place my money in the BANK, that coming I might have exacted the Same with Interest?

24 And he said to those STANDING BY, 'Take from him the Mina, and I give it to him who has † the Ten Mina's.'

25 (And they said to him, 'Sir, he has Ten Mina's.')

26 'I say to you,' † That to EVERY ONE who has, more shall be given; and from him who has not, even what he has shall be taken away.

27 But † THESE ENEMIES of mine, who were not WILLING that I should reign over them, brought and slaughter them in my presence.'

28 And having said these things, † he went on before, going up to Jerusalem. And it happened as

29 And it occurred, as he drew near to Bethphage and Bethany, † to THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of the disciples, saying: Go into the village over against you, in which entering

30 † you will find a colt having been tied, on which no one has mounted.

31 † If any one asks you, 'Why do you loose him?' you shall thus say: Because the MASTER wants him.'

32 And THOSE who were sent, went away, and found it even as he had told them.
33. And as they were loosing the colt, the owners of it said to them, "Why do you untie the colt?"

34. And they said, "Because the master wants him."

35. And they led it to Jesus, and having cast their own mantles on the colt, they set Jesus on it.

36. And as he was going, they spread their garments on the road.

37. And when he was now approaching, at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice, and praise God with a loud voice, for all the miracles which they had seen.

38. And he said, "Blessed be the coming King in the Name of Jehovah! Peace in Heaven, and Glory in the highest heaven."

39. And some of the Pharisees, among the crowd, said to him, "Teacher, rebuke thy disciples."

40. But answering he said, "I tell you, that if these should be silent, the stones will cry out."

41. And as he drew near, beholding the city, he wept over it.

42. Saying, "O, that thou hadst known even thou, at this day, the things which are for thy Peace! But now they are hidden from thine eyes."

43. For the days will come upon the city, when thine enemies shall throw a rampart around thee, and enclose thee and press thee in on every side, and will lay thee to the level with the ground then and the children of thee in thee.

44. And will lay thee to the level with the ground, and thy children in thee, and they will take a stone upon a stone in thee.
And entering into the temple, he began to cast out those possessed with demons, and healed all that were sick.

For the chief priests and Scribes, saying, "He has made himself a prophet, teaching all the people..."

And all were attentive to hear him.
And the Jesus said to them: "Neither do I tell you by what Authority I perform these things."

And he began to speak this parable to the people: "A man planted a vineyard, and leased it to husbandmen: and sent out to husbandmen and keepers of the vineyard the money of the hire thereof. And again he sent out other servants with many words; and they beat them. And he sent forth other servants more than these, and they beat these also. But last of all he sent out unto them his son, saying, "They will reverence my son." And they said unto him, "Be it done according to thy word: we will reverence him." But when the husbandmen heard it, they said among themselves, 'This is his son: let us kill him, that the inheritance may be ours.' Therefore they went and killed him. And when the lord of the vineyard came, he sent his son and they killed him. When the lord of the vineyard sent out other servants, they also did to them likewise. But last of all he sent his son, saying, 'They will reverence my son.' But when the husbandmen saw it, they said among themselves, 'This is his son: let us kill him, that the inheritance may be ours.' They therefore took him, and killed him, and cast him out of the vineyard. When the lord of the vineyard sent out his son to have the inheritance; they killed his son. If therefore the lord of the vineyard will come and will destroy those husbandmen and give the inheritance to others. And having heard it, they said, 'Let it not be.' And looking on them, he said, "What is this then that is written, 'The stone which the builders rejected, has become the Head of the Corner.'" Then said they all, 'Saves!'! And they said unto him, "Do thou also cast out the money-changers." And he said to them, "Have ye not read what was written unto you by the prophets, 'Out of the mouth of David have I said unto thee, This is my son, in whom I am well pleased.'" And the priests answered him, saying, "It is against us that thou sayest these things.""
And they asked him, saying, "Teacher, we know that thou speakest and teachest correctly, and dost not partially respect personal Appearance; but teachest the Way of God in Truth;

22 Is it lawful for us, or not, to pay Tribute to Cesar?"

23 But perceiving Their cunning, he said to them,

24 "Show me a Denarius. Whose Likeness and inscription has it?" And they said, "Cesar's."

25 And he said to them, "Render, then, the Things of Cesar, to Cesar; and the Things of God, to God."

26 And they were not able to take hold of a Word before the people; and they wondered at his answer, and were silent.

27 Then some of the SADDUCEES, who say there is no Resurrection, approached, asking him,

28 saying, "Teacher, Moses wrote for us, 'If a man's brother should die, having a wife, and he be without children, that his brother should take his wife, and raise up off-spring to his brother.'"

10 In that very hour; the HIGH-PRIESTS andscribes sought to lay hands on him, but they feared the people; for they knew that He had spoken this PARABLE concerning them.

20 And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to deliver Him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, "Teacher, we know that thou speakest and teachest correctly, and dost not partially respect personal Appearance; but teachest the Way of God in Truth;"
Now there were seven Brothers; and the first, having taken a wife, died childless.

And the second and the third died; and in like manner also the seven; they died, and left no Children.

And last, the woman died also.

At the resurrection, therefore, To which of them does she become a Wife; for the seven had her for a Wife.

And Jesus said to them, "The children of this age marry, and are given in marriage, but those deemed worthy to obtain that age, and that resurrection from the dead, neither marry, nor are given in marriage,

for they can die no more, because they are like angels; and are Sons of God, being Sons of the resurrection.

But that the dead rise, even Moses has declared, at the Bush, when he calls Jehovah, 'the God of Abraham, and the God of Isaac, and the God of Jacob.'

Now he is not a God of the Dead, but of the Living; for to him all are alive.

Then some of the scribes answering, said, "Teacher, thou hast spoken well.

And they dared not question him any more.

And he said to them, "How do they say, that..."
The messian is to be a Son of David.

42 * For David himself says in the Book of Psalms, {f} * 'Thou art my Son; this day have I begotten thee.'

43 ** Then in the hearing of all the people he said to the disciples of himself: Beware of those scribes who desire to walk about in long robes, and love salutations in the markets, and the principal seats in the synagogues, and the places of honor of the people; and say to the house of the widow, and for a show maketh a greater reverence of unto the prayer; these will receive a greater reward.'

CHAPTER XXI.

1 And looking up, he saw the rich casting their gifts into the treasury.

2 And he saw a certain poor widow casting in there two lepta.

3 And he said, 'I assur you, that this poor widow cast more into the treasury than all, for all these cast into the treasury out of their abundance; but she out of her poverty, cast in all the living that she had.

4 And some speaking of the temple, that it was adorned with beautiful stones and offerings, he said,

6 * As for these things which thou behold, the Days will come, in which there will not be left here a stone upon a stone, that will not be thrown down.'

*f Vatican Manuscript.—42. For David.
43 Lord.
44 His Son.
45 his Disciples.
2. also—omitted.
4 of God—omitted.
6. left here.

* 2. In value about four mills, or nearly half a farthing.
† 42. Ps. cx. 1; Acts ii. 34.
‡ 43. Matt. xxii. 1; Mark xii. 58.
§ 44. Luke x i. 43.
† 1 47. Matt. xxiii. 14.
‡ 1 Matt. xii. 41.
§ 5. Matt. xiv. 1; Mark xiii. 1.
And they asked him saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

And he said, "See that you be not deceived; for many will come in my name, saying, 'I am he, and the time draws near;' go not after them.

And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the end comes not immediately.'

Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom; and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will also be Fearsome sights and great Signs from Heaven.

But before all these things they will lay their HANDS on you, and persecute you, delivering up these to Synagogues and Prisons, dragging you before Kings and Governors on account of my NAME.

And it will turn out to you for a Testimony.

Settle it in your HEARTS, therefore, not to premeditate on your defence;

for will give you Eloquence and Wisdom, which All your opponents will not be able to gainsay, or resist.

And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends, and some of you they will put to death.

And you will be hated of all on account of my NAME;

But not a Hair of your HEAD will perish.
LUKE. [Chap. 21: 19.] 

19 By your patient endurance preserve your lives. 
20 And when you see Jerusalem surrounded by encampments, then know that Its desolation has approached. 
21 Then let those who are in Judea flee to the mountains; let those who are in the city, depart out; and let not those who are in the country places enter it. 
22 For these are Days of Vengeance, that All the things written may be accomplished. 
23 But alas for the pregnant and nursing women in Those days! for there will be great Distress on the land, and Wrath against this people. 
24 And they will fall by the Edge of the Sword, and be led captive into All the nations; and Jerusalem will be trodden down by Gentiles, till all the Times of Gentiles may be accomplished. 
25 Then there will be Signs in the Sun and Moon and Stars; and on the earth anguish of nations in Perplexity; *Roarings of the Sea and Waves; 
26 Men fainting from Fear and Apprehension of the things coming on the Habitable; † for the Powers of the Heavens will be shaken. 
27 And then they will see the Son of Man coming in a Cloud with Power and great Glory. 
28 When these things are beginning to occur, raise yourselves, and lift up your Heads; for your Deliverance is drawing near. †
29 And he spoke a Parable to them; — Behold the Fig-tree, and All the Trees. 
30 When they now put

* Vatican Manuscript.—23. But—omit. 
† 22. Dan. ix. 26; Zech. xi. 1. 
‡ 26. Matt. xxiv. 21; Mark xiii. 14; Rom. xi. 25. 
§ 25. Matt. xxiv. 20; Mark xiii. 23; 2 Pet. iii. 10, 12. 
## 19. En τη ὑπομονή ὑμῶν σου not not will perish. In the patient endurance of you 
## 20. Οταν δέ ἰδότε κυκλομενὴν ὑπὸ στρατοπέ 
## 21. Τοτε ὃ ὅ ἐν τῇ Ιουδαίᾳ, the Jerusalem, then you may know, that has come near 
## 22. Οτι ἤμεραι εἰκδή 
## 23. For these are Days of Vengeance, that All the things written may be 
## 24. And they will fall by the Edge of the Sword, and be led captive into All the nations; and Jerusalem will be trodden down by Gentiles, till the Times of Gentiles may be accomplished. 
## 25. And there will be Signs in the Sun and Moon and Stars; and on the earth anguish of nations in Perplexity; *Roarings of the Sea and Waves; 
## 26. Men fainting from Fear and Apprehension of the things coming on the Habitable; † for the Powers of the Heavens will be shaken. 
## 27. And then they will see the Son of Man coming in a Cloud with Power and great Glory. 
## 28. When these things are beginning to occur, raise yourselves, and lift up your Heads; for your Deliverance is drawing near. †
## 29. And he spoke a Parable to them; — Behold the Fig-tree, and All the Trees. 
## 30. When they now put

31. Thus, also, when you see these events occurring, know that the **kingdom of God** is near.

32. Indeed I say to you, This generation will not pass away, till all be accomplished.

33. The **heaven and the earth** will fall; but my words cannot fail.

34. But **take heed** to yourselves, lest Your **hearts** be oppressed by **gluttony**, and **drunkenness**, and **anxieties** of life, and that **day** should come unexpectedly upon you.

35. For it will come, like a **snare**, on **all those dwelling** on the Face of the **whole land**.

36. **Be you watchful, therefore, at all times**, praying that you may be regarded **worthy to escape** all these **things being about to occur**, and **to stand before the son of man**.

37. Now he was teaching **during the days** in the **temple**, and going out he lodged at **nights in that mountain** which is called the Mount of Olives.

38. **And All the people** came early to **him** in the **temple** to hear him.

**Chapter XXII.**

1. **Now** that **feast of unleavened bread**, which is called the **Passover**, was drawing near.

2. **And the high-priests** and scribes sought **how they might kill him**; for they feared the **people**.

3. **And the Adversary** entered into **that Judas**, called Iscariot, who was of the number of the **twelve**.

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* Vatican Manuscript.—35. But watch you, and pray always, that you may prevail to escape.

3. Into that Judas, called Iscariot.
And he went and talked with the high priests and officers, how he might deliver him up to them. 4

And they were glad, and agreed to give him money. 5

And he consented, and sought a convenient time to deliver him up to them in the absence of the crowd. 6

Now the day of unleavened bread came, on which it was necessary to sacrifice the paschal lamb. 7

And he sent Peter and John, saying, "Go, and prepare the passover for us, that we may eat." 8

And they said to him, "Where dost thou wish that we prepare for thee to eat the passover?" 9

And he said to them, "Behold, as you enter the city, a man carrying a pitcher of water will meet you; follow him into the house where he enters. 10

And you shall say to the master of the house, 'The teachers say to thee, Where is the guest chamber, where I may eat the passover with my disciples?' 11

And he will show you a large upper room furnished ready; there prepare." 12

And they went, and found as he had said to them; and they prepared the passover.

And when came the hour, he reclined, and the twelve apostles with him. 13

And he said to them: "With desire I have desired this the passover to eat with you, before the me to suffer. 14

And when the hour came, he reclined, and the apostles with him. 15

And he said to them, "I have earnestly desired to eat This passover with you before I suffer; 16

For I say to you, I will not eat *of it, till it shall be fulfilled in the kingdom of the God." 17

And taking a cup, having given thanks, he

Take you this, and divide it among yourselves. For I say unto you, I will not drink thereof but from henceforth, till I drink it with you, in my Father's kingdom.

And when he had taken the cup, he gave them to drink; and when all had drunk the cup, he said, This is my blood of the covenant, which is shed for many for the remission of sins.

But I say unto you, I will not drink thereof henceforth, until the kingdom of God come.
28 And you are they who have continued with me in my trials.

29 And he covenant for you, even as my father has covenanted for me, 

30 that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 Simon, Simon, behold, the adversary has asked for you, that he may sift you as wheat, 

32 but I have prayed for thee, that thy faith may not fail, and when thou hast turned, strengthen thy brethren.

33 And he said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 And he said, "I tell thee, Peter, a cock will not crow To-day, till thou shalt thrice deny that thou knowest me."

35 And he said to them, "When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And they said, "Nothing."

36 And he said to them, "But now, he who has a Purse, let him take it and in like manner, a Bag; and he who has no Sword, let him sell his MANTLE, and buy one.

37 For I tell you, That this which has been written must be fully accomplished in me, And he was numbered with law-breakers; for also the things concerning me have an end."
And going out, he went according to the custom to the mountain of the olives; and he was withdrawn from them, and there he prayed, saying, "O Father, if thou art willing, take away this cup from me; but not thy will, but thine be done." When he was withdrawn, the disciples followed him, and being in agony, he prayed deeply with anguish of spirit. And having risen from the prayer, coming to his disciples, he found them sleeping from grief. And he said to them, "Why sleep you? Arise, pray, that you may not enter into temptation." e. VATICAN MANUSCRIPT.—This Cup.

39 † And having arrived at the place, he said to them, "Pray that you may not enter into trial." And he retired from them about a stone's throw, and kneeling down, he prayed, saying, "Father, if thou art willing, take away this Cup from me; yet not my will, but thine be done." And there appeared to him an Angel from Heaven, strengthening him. And being in Agony, he prayed very earnestly; and his sweat was like Clots of Blood falling down to the ground.

44 And rising from Prayer, and coming to the Disciples, he found them sleeping from grief.

45 And while he was yet speaking, behold a Crowd, and he who was called Judas, one of the Twelve, preceded them, and drew near to Jesus to kiss him. But Jesus said to him, "Judas, dost thou betray the Son of Man with a Kiss?"

49 And those about him perceiving what was about Transfiguring, said, "Master, shall we strike with the Sword?"
And struck one certain of them, the slave of the high priest, and cut off of him the ear the right.

31 And they asked him, saying, Why cuttest thou off his ear? And he answered, "I have not drunk any wine tonight; therefore am I able to answer thee."

32 And immediately, while speaking of him, the high priest rose up, and gathered together his servants and officers, and elders of the people. And they entered into him as the high priest, and the chamber where he was, and the elders, and the chief priests, and the scribes, against Jesus, and brought him; "And they asked him, saying, 'Why cuttest thou off his ear? And he answered, 'I have not drunk any wine tonight; therefore am I able to answer thee.' And immediately, while speaking of him, the high priest rose up, and gathered together his servants and officers, and elders of the people. And they entered into him as the high priest, and the chamber where he was, and the elders, and the chief priests, and the scribes, against Jesus, and brought him;"
LUKE.


And having turned the Lord, looking on Peter; and Peter was reminded of the declaration of the Lord, how he said to him, "Before a Cock crows To-day, thou shalt deny me thrice."

62 And going out, he wept bitterly. And the men mocked him, and he looked no face. 63 Kai oi andres going out, he wept bitterly. And the men mocked him, and he looked no face. 64 Kai the multitude of them rising up, led him to PILATE. 65 And many other things they blasphemed spoke against him. 66 Kai the multitude of them rising up, led him to PILATE. 67 the multitude of them rising up, led him to PILATE. 68 And when it was Day, the eldership of the people, both High-priests and Scribes, were assembled, and they led him into their SANHEDRIM, saying, 69 "If thou art the Messiah, tell us." And he said to them, "If I inform you, you will not believe; 70 And if I interrogate you will not answer. 71 But from this time the son of man will sit on the Right hand of the power of God."

72 And they all said, "Thou art, then, the son of God?" And he said to them, "You say; I am."

73 And they said, "What further need have we of testimony?" themselves, for we have heard from the mouth of him. 74 And having stood up whole to the multitude of them, they led him to the Pilate. 75 They began and to accuse him, saying: 76 yet speaking, the cocks crew.

* Vatican Manuscript.—61. crows To-day, thou shalt. 63. him. 64. struck him on the face and—omit. 65. also—omit. 66. me, or would loose—omit. 67. But from this time.

Having Herod and nation, the people arrayed for the king, to whom they hoped to see some sign from him, because in Galilee he had been teaching among the Galileans. 4 And when they had sent him to Pilate, they said, 'We have a king, ourselves.' 5 Pilate therefore said to them, 'Take him yourselves, for I find in him no crime at all.' 6 But the chief priests and scribes persuaded the crowd that he should be condemned. 7 And they brought him to Pilate. 8 Pilate asked him, 'Are you the king of the Jews?' And he answering said, 'You say it.' 9 But when Pilate heard these words, he asked, 'Do you not understand that I have power to release you, and have power to crucify you?' Then Pilate would release to them at the feast. 10 But the chief priests and scribes urged Pilate, that he should release Barabbas to them, and put Jesus to death. 11 Pilate said to them, 'Then what shall I do to Jesus whom you call the King of the Jews?' 12 But they cried out the more, saying, 'Away with this man, and release to us Barabbas!' 13 And Pilate, wishing to please the crowd, released to them Barabbas, and delivered Jesus to be crucified.
L-Ulvefc, formerly Ikiavinj for apokoto, He crucify loud, *Ntcesnanr to.

24.2.t. Crucify, and Who Barabbas; (aid th» and to ctieifs miileadins; Cried release But cried, having for to this, the prevailed I He release a eiu lvrov tov, avdpcoTTCp tov, Kai avrov, evis as misleading the peoples; and lo, l erwption eliow aνκρινας, ouved elnvov el to in presence of you having examined, nothing 'found in the anθρωπo ιπ τoιων, ον κατηγορείτε κατ' man this a fruit, of which you accuse against auton. 15 Alll' oun de ΄Hρωδης ανεπέμψα γαρ him. But note even Herod: I sent for ύιβας προς αυτον, και ιδου, ουδεν άξιον θανατου to you him. and io. Nothing worthy of death ετι πεπαγωμενον αυτω. 16 Paidενυασ oνv is having been done. Having scourged therefore auton apoluvas. 17 * [Αναγκην de iειξεν απο him I will release. [Necessary now it was to λευν αυτοις κατα έστιν ενι.] 18 ανεκραβαν release to them a feast one. Cried out de παμπληθει, λεγοντες Λαρα τουτον, απαλυ- saying, Take away this, release σον de ήμιν τον βαραββαν 19 'Οστις δη δια and to us the Barababbas; Who was through στασιν τινα γενωμενη y ev τη πολει, και φονων, a sedition certain having occurred in the city, and a murderer, Βεβλημενος εις φυλακην, having been cast into prison.

20 Paliv ouv de 'Oπιλατος προσεφωνησε, θελον Again therefore the Pilate spoke to, wishing απολυται τον Ιησου. 21 Oi de επεφωνουν, to release the Jesus. They but cried, λεγοντες 'Σταυρωσουσ, σταυρωσουσ αυτων 22 O saying, Crucify, crucify him. He de τριτων επι προς αυτους' Τι γαρ κακων and third said to them: What for evil επωνυμεν ουτος; ουδεν αιτων θανατου εβρον ev has done this? Nothing cause of death I found in autow παιδενυασ oνv auton apoluvas. 23 Oi de him: having scourged therefore him. will release. They but επεκειντο Ιουναι μεγαλαι, αιτωμενοι αυτων pressed with voices loud, demanding him σταυρωθησαν και κατασχυν αι φωναι αυτων to be crucified; and prevailed the voices of them *[και των αρχιερεων, 24 'O de 'Oπιλατος ετε- [and of the high-priests.] The and Pilate -κρευς γενομαι το αυτημα αυτων. 25 Aπελυσε decided to satisfy the request of them. He released δε τον δια στασιν και φονου βεβλημενον eis and the through sedition and murder having been cast into for before they had been at Ennexit with each other 13 * And Pilate, having called the high-priests, and the rulers, and the people, 14 said to them, "You have brought this man to me, as one who misleads the people; and behold, having examined him in your presence, I have not found this man guilty of the Crimes you bring against him.

15 Nor, indeed, has Her- od; for * he sent him back again to you; and behold, nothing worthy of Death has been done by him;

16 having chastised him, therefore, I will release him." 17 * [For it was Necessa- sary to release one to them at the Feast.] 18 Then they all ex- claimed with one accord, saying, "Take away this man. and release to us BARABBAS!"

19 (who had been cast into * prison for a certain Insurrection made in the city, and a Murder.) 20 PILATE, therefore, again addressed them, wishing to release JESUS.

21 But they cried, saying, "Crucify, crucify him." 22 And the said to them, a Third time, "For what? Has this man done Evil? I have found No Cause of Death in him; having chas- tised him, therefore, I will release him."

23 And they were ur- gent with loud Voices, de- manding him to be crucified, and the cries prevailed;

24 and Pilate decided to satisfy their REQUEST.

25 And he released KIN who had been cast into * prison for Insurrection

* VATICAN MANUSCRIPT.—13, he sent him back again to you; an behold, nothing wor- thy of Death has been done by him. 17.—omit. 19. PRISON. 23. and * the high-priests—omit. 24. Pilate. 25. Prison.

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 22; xix. 4. War's xv. 6; John xviii. 38.
Luke

and Murder, whom they desired; and delivered up Jesus to their will.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after Jesus.

27 And there followed him a Great Multitude of the People, and of Women, who lamented and bewailed him.

28 But Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, days are approaching, in which they will say, 'Happy the barren! even the breasts which never bore, and the breasts which never suckled.'

30 Then they will begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'

31 For if these things be done while the Tree is green, what will be done when it is dry?

32 Now two others, who were Criminals, were also led with him to be put to death.

33 And when they came to that place which is called Skull, they there nailed him to the cross, and the criminals; one at his Right hand, and the other at his Left.

34 * [Then Jesus said, "Father, forgive them, for they know not what they do." ] And having divided his Garments, they cast Lots.

35 And the People stood gazing. And the RoUL also scoffed, saying, "He saved others; let him save himself, if he is the Son of

\[\text{Chap. 23: 26.}\]

\begin{align*}
\text{VATICAN MANUSCRIPT.} - & 27. \text{also-omit.} 23. \text{Jesus.} \\
\text{Jesus said,} & \text{"Father, forgive them, for they know not what they do." - omit.} \\
\text{them-omit.} & 33. \text{If he is the Son, the Messiah, the chosen of God.} \\
\text{19. Matt. xxvi. 18; Luke xxi. 23; 33. Isa. xiv. 12; Matt. xxvii. 39.} & \text{\textbf{13 Mark}}
\end{align*}
LUKE

36 And the soldiers also derided him, coming near and offering him vinegar.

37 And saying, "If thou art the King of the Jews, save thyself." 

38 ¶ And there was also an inscription over him,—"This is the King of the Jews." 

39 ¶ And one of the criminals who were suspended, reviled him, saying, "Art not thou the Messiah? Save thyself and us." 

40 But the other answering rebuked him, saying, "Dost thou not even fear God, since thou art under the same sentence? 

41 And we, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss." 

42 And he said to Jesus, "Remember me when thou comest * in thy kingdom." 

43 ¶ And he said to him, "Indeed I say to thee, This day thou shalt be with me in * paradise." 

44 ¶ And it was now about the sixth Hour, and there was Darkness over the Whole Land till the ninth * Hour; 

45 the sun failing, * and the veil of the temple was rent in the midst. 

46 And Jesus exclaimed, "Thou art in paradise."


ing with a loud Voice, said, “Father, into thy hands I commit my spirit;” and having said this, he expired.

47 And the centurion seeing what had occurred, glorified God, saying, “Truly This man was righteous.”

48 And All the crowds who had come together to this spectacle, having beheld the things which occurred, returned, beating their breasts.

49 And All his acquaintance, * and those women who had followed him from Galilee, stood at a distance, beholding these things.

50 And behold, a Man named Joseph, a Senator, a good and righteous Man, 

51 (he had not consented to their designs and deeds,) from Arimathea, a City of the Jews, and who was waiting for the kingdom of God.

52 This man coming to Pilate, asked for the body of Jesus.

53 And having taken it down, he wrapped it in linen, and laid it in a tomb hewn in a rock, where not one had ever yet been laid.

54 And it was the Day of Preparation, and the Sabbath approached.

55 And the women following after, who had accompanied him from Galilee, saw the tomb, and how his body was laid.

56 And returning, they prepared Aromatics and Ointments; and rested on the sabbath, according to the commandment.

* Vatican Manuscript.—48. of themselves—omit.
51 also himself—omit. 55 also—omit.

† 46. My breath or life, Luke viii. 55.
And on the first day of the week, very early in the morning, they went to the tomb, bringing the spices which they had prepared.

And they found the stone rolled away from the tomb; 3 and having entered, they found not the body of the Lord Jesus. 4 And it occurred, as they were in perplexity about this, ἵνα ἴδοι τὸν Θεόν· ἵνα ἴδοι τὸν Θεόν· they beheld two men stood by them in shining clothing. 5 And the women being afraid, and bowing their faces to the earth, these said to them, "Why do you seek the living among the dead?" 6 He is not here, but has been raised. Remember how he spoke to you, while he was yet in Galilee; 7 saying, The son of man must be delivered up into the hands of sinners, and be crucified, and the third day rise again." 8 And they recollected his words; 9 and returning from the tomb, related all these things to the eleven, and to all the rest. 10 Now they were the Magdala Mary, and Joanna, and Ἰάκωβος ἀδελφός Σίμωνος, and the mother of James, and the others with them, who told these words to the apostles. 11 "And these words appeared to them like idle talk; and they believed them not. 12" Yet Peter arising ran to the tomb, and stooping down he saw the linen bands lying alone; and he departed by himself, wondering at what had happened. 10. That Mary. 11. These words.
And behold, two of them were going on the same day, to a village called Emmaus, sixty furlongs from Jerusalem.

And they were conversing with each other about all these things which had happened.

And it occurred, while they were conversing and reasoning, *Jesus himself having approached, went with them.

But their eyes were held, so that they did not recognize him.

And he said to them, "What words are these which you are exchanging with each other, as you "walk? And why are you dejected?"

And the one named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the things which have occurred in it in these days?"

And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, of whom it was written in all the prophets that through his name both early and late are to be fulfilled."

And he said to them, "O you men of Galilee, why do you stand here and converse together in Jerusalem? Are you unknown of the things concerning the living Jesus? He whom you have crucified, him the God of God has raised up, and to whom you have approached, and cursed, he is the One you now seek."

But they were astonished at each other's sayings. But he said to them, "O foolish ones, and slow of heart to believe in all these things which are spoken through the mouth of all the prophets, that the Christ should come to Jerusalem, and should suffer and be glorified."
LUKE

24 And some of those with us went to the tomb, and found it as the women had said; but Him they said not.

25 And he said to them, "O inconsiderate men, and slow of heart to believe all which the prophets have spoken!

26 Was it not necessary for the Messiah to suffer these things, and to enter His glory?"

27 And beginning from Moses and all the prophets, He explained to them in all the Scriptures the things concerning Himself.

28 And they drew near to the village where they were going; and they seemed as intending to go further.

29 But they urged him, saying, "Remain with us, for it is towards Evening, and the Day has already declined. And he went in to Abide with them.

30 And it occurred, as he reclined with them, taking the loaf, and having broken he gave to them.

31 And Their eyes were opened, and they knew him; and he disappeared from them.

32 And they said to each other, "Did not our hearts burn, while he talked to us on the road, while he unfolded to us the Scriptures?"

33 And rising up the same hour, they returned to Jerusalem, and found the Eleven, and those with them, assembled,

34 Saying, "The Lord has indeed been raised, and has appeared to Simon."
And they related what things happened on the road, and how he was known to them in the breaking of the loaf.

And as they were saying these things, he stood in the midst of them, and said to them, "Peace be to you."

But they being troubled and terrified, thought they saw a Spirit.

And he said to them, "Why are you troubled, and why do Doubts arise in your hearts?"

‡ See my hands and my feet, that I am not handle me, and be convinced; For a Spirit has not both Flesh and Bones as you perceive me to have."

‡ And having said this, he showed them his hands and his feet.

And while from joy they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

‡ And they gave him Part of a broiled Fish; and taking it, he eat in their presence.

‡ And he said to them, "These are the words which I spoke to you, while I was yet with you, That All Things written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me, must be fully accomplished."

‡ Then he opened Their minds to understand the scriptures,

‡ and said to them, "Thus it is written, *that the Messiah should suffer, and should rise from the Dead the third day;*

‡ and related what things happened on the road, and how he was known to them in the breaking of the loaf."

‡ And they were saying these things, he stood in the midst of them, and said to them, "Peace be to you."

‡ But they being troubled and terrified, thought they saw a Spirit.

‡ And he said to them, "Why are you troubled, and why do Doubts arise in your hearts?"

‡ See my hands and my feet, that I am not; handle me, and be convinced; For a Spirit has not both Flesh and Bones as you perceive me to have."

‡ And having said this, he showed them his hands and his feet.

‡ And while from joy they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

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‡ Then he opened Their minds to understand the scriptures,

‡ and said to them, "Thus it is written, *that the Messiah should suffer, and should rise from the Dead the third day;*
Chap. 24:47.

47 And that in his name, Reformation *in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning from Jerusalem.

48 And † you are Witnesses of these things.

49 And, behold, ‡ I send forth †‡ the Promise of my FATHER upon you; but remain you in the city, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his hands, he blessed them.

51 And it occurred while he was blessing them, he was separated from them, and carried up into Heaven.

52 And they † having prostrated to him, returned to Jerusalem with Joy; and were constantly in the Temple, blessing God.

* ACCORDIGN TO LUKE.

† Vatican Manuscript.—47, in order to Forgiveness.


‡ 51 & 52. Tischendorf omits, "and carried up into Heavem," and "having prostrated to him."

‡ 48. John xv. 27; Acts i. 8, 22; li. 32; iii. 15. † 49. Acts i. 4. ‡ 50. Acts i. 12.
CHAPTER I.

1 In the Beginning was the Word, and the Word was with God, and the Word was God.

2 This was in the Beginning, with God.

3 All things were made through him; without him was not anything done that was made.

4 In him was life, and that life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 There was a Man, sent it, who was called José, who was the Son of Mary, and of Joseph, by the grace of God.

7 He came for a witness, that he might testify concerning the Light, that all might believe through him.

8 He was not the Light, but to testify concerning the Light.

9 The True Light was that, which, coming into the World, enlightens every Man.

10 He was in the World, and the World was made by him; and the World knew Him not.

11 He came to his own domains, and yet his own people received Him not; but to as many as received him, he gave...
JOHN.

11 Therefore, as the Father hath life in himself; so hath he given to his Son to have life in himself; 12 And hath given him authority to become Children of God, to those believing in his name; 13 That were begotten not of Blood, nor of Will of the Flesh, nor of Will of Man, but of God.

14 And the Logos became flesh, and dwelt among us,—and we beheld his glory, a Glory as of an Only-begotten from a Father,—full of Favor and Truth.

15 [John testified concerning him, and cried, saying, "This is he of whom I said, 'He who cometh after me is in advance of me; For he is my Superior.']"

16 For out of his fulness we all received; even Favor upon Favor.

17 For the Law was given through Moses; the Favor and the Truth came through Jesus Christ.

18 No one has ever seen God; the *Only-begotten Son, who is in the bosom of the Father, he has made him known.

19 Now this is the testimony of John: When the Jews sent *to him Priests and Levites to ask him, "Who art thou?"

20 He acknowledged and did not deny, but acknowledged, "I am not the Messiah:"

21 And they asked him, "Who *then? art thou?"

VATICAN MANUSCRIPT.—18. Only-begotten Son he who is 19. to him Priests. 21. then art thou Art thou Elijah?

† 13. Griesbach notes a different reading of this verse. Instead of άνεγεννηθήσαν, he has ἐγεννΗθήσαν; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of Will of the Flesh, nor of Will of a Man, but of God;" thus referring it directly to the physical generation of Messiah, by the Spirit of God, rather than to the moral regeneration of believers. 14. Newcome in his Translation of the New Testament, remarks: "Jesus, the I. O. Son, is called the Word, because God revealed himself for his word by him. The following elegy. Eastern custom may perhaps illustrate the phraseology of the first part, this chapter. "In Abyssinia, there is an officer named Kai Hatze, the word or voice of the king, who stands all ways upon the steps of the throne, at the side of a lattice window, where there is a curtain of green taffeta. Behind this curtain sit, sing, sit, and speak through the aperture to the Kai Hatze, who communicates his commands to the officers, judges, and attendants."

† 15. Some put this verse after the 18th.
John 3:1-28

In the morrow he foretold the Jews coming into him, and said, Behold the Lamb of God, which taketh away the sin of the world.

The next day John saith to the Pharisees, Who art thou? And they said unto him, We are of the Pharisees: and we were sent unto thee to know of thee: What thinkest thou of me? And John answered, Whose mouth doth the Father speak by? This was the voice crying in the desert, Make ye the disciples of John straight to the way of a lord: and they asked him, and said, Art thou he that should come? or look we for another? And John answered, He that cometh after me is mightier than I: whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into the garner; but the chaff he will burn with unquenchable fire.

At that time Jesus answered and said, I am the voice crying in the desert, Make ye the disciples of John straight to the way of a lord. And the Pharisees and Sadducees came, and testing him demanded of him, Is it lawful to give tribute unto Caesar, or no? But Jesus knew their malice, and said unto them, Why tempt ye me, ye hypocrites? Show me the coin of the tribute: and they brought unto him a piece of silver. And Jesus answered and said unto them, Whose image and superscription is this? And they said unto him, Caesar's. Answered Jesus, and said unto them, Render therefore unto Caesar the things that are Caesar's: and unto God the things that are God's.

And when they heard it, they marvelled at his answer. But when纳税, they answered him, And why did we? For they saw that he answered them wisely. And when they knew that he spake to them by parables, they left him and went. Then goeth he from thence, and taketh to him a flock of sheep. And he saith unto them, Let the children come unto me, and do not hinder them; for of such is the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And he laid his hands upon the children, and blessed them, and went out. And some people came from east and west, and north and south, and they came and did hunger and thirst, and they stood and asked bread: and he said unto them, Be ye filled. And they said unto him, O lord, if thou shouldest will, thou couldst make us to be filled with the loaves and with the fish. And he said, How many loaves have ye? And they answered, Seven, and a few small fishes. And he commanded the people to sit down on the ground: and he took the seven loaves and the fishes, and gave thanks, and brake and gave to the people: and they did eat, and were filled. And they took up of the broken pieces seven baskets full: and those that did eat were four thousand men: and he sent them away. And straightway he took the ship, and came into the other side of the sea, unto Caesarea Philippi, and it was now night. And the disciples came, and said unto him, Master, it is late, and the place is a desert, and nothing is there to eat. And when he had called his disciples together with a certain Sadducee, he said unto them, Whom do men say that I the Son of God am? And they answered, Some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He said unto them, But whom say ye that I am? And Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answering said unto him, Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then came his brother James and Judas, and they said unto him, Master, we would see a miracle of thee, a sign from heaven. And he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall none be given unto it, but the sign of the prophet Elisha. For the Son of man also shall be offered up for a sign unto the Gentiles; and whoever shall speak a word against the Son of man, it shall be forgiven him: but whoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. For he shall be great unto his generation, and every one that seeth him shall eat salt of consolation. And he said unto them, He that is not against us is for us. And when Jesus had thus spoken, a Pharisee said to him, Master, I will receive instruction from thee; tell me who is my neighbour. And Jesus answering said, A man went down from Jerusalem to Jericho, and fell among bandits, who stripped him of his clothes, wounded him, and went away, leaving him half dead. And by chance a priest was going down the same way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at hand, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine on them. And he set him on his own beast, and brought him to an inn, and took care of him. And the next day he took out two pence, and gave them to the innkeeper, and said, Take care of him; and whatsoever thou spendest more on his account, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the bandits? And he said, He that shewed mercy on him. Then Jesus answering said, Go, and do thou likewise. And he spake a parable to them, to show how men ought to render unto Caesar the things that are Caesar's, and unto God the things that are God's. (For there are some of them that say, With the mouth of Man; and others, With the mouth of Deity.) But Jesus answering said, unto them,Render therefore unto Caesar the things that are Caesar's: and unto God the things that are God's. And they were astonished at his answers. But when Jesus saw that they were tempted to ask him more, he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall none be given unto it, but the sign of the prophet Elisha. For the Son of man also shall be offered up for a sign unto the Gentiles; and whoever shall speak a word against the Son of man, it shall be forgiven him: but whoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. And he said also to them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it. For what shall it profit a man, if he shall gain the whole world, and丧失其灵魂? For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his deeds. Verily I tell you, there is no man who, having left all, shall not receive of me a hundred times as much now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come life everlasting. But many that are first shall be last, and the last shall be first.

And E did not know him; but he who sent me to immerse in Water, he said to me, 'On whom thou shalt see the Spirit descending and resting, this is he who signifies in holy Spirit.'

34. And E have seen and testified, that he is the Son of God.'

35. On the next day John was again standing, and two of his Disciples;

36. and observing Jesus walking, he says, 'Behold the Lamb of God!'

37. The two Disciples hearing this, followed Jesus.

38. And Jesus turning, and seeing them following, says to them, 'What do you seek?' And they said to him, 'Rabbi, (which means being translated, Teacher,) where dwellest thou?'

39. He says to them, 'Come and see.' They went, therefore, and saw where he dwelt, and continued with him that day.

40. It was about the tenth Hour.

41. Andrew, the brother of Simon Peter, was one of those two who having heard from John, followed him.

42. He first finds his own brother Simon, and says to him, 'We have found the Messiah.' (which is, being translated, Anointed.)

43. He conducted him to Jesus. Jesus looking from Heaven, and resting on him.
43. The morrow he desired to go forth into the Gallilean: and Euriækei Filippou, and legie Galilee; and he finds Philip, and says autou: 'Akolouthiei mou. 44. Hvi de o Filippos apò to him; Follow me. Was and the Philip from Bethsaida, ek tis pales aw Andrew kai Petrou. Bethsaida, of the city of Andrew and Peter. 45. Euriækei Filippou ton Nathanael, kai legie Finds Philip the Nathanael, and says autou: 'On egrafei 'Mouwsews ev tov ymow, kai to him: Whom wrote Moses in the law, and oü profrthai, eurhkaiei, 'Ihsouo ton ywov the prophets, we have found, Jesus the son tov Iwphj, tov apò Naçareth. 46. Kai eipwv of the Joseph, that from Nazareth. And said autou Nathanael: Ek Naçareth dwnatai ti agadov of Nathanael. Out of Nazareth is able any good eina, legie autw Filippou: erxho kai ido. to be? Says to him Philip: Come and see. 47. Eidein o 'Ihsouo ton Nathanael erxoumenow prosw Saw the Jesus the Nathanael coming to auton, kai legie peri auton' lide alhísw Ís-him, and he says concerning him; Behold indeed an ounitìs, ev ò wòlos ouk esti. 48. Legie autw Israelite, in whom guile not is. Says to him Nathanael. Prasse me ginwseis; Anepikhi Nathanael: Whence me knowesthou? Answered Ísouos kai eipwv autw. Pro tov ò Filippou Jesus and said to him; Before the thee Philip faponthai, onta òv tov thn ywvn, eivon sv. to have called, being under the fig-tree, I saw thee. 49. Anepikhi Nathanael *[kai legie autw] Answered Nathanael [and says to him:] 'Prasse, su ei ò vnuos ton theou, su ei ò basi-rabbih, thou art the son of God, thou art the king leus ton Iwphj. 50. Anepikhi 'Ihsouos kai eipev of the Israel. Answered Jesus and said autw: 'Oti eipwv sou: Eidhov se òpokatw ths to him: Because I said to thee; I saw thee underneath the sfkhs, pistevseis; melkòtovtovw òpsi. 51. Kai Fig-tree, believed thou? greater of these shalt see. And legie autw: Amwv amwv leugov wnum, *[ap' ari] adds to him: Indeed indeed I say to you, [from now] ovevde oswan avnegwta, kai tosw aggys you shall see the heaven having been opened, and the megas- wovan ton theou anabainontas kai katabainontas gers of the God ascending and descending epwv ton ywov ton a whisper. on the son of the man.  

† 46. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think thus a term of reproach. 
† 42. Matt. xvi. 18.  † 44. John xii. 21. † 45. John xxi. 2.  † 43. John vii. 41, 52.  † 49. Matt. xxx. 5; xxvii. 11, 42; John xviii. 37; xix. 3.
KEF. β. 2.

1 Kai τῇ ἡμέρᾳ τῇ τρίτῃ γαμὸς ἐγένετο
And in the day the third a marriage-feast occurred
καὶ θημερολογίαν ἐγένετο καὶ ηὗ ἡ μητηρίς
in Cana of Galilee: and was the mother
tου Ἰησοῦ εκεί.
2 Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
and was invited and also the Jesus
tοῦ Ιησοῦ τῆς Γαλιλαίας καὶ ἤ γυνὴ
of the Jesus there. Invited and also the Jesus
καὶ οἱ καθήμενοι τοῦ γαμοῦ
and the disciples to the marriage-feast. And

CHAPTER II.
1 And on the third Day there was a marriage-feast in Cana of Galilee;
καὶ τῷ ἀρχίτριβε τῆς γαμοῦ εὐγενέτο
and the mother of Jesus was there;
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγένετο, καὶ ἤ ἡ μητηρίς του Ἰησοῦ
and was the mother
καὶ οἱ καθήμενοι τοῦ γαμοῦ
and the disciples to the marriage-feast. And
καὶ ὁ Ἰησοῦς ἐκεῖ
and was invited also the Jesus
καὶ ἤ γυνὴ
and the mother
 καὶ οἱ καθήμενοι τοῦ γαμοῦ
and the disciples to the marriage-feast.

1 And on the third day there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there; and Jesus also, and his disciples, were invited to the marriage-feast.
2 And the wine having fallen short, the mother of Jesus says to him, "They have no wine."
3 Whatsoever he may say to you, do you. Were and ekei ὄραια λιθάναι ἐκεί κεκιμέναι κατά τόν καθα
tοιας ὑδάτος. And the water-pots of six being placed according to the mode
pros autòν ὁνόματι εὐχηθούσαν. 4 Legei ἢ τοῦ μητηρίου του Ἰησοῦ. falling short of wine, says the mother of the Jesus

5. Whatever he may say to you, do you. Were and ekei ὄραια λιθάναι ἐκεί κεκιμέναι κατά τόν καθα
tοιας ὑδάτος. And the water-pots of six being placed according to the mode
pros autòν ὁνόματι εὐχηθούσαν. 4 Legei ἢ τοῦ μητηρίου του Ἰησοῦ. falling short of wine, says the mother of the Jesus

6. Whatever he may say to you, do you. Were and ekei ὄραια λιθάναι ἐκεί κεκιμέναι κατά τόν καθα
tοιας ὑδάτος. And the water-pots of six being placed according to the mode
pros autòν ὁνόματι εὐχηθούσαν. 4 Legei ἢ τοῦ μητηρίου του Ἰησοῦ. falling short of wine, says the mother of the Jesus

7. Whatever he may say to you, do you. Were and ekei ὄραια λιθάναι ἐκεί κεκιμέναι κατά τόν καθα
tοιας ὑδάτος. And the water-pots of six being placed according to the mode
pros autòν ὁνόματι εὐχηθούσαν. 4 Legei ἢ τοῦ μητηρίου του Ἰησοῦ. falling short of wine, says the mother of the Jesus

* Vatican Manuscript.—I. Third Day. 8. They carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the bath, which contained about seven gallons: and for the seah, which contained one-third of the bath. 2 Chron. iv. 2; 1 Kings xiv. 22. † 8. The Greek word here is a compound, denoting the president of the frigidarium, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his Horæ Heb. Talmud, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank off himself, sent it round to the company. In the Book of Ecclesiastical Hist. xxi. 11 we have an account of his duties.

11 This * First of signs Jesus performed in Cana of Galilee, and displayed his glory; and his disciples believed in him.

12 After this he went down to Capernaum, he, and his mother, and his brothers, and his disciples; but they did not remain there Many Days.

13 ¶ And the passover of the Jews was near, and Jesus went up to Jerusalem.

14 ¶ And he found the money-changers sitting in the temple, and those who sold Oxen, and Sheep, and Doves.

15 ¶ And having made a Whip of Rushes, he drove them all out of the temple, with the sheep and the cattle, and he poured out the coin of the bankers, and overturned the tables,

16 and said to those who sold doves, "Take these things hence. Make not my father's house a House of Traffic."

17 And his disciples recollected That it is written, ¶ "My zeal for thy house consumes me."

18 Then the Jews answered and said to him, ¶ "What sign dost thou show us, why dost thou these things?"

19 Jesus answered and said to them, † “Destroy this temple, and in Three Days I will raise it.”

20 Then the Jews said, “Forty and Six Years has this temple been in building and wilt thou erect it in Three Days?”

21 But he spoke of the temple of his body.

22 When, therefore, he was raised from the Dead, † his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had spoken.

23 Now while he was in Jerusalem at the feast of the passover, many believed into his name, beholding his signs which he performed.

24 But Jesus did not trust himself to them, because he knew them all.

25 and required not that any one should testify concerning man; for he knew what was in man.

CHAPTER III.

1 And there was a Man of the Pharisees, whose name was Nicodemus, a Ruler of the Jews;

2 he came to him by Night, and said to him, “Rabbi, we know that thou art a Teacher come from God; † for no one can work these signs that thou workest, unless God be with him.”

3 Jesus answered and said to him, “Indeed I


† 19. Or, destroy this very temple; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 40 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero’s reign, some 80 years after the 18th of Herod’s reign. † 3. The repetition of Ameen, among the Jewish writers, was considered of equal import with the most solemn oath—Clarke.
assure thee, if any one be not born from above, he cannot see the kingdom of God.

4 Nicodemus says to him, "How can a Man be born, being old? Can he enter a second time into his mother's womb, and be born?"

5 Jesus replied, "Truly indeed I say to thee, if any one be not born of Water and Spirit, he cannot enter the kingdom of God.

6 That which has been born of the FLESH, is FLESH; and that which has been born of the SPIRIT, is SPIRIT.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its voice, but thou knowest not whence it comes, or where it goes; thus it is with every one who has been born of the SPIRIT.

9 Nicodemus answered and said to him, "How can these things be?"

10 Jesus answered and said to him, "Art thou the teacher of Israel, and knowest not these things?"

11 Most assuredly I tell thee, That what we know, we speak; and what we have seen, we testify; and you receive not our testimony.

12 If I told you of earthly things, and you do not believe, how will you believe if I tell you of heavenly things?

13 ¶ And no one has ascended into heaven, except the Son of Man who descended from heaven.

14 ¶ And as Moses elevated the serpent in the desert, so must the son of Man be placed on high;
JOHN.

auton, *[µη αποληται, αλλ']  εκχ ζωην αιωνιων, [not may be destroyed, but] may have life age-last ing. 16 Ουτω γαρ ηγαπησεν ο θεος τον κοσμον, lasting. Thus for loved the God the world, οτε τον ιουν αυτον του μονογενη εδωκεν, ινα so that the son of himself the only-begotten he gave, that πας ο πιστευων εις αυτον, µη αποληται, αλλ' every one who believing into him, not may be destroyed, but εκχ ζωην αιωνιων. 17 Ου γαρ απεστελεν ο may have life age-lasting. Not for sent the θεος τον ιουν αυτον εις τον κοσμον, ινα κηρυν God the son of himself into the world, that he might judge τον κοσμον, αλλ' ινα οµωθη ο κοσμος δ' the world, but that might be saved the world through auton. 18 Ο πιστευων εις αυτον, ου κρινεται him. He believing into him, not is judged: δ* [δε] µη πιστευων, ηδη θεοκρινει, οτι µη πε- he [hut] not believing, already is judged, because not he πιστευκεν εις το ονομα του μονογενους ιουν his has believed into the name of the only-begotten son of the θεου. 19 Αυτη δε εστιν η κρισις, οτι το φως God, This and is the judgment, that the light εληλυθεν εις τον κοσμον, και ηγαπησεν οι has come into the world; and loved the anθρωποι μαλλον το σκοτος, η το φως' ην γαρ men rather the darkness, than the light; was for πονηρα αυτων τα εργα. 20 Πας γαρ ο φανα evil of them the works. Everyone for the vile things πρασσων, µισει το φως, και ουκ ερχεται pros doing, hates the light, and not comes to to το φως, ινα µη ελεημονη τα εργα αυτου. 21 ο the light, that not may be detected the works of him. He δε ποιων την αληθειαν, ερχεται προς το φως, but doing the truth, comes to the light. ινα φανερωθη αυτον εργα, οτι ειν θεοι so that may be made manifest of him the works, that in God εστιν εργασιμα. 11 τε being done.

22 Μετα ταυτα ηλθεν δ Ιησους και οι μαθηται After these came the Jesus and the disciples αυτων εις την Ιουδαιαν γην' και εκει διεξηβε of him into the Judean land and there remained μετα αυτων, και εβαππισεν. 23 Ην δε και Ιωανων with them, and was dipping. Was and also John νης Βαππισιων εν Αινων, εγγυς του Σαλειμ, εις dipping in Enon, near the Salim, because δοθα πολλη την εκει και παρεσυντον, και waters many was there; and they were coming, and εβαππισιντο. 24 Ουτω γαρ την βεβλημενον εις not yet been cast into the νη βεβλημενον εις were being dipped. Not yet for having been cast into την φυλακην ο Ιωανην. 25 Εγενετο ουν θητη the prison the John. Occurred then a dispue ευς εκ των μαθητων Ιωανου μετα Ιουδαιου peri poute of the disciples of John with a Jew about καθαρισμου. 26 Και ηλθον προς τον Ιωανην, cleansing. And they came to the John, LIEVING into him may *have aionian Life.

16 † For God so loved the world, that he gave *his son, the ONLY-BEGOTTEN, that EVERY ONE believing into him may not perish, but obtain aionian Life.

17 † For God sent not his son into the world that he might judge the world, but that the world through him might be saved.

18 † He believing into him is not judged; but he not believing has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN Son of God.

19 And this is the JUDGMENT, † That the LIGHT has come into the world, and men loved the DARKNESS rather than the LIGHT; for their works were evil.

20 For every one who does vile things hates the LIGHT, and comes not to the LIGHT, that his works may not be detected.

21 But he who does the Truth comes to the LIGHT, so that his works may be manifested That they have been done in God.

23 After this, Jesus and his disciples went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And *John also was immersing in Enon, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For *John had not yet been cast into prison. 25 A Dispute then occurred among *the DISCIPLIES of John with a Jew, about Purification.

26 And they came to

27. Yourselves and believing Rabbi, that the Jordan, whom thou hast testified, behold, he baptizeth, and pantaes erchontaipros autov. dipo, and all come to him.

28. Answered John and said; Not is able andrapos laambanein oudein, ean mou 'hj dedomein a man to receive nothing, except it may be having been mou autw ek tou ouranou. 28. Autov iomeis moi given to him from heaven. Yourselves you to me marptrite, oti eisou. Ouropi eisagw o Xtrostos, bear testimony, that I said; Not am I ' the Anointed, all'ti apetastalwmos eisim eimai eiprosstheke enkain. but that having been sent I am in presence of him. 29. 'O exoun thn vnuphn, vnuphios estin o de He having the bride, a bridegroom is, the but filos tou vnuphio, o epitkias kai akoun autov, friend of the bridegroom, that standing and hearing him, xara xarchei dia twn fwnin tou vnuphion. Afti with joy rejoices through the voice of the bridegroom. This ouv h xara eis paplhratai. 30. Exeivon therefore the joy that of me has been completed, Him deai avdanein, eis de elappovnva. 31. O it behoves to increase, me but to decrease. He anovthen erxomenos, epaio pantaen estin. 32. [kai] o evrake kai thkouse, O from above coming, over all is. He all, and what he has seen and heard, toutou marptritei kai tnu marptriane autou oudeis this he testifies, and the testimony of him no one laambanei. 33. O laiban autow tnu marptriane, receives. He receiving of him the testimony, esphragisew, oti o theos allhcth estin. 34. Ov has set his seal, that the God true is. Whom yap apeszteian d theos, ta bhmatin tou theou for has sent the God, the words of the God lalaiei ou yap ek metron didoxom d theos to speaks; not for by measure gives the God the pneuma. 35. O pathe agata tou vinon, kai pan-spirit. The father loves the son, and all ta tedequen ev th xeirop autou. 36. O pistwtemos has been given in the hand of him. He believing eis tou vinon, eixe lown aionin o de apefayin into the son, has life age-lasting: he but disobeying to vifw, ouc ouyetai laxhov all', h orph to thn the eko, not shall see life, but the anger of the God menei evwv auton. abides on him.
JOHN.

KEF. 8'. 4.

1 Ὁσ ὦν εἰγὼν ὁ κυρίος, οὗτος ἦκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαῖοι, ἵνα Ἰησοῦς πλεονασμαθητὰς ποιεῖν
Pharisees, that Jesus more disciples made
καὶ ἐβαπτίσει, ἣ Ἰωάννης' 2 (κατοικεῖ Ἰησοῦς
και εβαπτισειν, αλλ' οἱ μαθηταί αὐτοῦ
himself not dipped, but the disciples of him;

3 ἀφήκε τῇ Ἰουδαίᾳ, καὶ ἀπήλθε παλιν εἰς
he left the Judeus, and went again into
τῇ Γαλιλαίᾳ. 4 Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ
Galilee. He behoved and him to pass through
τὴν Σαμαρίαν. 6 Ἐρχεται οὖν εἰς πολιν τῆς
the Samaritans, being called Sychar, near by
Σαμαριαίας, λεγομένην Συχαρ, πλησίον τοῦ
the city, that provision they might buy.) Says then
τῆς Σαμαρίας, ἀντλήσαι
Come a woman of the Samarita, to draw

6 (Οἱ γὰρ μαθηταὶ αὐτοῦ απελθῆσιν εἰς τὸν
(The for disciples of him had gone into the
πολὺν, ὅπα τροφὰς αγωρασίως.) 9 Δεξιέν οὖν
city, that provisions they might buy.) Says then
αὐτῷ ἡ γυνὴ η Σαμαριτης. Πῶς τόν
a woman
Ἰουδαίον
καὶ τὴν ἦμανν οὗτος σὺν Ἰουδαίοις
to him the woman that Samaritan: How thou,

The Samaritan woman, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" (For the Jews do not associate with Samaritans.)

Jesus answered and said to her, "If thou didst know the gift of God, and who is he that says to thee, ‘Give me to drink,’ thou wouldst ask him, and he would give thee water living.

11 * She says to him, "Sir, thou hast nothing to
e x e i s, k a i t o f r e a r e s t i b a v o τ o d e ν o u ε x e i s
thou hast, and the well is deep: whence then hast thou
to άν δρ ω το ζω ς. 12 Μη συ μειςων ει του πατρος
the water the living? Not thou greater art the father
ημων ιακωβ; δ ο ε δωκεν εημι το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος ε αυτου επε, και οι ιων αυτου, και τα
autus εις αυτου επει, και οι υιοι αυτου, και τα
he of it drank, and the sons of him, and the
θρεμματα αυτου. 13 Απεκριθη Ιησους και ειπεν
cattle of him. Answered Jesus and said
αυτη: Πας ο πινων εκ του θατος τουτον, διη-
This to him, not not may thirst to the age:
θη απες της τουτον, δια αυτων, γενησατε εις
water, which I shall give him, shall be in
πορη θατος άλλομενο εις ζων αιωνιων.

15 ¶ The woman says to him, "Sir, give me This
water that I may not thirst, nor * come here to
draw," 16 ¶ He says to her, "Go, call thy eu band, and come here."
17 The woman answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, "I have no Husband."
18 For thou hast had Five husbands, and he
whom now thou hast is not Thy Husband; this thou hast truly spoken."
19 The woman says to him, "Sir, I see That
thou art a Prophet.
20 Our fathers worshipped in this moun-
tain; and you say, That in Jerusalem is the place
where it is necessary to worship.
21 Jesus says to her, "Woman, believe, That
an Hour is coming, when neither in this mountain
touth, out εις Ιεροσολυμοις προσκυνησετε τω
this, nor in Jerusalem you shall worship the
πατρι. 22 Ή η ημεις προσκυνησετε δ ουκ εδαι
tather. You worship what not you know;
ημεις προσκυνουμεν δ οιδανεν ητι σωτηρια
we worship what we know: because the salvation
εκ των Ιουδαιων ετιν. 23 Αλλ εραται ωρας
from the Jews is. But comes an hour,
draw with, and the well is deep; whence, then, hast thou the LIVING WATER.
13 Art thou greater than our Father Jacob, who
gave us the well, and drank of it himself, and his
sons, and his cattle?"
15 Jesus answered and said to her, "Every one
drinking of this water will thirst again;
14 but ¶ he, who may drink of the water which
will give him, shall not thirst to the age; but the
water which I will give him, shall become in him
a Fountain of Water, springing up into aionian Life."
15 ¶ The woman says to him, "Sir, give me This
water that I may not thirst, nor * come here to
draw."
16 ¶ He says to her, "Go, call thy eu band, and come here."
17 The woman answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, "I have no Husband."
18 For thou hast had Five husbands, and he
whom now thou hast is not Thy Husband; this thou hast truly spoken."
19 The woman says to him, "Sir, I see That
thou art a Prophet.
20 Our fathers worshipped in this moun-
tain; and you say, That in Jerusalem is the place
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21 Jesus says to her, "Woman, believe, That
an Hour is coming, when neither in this mountain
touth, out εις Ιεροσολυμοις προσκυνησετε τω
this, nor in Jerusalem you shall worship the
πατρι. 22 Ή η ημεις προσκυνησετε δ ουκ εδαι
tather. You worship what not you know;
ημεις προσκυνουμεν δ οιδανεν ητι σωτηρια
we worship what we know: because the salvation
εκ των Ιουδαιων ετιν. 23 Αλλ εραται ωρας
from the Jews is. But comes an hour,
23 But an Hour is coming, and now is, when the true worshippers will worship the Father in Spirit and Truth; for the Father even seeks such like as his Worshippers, 

24 † God is Spirit; and those worshipping him must worship in Spirit and Truth."

25 The woman says to him, "I know That Messiah is coming, (he being called Christ;) when he comes he will tell us all things."

26 JESUS says to her, † "I, who am talking to thee, am he."

27 And upon this his Disciples came, and wondered That he was talking with a Woman; nevertheless no one said, "What dost thou seek?" or, "Why art thou talking with her?"

28 The Woman, therefore, left her Pitcher, and went into the city, and says to the men, "Come, go you, see a man, whose eis peri pantata, to whom told me all what I did; not this estin o Xristos; 30 Exelixhos ek tis tulas, is the Anointed? They went out of the city, and were coming to him.

31 En de to ex apostolov autov oie mathetai In and the meantime were asking him the disciples legevntes, Rabbi, phage, saying, Rabbi, eat. He but said to them, Egyw-brosin exw phagein, hym uymes oke odoate. I food have to eat, which you not know. 33 Elegovn ov oie mathetai pros allhloous; My Said then the disciples to each other; Not tis hymegke enw phagein; 34 legei autous oie any one brought to him food? Says to them the Iousous. Emon brosma estin, ina pou to Jesus. My food is, that I may do the thelhma tou pematos me, kai teleios w autov will of the sending me, and may finish of him to ergon. 35 Ouch uymes legeste, oti eti treta the work. Not you say, that yet four mwn oestin, kai o theismos erxetai; Iou, legeo months it is, and the harvest comes? Lo, I say uim, eparaste tous ophalamos oimw, kai thes to you, lift up the eyes of you, and see the

† 23 Phil. iii. 8. † 24. 2 Cor. iii. 17. † 20. John ix. 37. † 34. Job xxiii
JOHN.

[Chap. 4: 43]

That they are already white for Harvest

36. The REAPER receives a Reward, and gathers Fruit for aion Life; so that both he sowing and the REAPER may rejoice together.

37. For in this is the SAYING TRUE: ’That one is the SOWER, and another is the REAPER.’

38. I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR.

39. Now many of the SAMARITANS from that CITY believed into him, because of the word of the WOMAN, testifying, ’He told me all things which I have done.’

40. Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41. And many more believed on account of his WORD;

42. And said to the WOMAN, ’We no longer believe because of THE REPORt; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD.’

43. Now after the Two Days, he went from thence into GALILEE.

44. For JESUS himself testified, That a Prophet has no Honor in his own Country.

45. When, therefore, he came into GALILEE, the GALILEANS received him,
JOHN.

Having seen all that he did in Jerusalem, at the Feast for they also went to the Feast.

46 Then he came again towards Cana of Galilee, 51 where he made water wine. And there was a Certain Courtier, Whose Son was sick in Capernaum.

47 He, having heard That Jesus was come out of Judaea into Galilee, went and asked him, that he would come down and cure His Son: for he was about to die.

49 THE COURTIER SAYS to him, "Sir, come down, before my Child die." 50 Jesus SAYS to him, "Go, thy Son lives." The MAN believed the Word which Jesus said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, "Thy Child lives." 52 He then inquired * that hour in which he grew better. * And they said to him, "Yesterday, at the seventh Hour, the Fever left him.

53 The Father, therefore, knew That it was in That hour in which Jesus said to him, "Thy Son lives." And he believed and all his House.

54 This again, a Second Sign, did Jesus, having come out of Judaea into Galilee.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 51. That his son lives. 52. of them—omit. 54. This again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i.e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. 1. p. 52.
JOHN.

CHAPTER V.

1 After these things there was a Feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem near the sheep-gate, a Bath, which is called in Hebrew, Bethesda, having five covered Walks.

3 In these there was a Multitude of the sick,—Blind, Lamé, Withered,—

4 For a Messenger at times went down into the Bath, and agitated the water; the first, therefore, stepping in after the agitation of the water, was cured of Whatever Disease he was held.

5 Now a certain Man was there, having been Thirty-eight Years in Feeble Health.

6 Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The sick person answered him, "Sir, I have no Man, that, when the water is agitated, he may put me into the Bath; but while I am coming, another goes down before me."

8 Jesus says to him, "Rise, take up thy Couche, and walk."

9 And immediately the Man became whole of his Person, and was walking.

10 The Jews, therefore, said to him who had been cured, "It is a Sabbath; it is not lawful for thee to carry the Couche."

* Vatican Manuscript.—1. Jesus. 2. Bethsaida. 3. great—omitt. 3, 4—omit. 
† 2. Bethsaida, signifies the house of mercy. 
† 3, 4. This clause is without doubt the addition of some Transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xxii. 2. Deut. xvi. 1; John ii. 13. 
‡ 2. Neh. iii. 1; xii. 30. 
‡ 8. Matt. ix. 9; Mark i. 11; Luke vi. 24. 
‡ 10. Exod. xx 10; Neh. xi. 10; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.
'O poimias mē 'ugiai, ekkeivos mōleipen. Arou του
He having made me sound, he to me said: Take up the
krathatou sōu, kai peripateite. 12 Hrōtiasan
bed of thee, and walk. They asked
* [ουν] auton. Tis estin ο anvropos, ὁ eipon
[then] him: Who is the man, he saying
sou? Arou ton krahatav sou, kai peripatei;
to thee; Take up the bed of thee, and walk?
13 O de iadeis ouk ἤδεi tis estin ὁ γαρ
He but having been cured not knew who it is; the for
Ιησους εξεμυηενε, ωξ霭 oντος εν τω τοπω.
Jesus slipped out, a crowd being in the place.
Meta tauta euriskhei auton ὁ Ιησους εν τω
After these finds him the Jesu in the
ierō, kai eitev autw. Íde, ὕγιναι γεγονα, μη
temple, and said to him: See, sound thou hast become: no
temple, and said to him: See, sound thou hast become: no
kēti ἀμαρτανε, ἵνα μη χειρον σοι τι γενηται,
longer do thou sin, that no worse to thee anything may happen.
15 AΓγλθεν ὁ ἄνθρωπος, και ανυγγειει τοις
Went away the man, and told to the
Ιουδαίοις, ὁτι Ιησους εστιν, ὁ poimias auton
Jews, that Jesus it is, he having made him
ύγινη, 16 Kαi dia touto edwken ton Ιησους οi
sound. And through this persecuted the Jesus the
Ιουδαίοις, ὁτι tauta estoi en σαββατω.
Jews, because these he did in a sabbath. The
17 O Ἰησους απεκρίνατο autous: 'O patēr mou
Jesus answered them: The father of me
eis arτi ergazetai, kaiw ergazomasai. 18 Dia
till now works, and I work. Through
touto ouw malloν ἔγιντον αυτων οi Ιουδαίοι
this therefore more sought him the Jews
apokteinei, óti ou mouν enlve to σαββατο
to kill, because not only he was breaking the sabbath
του, αλλα και πατερα ἰδιων ελεγε τον θεον,
but also a father his own said the God,
ίσου εαυτου poion τω θεω. 19 Apēkriνατο ouν
equal himself making to the God. Answered then
ὅ Ιησους και ειπεν autous: ἀμην αμην λεγω
Jesus and said to them: Indeed indeed I say,
υμιν, ων δυνατα δ νιος poiein αφ' εαυτου oudeν,
you, not is able the son to do of himself nothing,
ean μη τι βλέπη τον πατερα ποιουντα· ἂ
it not anything he may see the father doing: what
γαρ αν εκεινον poιη, ταυτα και δ νιος δυοiων
γαρ αν εκεινον poιη, ταυτα και δ νιος δυοιων
for ever he may do, these also the son in like manner
poiei. 20 ο γαρ patēr filie του νιον, και παν-
The father loves the son, and all
to deiknusin autw, ἃ autow poiei kai meλουν
these shows to him works, so that you may wonder.
των δεικνων oυτων, ἢ autow erga, ἵνα oυμεια ταυμασητε.
of these shows to him works, so that you may wonder.
21 Oποτε γαρ ὁ patēr egeirei tois yegeros kai
As for the father the raises the dead ones and

* VATICAN MANUSCRIPT.—11. But he.
12. Then—omt.
19. he answered and said, My FATHER.
17. He answered and said, My FATHER.
19. he answered and said.
14. Matt. xii. 45; John viii. 11.
17. John ix 4; xiv. 10.
18. John vii. 19
15. John x. 30, 33, Phil. ii. 6.
20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17.
11. Luke

11 * But he answered them, "HE who MADE me
 default, he said to me. Take up thy couch, and walk."
12 They asked him, "Who is the MAN that
saw to thee, "Take up thy couch, and walk?"
13 But he who had been
cured knew not who it was; for Jesus withdrew, a Crowd being in the
PLACE.
14 After these things, *Jesus finds him in the
TEMPLE, and said to him, "Behold, thou hast become
well; †sin no more, lest something worse may hap-
pent to thee."
15 The MAN went away, and told the Jews That
Jesus was HE who MADE
him well.
16 And on account of this the Jews persecuted
Jesus, because he did
These things on a Sabbath.
17 But *he answered and said, † "My FATHER
works till now, and I
work."
18 For this, then, the Jews ‡sought the more to
kill him, because not only was he breaking the SABBATH,
‡but he also said, "That God was his own Fa-
ther, making himself equal with God."
19 Then *he answered and said, "Indeed, I as-
sure you, The son can do nothing of himself, except
what he may see the Fa-
ther doing, for whatever he does, these things also
does the son in like man-
er.
20 For ‡the FATHER
loves the son, and show him All what he hume
does; and Greater Works
than these will he sh
him, that you may wond
21 For as the PATH
raises up and makes of the
DEAD, ‡ so also
22. Indeed, He truly testifies concerning himself, for he testifies concerning that true life which he has, and he knows that he has it and that he was made alive by the Father.

23. By translating this interrogatively, this passage is harmonized with John viii. 14.

24. For the Father does not even judge anyone, but He has given all judgment to the Son;

25. as He made His Father so He sent Me, and as He had life and had not the Father, so also I have it, having been sent as He sent Me.

26. Indeed, I say to you, that as the Father has judgment to execute, so also I have judgment to execute, because I am the Son of Man.

27. And as the Father has sent Me to have life in Himself, even so I have sent life in the world.

28. Not at this; because an hour comes in which all those in the tombs shall hear the voice of the Son of God, and those hearing shall live.

29. For as the Father has life in Himself, so He also gives Me life in Himself.

30. All who hear My voice, and believe in Him, have eternal life.

31. And I give authority to judgment; because I am the Life, and no one lives unless he believes in Me.

32. This is the testimony given to me: that God gives life to whom He will.

33. For I know that the testimony concerning myself which I deliver is true.

34. I know that the testimony concerning myself which I deliver is true.
John 5:33-45

33 The testimony which he testifies of me is true.
34 You have sent to John, and he has testified to the truth.
35 He was the burning and shining lamp; and you were willing, for a time, to rejoice in his light.
36 But I have testimony greater than John's; for the works which the Father gave me, that I might finish them, these works which I do, testify concerning me, that the Father has sent Me.
37 And the Father who sent me, He has testified of me; *though you have not, at any time, either heard His Voice, or seen His Form.
38 And His word you have not remaining in you; because you believe not whom He sent.
39 You search the scriptures, because you think in antais ζωην αιωνιον εχειν; και εκειναι εισιν; and they are those who testify concerning me; and you are willing to come to me, νοεις ειναι εχεις; and you are willing to come to me, so that life you may have.
40 But I know you, that the love of God not you have in yourselves.
41 Else where you search the writings, as you think in antois ζωην αιωνιον εχειν; και εκειναι εισιν; and they are those who testify concerning me; and you are willing to come to me, so that life you may have.
42 But I know you, that the love of God not you have in yourselves.

* Vatican Manuscript.—36. I do.
44. the only one.

† 33. John i. 15, 19, 27, 32. xviii. 5; John vi. 27; viii. 18; xii. 43.
† 36. John iii. 2; x. 25; xiv. 24.
† 37. Matt iii. 17; x. 25; xiv. 24.
† 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45.
JOHN.

Chapter 6: 10

FATHER. * He who accuses you to the Father is Moses, in whom you have hoped.

46 For if you believed Moses you would believe me, for he wrote about me.

47 But if you do not believe his Writings, how can you believe my Words?*

CHAPTER VI.

1 ¶ After these things Jesus went across that Lake of Galilee, the Tiberias.

2 And a great crowd were following him, because they saw the signs which he was performing on the sick.

3 And * Jesus went up into the mountain, and was sitting there with his Disciples.

4 And the Passover, the feast of the Jews, was near.

5 Then Jesus, lifting up his eyes, and seeing that a great crowd was coming to him, says to * Philip, "Whence * may we buy loaves that these may eat?"

6 (But this he said, trying him; for he knew what he was about to do.)

7 Philip answered him, "Loaves costing * Two Hundred Denarii are not enough for them, that each may take a little."

8 One of his Disciples, Andrew, the brother of Simon Peter, says to him,

9 "Here is a little boy, who has Five barley Loaves and Two Small fishes; but what are these for so many?"

10 Jesus said, "Make the men recline." And there was much Grass in the place. The men,

* Vatican Manuscript.—45. He who accuses you to the Father is Moses, in whom can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. 10. and—omit.

† 7. In value about thirty dollars, or about £6. 8s. sterling.

‡ 46. Gen. iii. 15; xii 3; xviii. 18; xxii 5, 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts xxvi. 22.

JOHN

therefore, the men, the number about five thousand.

11 Then Jesus took the loaves, and having given the remaining fragments, so that nothing may be lost.

13 Then they collected, and filled Twelve Baskets with Fragments, from the five barley loaves, which remained to those who had eaten.

15 Jesus therefore, seeing the sign that Jesus did, said, "This is true," and was about to go into the world.

16 And as it became Evening, his disciples went down to the lake, and having entered the boat, were crossing the lake to Capernaum. And it had already become dark, and Jesus had not yet come to them.

18 And the lake was becoming agitated by a great wind blowing.

19 Having, therefore, driven about twenty-five or thirty furlongs, they see Jesus walking on the lake, and approaching the boat; and they were afraid.

20 But he says to them, "It is I; be not afraid." 21 They were willing, therefore, to receive him into the boat.
Mediately the boat was at the land to which they were going.

22 On the next day, that crowd standing by the side of the lake, seeing that there was no other boat there, except one, and that Jesus went not with his disciples into the boat, but his disciples went away alone; —

23 (but Other Boats came from Tiberias near the place where they ate the bread, when the Lord had given thanks;) —

24 when, therefore, the crowd saw that Jesus was not there, nor his disciples, they entered the boats, and came to Capernaum, seeking Jesus.

25 And finding him beyond the lake, they said to him, “Rabbi, when didst thou arrive here?”

26 Jesus answered them and said, “Indeed, truly I say to you, You do not seek me because you saw signs, but because you ate of the loaves, and were satisfied.

27 Labor not for that food which perisheth, but for that food which abideth to aonian Life, which the son of man will give you; ¶ for him, the Father, God, has sealed.”

28 They said to him, therefore, “What shall we do, that we may perform the works of God?”

29 Jesus answered and said to them, ¶ This is the work of God, that you should believe in him whom he sent.”

30 They said to him, therefore, ¶ “What Sign, dost thou perform, that we may see and believe thee? What dost thou work?

31 ¶ Our fathers ate the manna in the desert, as it has been written,

† 27. Matt. iii.17; xvii. 5; Marki. 11; ix. 7; Luke i. 22; ix. 35; John i. 23; v. 37; vii. 18; Acts ii. 22; 2 Pet. i. 17. ¶ 40. 1 John iii. 22. ¶ 30. Matt. xii. 38; xvi. 1; Mark viii. 11; 1 Cor. i. 22. ¶ 31. Num. x. 7; Neh. i. 18; 1 Cor. x. 3.
He gave them Bread from HEAVEN to eat.

32 Jesus then said to them, “Indeed, I assure you, Moses did not give you the BREAD FROM HEAVEN; but my FATHER gives you the TRUE BREAD FROM HEAVEN:

33 For the Bread of God is that which descends from heaven and is giving Life to the WORLD.”

34 They, therefore, said to him, “Sir, always give us this BREAD.”

35 Jesus said to them, “I am the BREAD OF LIFE. He who comes to me will by no means hunger; and he who believes into me will never thirst.

36 But I said to you, That you have even seen me, and yet do not believe.

37 Whatever the FATHER gives me will come to me; and him, who comes to me, I will by no means reject;

38 Because I have descended from heaven, not that I may do my will, but the will of Him who sent me.

39 And this is the will of Him who sent me, that everyone who sees the Son and believes in Him may have everlasting Life; and I will raise him up at the last Day.

40 For this is the will of him who sent me, that everyone who sees the Son and believes in Him may have everlasting Life; and I will raise him up at the last Day.”

41 Then the Jews murmured about him, Because he said, “I am that BREAD which descended from heaven.”

42 And they said, “Is not this Jesus, the son of

* Vatican Manuscript.—55. but—omit.

43. Joseph, Whose father and mother we know; How, then, does he say, 'I have come down from heaven?'

44. Jesus answered and said to them, 'Murmur not one with another.

45. No one can come to me, unless that Father who sent me draw him; and I will raise him up at the last day.

46. Not that any one has seen the father, except he who is from God; he has seen the Father.

47. Indeed, I assure you, he believing into me has eternal life.

48. I am the bread of life.

49. Your fathers ate the manna in the desert, and died.

50. This is that bread descending from heaven, so that any one may eat of it and not die.

51. I am that living bread who has descended from heaven. If any one eats of this bread, he shall live to the age; and the bread is the flesh of Jesus, which I will give in behalf of the life of the world.'

52. The Jews, therefore, were contending with one another, saying, 'How can he give us his flesh to eat?'

53. Then Jesus said to them, 'Indeed, I assure you, if you do not eat the flesh of the son of man, and drink his blood, you have no life in yourselves.'

* Vatican Manuscript.—42. now then. 46. God. 47. into me—omit.

51. that I will give—omit.
JOHN.

54 He who eats my flesh, and drinks my blood, has alonion Life, and I will raise him up at the last Day.

55 Formy flesh is the True Food, and my blood is the True Drink.

56 He who eats my flesh, and drinks my blood, abides in me, and I in him.

57 As the living Father sent me, and I live through the Father; so he who eats me, even he shall live through me.

58 This is that bread which has descended from Heaven. Not as the fathers ate, and died; he who eats this bread shall live to the age.

59 These things he said, teaching in a synagogue in Capernaum.

60 Many, therefore, of his disciples, hearing, said, "Hard is this saying; who can hear it?"

61 But Jesus, knowing in himself, That his disciples were murmuring about this, he said to them, "Does this offend you?"

62 "What then, if you should see the son of man ascending where he was before?"

63 The spirit is that which makes alive; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

64 But there are some of you who do not believe." For Jesus knew from the beginning who those were that did not believe, and who he who was that was about to betray him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the Father."

66 From this time many...
of his disciples withdrew, and walked no longer with him.

67 Jesus, therefore, said to the twelve, "Do you also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of eternal life; and we believe and know, that thou art the Holy One of God."

70 Jesus answered them, "Did I not choose you, the twelve, and of you one is an accuser?"

71 Now he spoke of Judas, the son of Simon Iscariot; for he, being one of the twelve, was about to betray him.

CHAPTER VII

1 And after these things Jesus walked about in Galilee; for he did not wish to walk in Judea,—

2 And the feast of the Jews was near,—the feast of Tabernacles.

3 His brothers, therefore, said to him, "Remove hence, and go into Judea, that thy disciples also may see the works which thou doest."

4 For no one does anything in secret, and seeks himself to be in public. If thou doest these things, manifest thyself to the world."

5 (For [for not even his brothers believed into him.)

6 Jesus then said to them, "My time is not

* Vatican Manuscript.—1. Jesus.

4 seeks that the same be known.

1, 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the feast of ingatherings. Ex. xxiii. 10, and xxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing " Hosanna," that is, Save now; or, Save, I beseech thee. Isa. cvii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladden the city. —Malcolm.

Jo

yet arrived; but your time is always ready.

7.† The world cannot hate you; but it hates Me, † because I testify concerning it. That its works are evil.

8. Go you up to * the feast; † I am not going up to this feast, because * My Time has not yet fully arrived.

9. And saying These Things to them he remained in GALILEE.

10. But when his BROTHERS, had gone up, then he also went up to the feast, not openly, but rather in a private manner.

11.† The Jews therefore, kept seeking him during the feast, and said, "Where is he?"

12. And there was much murmuring among him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

13. No one, however, spoke with freedom concerning him, † because of the FEAR of the JEWS.

14. And now, the FEAST being advanced闵 advancing, *Jesus was up into the TEMPLE, and taught.

15.† Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

16. *Jesus then answered them, and said, "† My Teaching is not mine, but HIS who sent me.

17.† If any one wishes to perform his will, he shall know of the teaching, whether it is from GOD, or if I am speaking from myself.

18.† He who speaks from himself seeks his own glory; but he who speaks the glory of him who sent him, † he is true, and
there is no Unrighteousness in him.

19. Has not Moses given you the Law, and not one of you performs the Law? Why are you seeking to kill me?" 20 The crowd answered, "Thou hast a Demon; who is seeking to kill thee?"

21. "Jesus answered and said to them, "I have done One Work, and you are all astonished because of this. 22 Moses has given you a Circumcision; (not that it is of Moses, but of the fathers) and you circumcise a Man on a Sabbath.

23. If a Man on a Sabbath receive Circumcision, so that the Law of Moses may not be violated, are you angry with me? Because I made a Man entirely well on a Sabbath? 24 Judge not according to Appearance, but judge Righteous Judgment.

25. Then some inhabitants of Jerusalem said, "Is not this the man whom they seek to kill? 26 And, behold, he is talking boldly, and they say nothing to him. Do the rulers really acknowledge That this is the Messiah? 27 But we know Him, whence he is; but when the Messiah comes, no one knows whence he is."

28. Jesus, therefore, explained, teaching in the Temple, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but he who sent me is true, whom you know not."

29. "I know him because I am from him, and he sent me."

30. Then they sought to take him; and no one laid hands on him, because his hour had not yet arrived.

JOHN.

31. But 1 many of the crowd believed into him, and said, "When the Messias comes, will he do More Signs than what this person did?"

32. The Pharisees heard the crowd murmuring these things about him; and the *high-priests and the Pharisees sent officers that they might seize him.

33. Jesus therefore said, 1 "Yet a Little Time am I with you; then I am going to him who sent me.

34. "You will seek me, and will not find *me; and where I am, *there you cannot come."

35. The Jews then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to the dispersion of the Greeks, and to teach the Greeks?"

36. What is this word that he said, 'You will seek me, and will not find *me; and where I am, *there you cannot come?'"

37. "Now in the last, the great Day of the Feast, Jesus stood and cried, saying, If "Any one thirst, let him come to me and drink.

38. Be believing into me, as the scripture says, *out of him shall flow Rivers of living Water."

39. "But this he said concerning the Spirit,

a *Vatican Manuscript—31. of these—omit. 
32. high-priests and the Pharisees.

33. me; and. 34. there. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time.

† 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of the year, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits; to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4), but chiefly to solicit the blessing of rain on the approaching seed-time. Lightfoot. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water—Now come.
40. Thus the Pharisees did not receive the believing into the crowd, for the reason that, not yet for was the spirit holy, because the Jesus had not been glorified. Many therefore of the crowd accused the son of David, the Leo of David, because he had said; This is the Christ.
JOHN.

[Chap. 8: 5.]

from Galilee. Search, and see, that no Prophet has been raised "out of Galilee."

53 *(And every one went to his own house;)

CHAPTER VIII.

1 but Jesus went to the Mount of Olives.

2 And in the Morning he came again to the temple; and All the people came to him, and having sat down, he taught them.

3 And the scribes and the Pharisees bring to him a Woman having been taken in Adultery; and placing her in the midst, 4 they say to him, "Teacher, this Woman was taken in the very act, committing adultery.

5 Now, in the Law, Moses commanded us to stone such like women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the ground with his Finger.

7 And when they continued asking him, rising up, he said to them, "He who is without sin among you, let him first cast the stone at her."

8 And again, stooping down, he wrote on the ground.

9 And they, having heard, and being convicted by their consciences, went out, one by one, beginning from the Elders; even to the last; and Jesus was left alone, and the Woman standing in the midst.

* Vatican Manuscript.—53. to viii. 11—omit.

† 52. This conclusion, according to Calmet, was incorrect. Jonah was of Gathheper, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. Nahum was a Galilean, for he was of the tribe of Simeon, and some suppose Malachi was of the same place. † 53. This paragraph concerning the Woman taken in adultery is wanting in the Alexandrian (see Words's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. Improved Version.
John. 10 And Jesus raising up and seeing no one but the woman, said to her, "Woman, where are those, thine accusers? Did no one condemn Thee?"

11 And she said, "No one, sir." And Jesus said to her, "Neither do I condemn Thee; go, and sin no more."
JOHN.

Chap. 8: 20.]

20 These words he spoke in the Treasury, teaching in the temple; and no one seized him, because his hour had not yet come.

21 Then he said to them again, "If I am going away, and you will seek me, and will die in your sin; where I go, you cannot come."

22 The Jews therefore said, "Will he kill himself, that he says, Where I go, you cannot come?"

23 And he said to them, "You are from below; I am from above. † You are of this world; ‡ I am not of this world.

24 Therefore I said to you, That you will die in your sins; for if you believe not that † I am he, you will die in your sins."

25 Then they said to him, "Who art thou?" * Jesus says to them, Even what I said to you at the beginning.

26 I have many things to say and to judge concerning you; but he who sent me is true; † and what I heard from him, These things I say to the world.

27 They knew not that he spoke to them of the father.

28 Jesus therefore said, "When you shall lift up the son of man, then you will know That I am he; and I do nothing of myself; but as my father taught me, I say These things.

29 And he who sent me is with me; he has not left me alone; † because I ther?" Jesus answered, "You neither know Me, nor my father; if you knew Me, you would also know my father."
always do the things pleasing to him.”

30 As he was speaking these things, many believed in him.

31 Jesus therefore said to the Jews who believed him, “If you abide in my word, you are certain my Disciples.

32 And you shall know the truth, and the truth shall make you free.”

33 They answered him, “We are Abraham’s Offspring, and have never been in slavery to any one. How dost thou say, ‘You shall become free?’”

34 * Jesus answered them, “Indeed, I assure you, that every one doing sin is a Slave of Sin.

35 But the slave does not abide in the house to the age; the son abides to the age.

36 If, therefore, the son make you free, you will indeed be free.

37 I know That you are Abraham’s Offspring; but you are seeking to kill Me, because MY word has no place in you.

38 * I speak what I have seen with MY father; and you, therefore, do what you have * heard from your father.”

39 They answered and said to him, “Our father is Abraham.” JESUS says to them, * If you were Children of Abraham, you would do the works of Abraham.

40 But now you are seeking to kill Me, a Man who has spoken to you the truth, which I heard from God; This Abraham did not.

41 * You do the works of your father.” They said to him, “We have not heard from your father.

* VATICAN MANUSCRIPT.—34. Jesus said to him:

36. heard from your father.

41. They
Chap. 8: 42.

JOHN.

42. Jesus said to them, "If God were your Father, you would love me; for E came forth from God, and am come; for I am not even come of myself, but he sent Me.

43. Why do you not know my speech? Because you can not hear my word.

44. \{ You are from the father, the accuser, and the lusts of your father you wish to do. We was a Manslayer from the Beginning, and has not stood in the truth, Because there is no Truth in him. When [any one] speaks a falsehood, he speaks from his own; because his father also is a Liar.

45. But because I speak the truth, you do not believe me.

46. Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

47. \{ He who is from God hears the words of God; on this account you hear not, because you are not from God.

48. The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and \{ hast a Demon?"

49. Jesus answered, "I have not a Demon; but I honor my Father, and you dishonor me.

50. But \{ seek not my glory; there is one who seeks it, and judges.

51. Indeed, I assure you, If any one keep \{ my Word, he will by no means see Death to the age.

52. *The Jews said to him, "Now we know That thou hast a Demon." \{ Abra-

\* Vatican Manuscript.—42. Jesus. 42. Father. 51. My Word. 52. The Jews said.
JOHN.

35 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 36 The Jews then murmured against him, saying, How sayest thou, ye are the light of the world? 37 A man walking in a night VAte, when he lighteth his lamp, and putteth it under a vessel, or a floor, and not on a table, 38 Lighteth not the lamp for to be put in a secret place, and calleth it his own light? 39 But calleth it unto the light, that it may shine unto them. 40 But thou art not sent, as a light, to shine unto thine own house. 41 But rather, as a light to shine upon the Gentiles: that they may see thy good works, and glorify thy Father which is in heaven.

CHAPTER IX.

1 And Jesus answered and said unto them, If any one will do his father's will, he shall know of the doctrine, whether it be so or not. 2 And this is the doctrine, that, if one would do his father's will, he shall know of the doctrine, whether it be so or not. 3 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 4 And so it is written in the prophets, &c. 5 So then they asked him, saying, What shall we do, that we may work the works of God? 6 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 7 And there are given unto us the words of eternal life. 8 And many of his disciples held them under suspicion of stealing it of thePharisees and Sadducees. And when he had called together the twelve, he said unto them, Behold, we go up to Jerusalem, and all things which are written by the prophets concerning the Son of man shall be accomplished. 9 For he shall be delivered unto the Gentiles, and shall be mocked, and scourged, and spit upon, 10 And after that shall he be put to death the third day, and shall rise again the third day, according to the saying of the prophets. 11 And he spake also to them that sold their wares in the temple, and said, It is written, My house is the house of prayer: but ye have made it a den of thieves. 12 And when he had said these things, all his adversaries were filled with wrath, and they took counsel together against him, how they might destroy him.
JOHN.

[ Chap. 9 : 15. ]

works of him who sent me while it is day; Night comes, when no one can work.

5 While I am in the world, I am the light of the world.

6 Saying these things, he spitted on the ground, and made clay of the spittle, and put the clay on his eyes, and said to him, 

7 and said to him, "Go wash thyself in the pool of Siloam," (which signifies Sent.) He went away, therefore, and washed himself, and came seeing.

8 Then the neighbors, and those who had previously seen him, because he was a Beggar, said, "Is not this he who was sitting and begging?"

9 Some said, "This is he;" others said, "No; but he is like him;" he said, "I am he."

10 They then said to him, "How were Thine eyes opened?"

11 He answered "The Man called Jesus made clay, and rubbed my eyes, and said to me, "Go to the Siloam, and wash thyself." He went, therefore, and washed myself, and obtained sight.

12 And they said to him, "Where is he?" He says, "I do not know."

13 They bring him that was formerly blind to the Pharisees.

14 And it was a Sabbath when Jesus made the clay, and opened his eyes.

15 Then the Pharisees also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine eyes, and I washed myself, and see."
Then some of the Pharisees said, “This man is not from *God, because he keeps not the Sabbath.” Others said, “How can a sinful Man perform such Signs?” And there was a division among them.

17 Then they said to *blind man again, “What dost thou say concerning him, Seeing that he opened Thine Eyes?” And he said, “He is a Prophet.”

16 The Jews, therefore, did not believe of him, That he was blind and obtained sight, till they called the parents of him who received sight.

19 And they asked them, saying, “Is this your son, of whom ye say, That he was born blind? How then does he now see?”

20 Then his parents answered and said, “We know that this is our son, and That he was born blind;

21 but how he now sees, we know not; or who opened His Eyes, we know not; *Ask Him, he is of mature Age; he will speak concerning himself.”

22 His parents said this, *Because they were afraid of the Jews; for the Jews had already determined, that if any one should acknowledge him to be the Messiah, *he should be expelled from the synagogue.

23 On this account parents said, “He is of mature Age, ask him.”

24 They called, therefore, a second time, the man who had been blind, and said to him, “Give glory to *God; we know *That This Man is a Sinner.”
Then he answered, “If he is a Sinner, I know not; one thing I do know, That having been blind, now I see.”

And they said to him, “What did he do to thee? How did he open Thine eyes?”

He answered them, “I told you just now, and did you not hear? Why then do you wish to hear again? are you also willing to become His Disciples?”

And they reviled him, and said, “Thou art His Disciple; but we are Disciples of Moses.”

We know that God has spoken to Moses; but this person,—we do not know whence he is.”

The Man answered and said to them, “Why, in this is a wonder, That thou knowest not he is, and he opened My eyes!”

We know that God does not hear Sinners; but if any one be a Worshipper of God, and performs his will, him he hears.

From the (earlies) age it was not heard, that any one opened the Eyes of one having been born blind.

If he were not from God, he could do nothing.”

They answered and said to him, “Thou wast entirely born in Sins, and dost thou teach us?” And they cast him out.

Jesus heard That they had cast him out; and having found him, he said to him, “Dost thou believe into the Son of God?”

He answered and said, “Who is he, Sir, that I may believe in him?”

Jesus said to him, “Thou hast even seen him,
JOHN.

auton, kai d' ayalw meta soun, ekeinos estin. him, and he talking with thee, he is.

39 'O de eph' Pistevou, kuri' kai proskeukwnhe.

He and said; I believe, O sir; and he prostrated

autw. 39 Kaiv eipev d' Ihesous: Eis krima egeis
to lam. And said the Jesus; For judgment I into

the world this came, that he not seeing

blepontai, kai o blepontes tufloii genwntai.
better, and those seeing blind might become.

40 [*Kai] yfiosan ek twv Farisaivwn snta o [And]

heard of the Pharisees, these things those

ontes metv auton, kai eipon autw. Mhi kai hmeis

being with him, and said to him; Not also we

tufloii eunen; 41 Eipev autous d' Ihesous: Eis

blind are? Said to them the Jesus; If

tufloii bte, ouk ev eixheis amartian wuv de

blind were, not you would have sin; now but

legete. Otie blepomen? H [*oun] amartia

you say; That we see; the [therefore] sin

oumon mevei.

Kef. 6'. 10.

1 Avmv amav legw ymiv, d' mh eisapxoomenos

Indeed indeed I say to you, he not entering
daia ths thurias eis thn aulh thn probratav,

throughout the door into the fold of the sheep,
alla anavbanwvia allacabev, ekeinos kleftis
but going up another way, he a thief
estai kai hristos' 2 d' eisapxoomenos dia tis
this is and a robber; he but entering through

thurias, poimen esti twn probratwv. 3 Tovtw d

door, a shepherd is of the sheep. To him the

thurfos anoygei kai ta probrata ths phvns

doorkeeper opens: and the sheep the voice
autov akouei kai ta idia probrata kalei kat
of him bears; and the own sheep he calls by
him, and he leads out them.

[And] when the own

probrata ekbalv, emprosthein autovn perevetai;

sheep he puts forth, before them he goes;

kai ta probrata autw akoloubhiei, diti oidaai thn
and the sheep him follows, because they know the

phvnn autov. 6 Alloptrow de ou mh akolou-

voice of him. A stranger but not not they may

thn, allai eivnontai aiv auton diti ouk
follow, but wri de eis him; because not

oidai twn alloptrow twn phvn. 7 Tauta th

they know of the strangers the voice. This

and he who is talking

with thee is he.

38 And he said, "Lord, I believe;" and he threw himself prostrate before him.

39 And Jesus said, "For Judgment came into this world; so that those not seeing may see, and those seeing may become blind."

40 Those of the Pharisees being with him heard these things, and said to him, "Are we blind also?"

41 * Jesus said to them,

"If you were blind, you would not have Sin; but now you say, 'We see;' your sin remains.

CHAPTER X.

1 Indeed, I truly say to you, He who enters not by the door into the fold of the sheep, but climbs up another way, he is a Thief and a Robber;

2 but he who comes in by the door, is the Shepherd of the sheep.

3 The door-keeper opens to him; and the sheep hear his voice; and he calls his own Sheep by Name, and leads them out.

4 When he puts forth his own, the he goes before them, and the sheep follow him, Because they know his voice.

5 But a Stranger they will not follow, but will flee from him; Because they know not the voice of strangers."

* Vaticano Manuscript.—40. And—omit.

4. And—omit.

41. Jesus.

41. therefore—omit.

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.


‡ 41. John xv. 22, 24.
John 10:29

*O* my Father, who has given them to me, is greater than all; and no one is able to wrest them out of *the Father's hand.*

30 And *I* and *the Father* are One.*

31 Then the Jews took *my* stones again, that they might stone him.

32 Jesus said to them, "Many *good* works did I show you from *the Father;' on account of which of these works do you stone me?"

33 The Jews answered him, "We do not stone thee for a Good Work, but for Blasphemy; and because thou being a Man, makest thyself God."

34 *Jesus* answered them, "Is it not written in your law, 'I said, You are Gods?'

35 If he called them Gods, to whom the word of God came, and the scripture cannot be broken.

36 of him whom the Father set apart and sent into the world, do you say, 'Thou blasphemest;' Because I said, 'I am a Son of God?'

37 If I do not the works of my Father, believe me not.

38 But if I do, and if you believe me not, believe the works, so that you may know and *believe,* that the Father is in me, and *I* am in the Father.*

39 Therefore, they were seeking again to seize Him: but he went forth out of their hand.

40 And he went away again beyond the Jordan, into the place where *there is not*...
1 Now there was a certain sick man, Lazarus of Bethany, from the village of Mary and Martha, their sister.

2 (It was that Mary who anointed the Lord, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 The sisters, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But Jesus, having heard, said, "This sickness is not to death, but for the glory of God, that the son of God may be glorified by it."

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When, therefore, he heard that he was sick, he remained two days.

7 Then, after this, he says to the disciples, "Let us go into Judea again."

8 The disciples say to him, "Rabbi, the Jews recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not twelve hours of the day? If any one walk in the day, he stumbleth not, because the light of the world is in him."

10 But if any one walk in the night, he stumbleth, because the light that is in him.

11 John was immersing at the first, and he abode there.

41 And many came to him, and said, "John, indeed, performed no sign, but whatever John said concerning him was true."

42 And many believed into him there.
These things he said, and after this he says to them, I "Lazarus, our friend, has fallen asleep; but I am going, that I may awake him."

12 *The disciples, therefore, said to him "Lord, if he has fallen asleep, he will recover."

13 But Jesus had spoken concerning his death; but they thought that he was speaking of the repose of sleep.

14 Then, therefore, Jesus said plainly, "Lazarus is dead;"

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then that Thomas, who is called Didymus, said to the fellow-disciples, "Let us also go, that we may die with him."

17 Jesus, therefore, coming, found that he had been already four days in the tomb. Was

18 Now Bethany was near Jerusalem about fifteen furlongs distant.

19 And many of the Jews had come to bese the Martha and Mary, that they might confirm them concerning their brother."

20 Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting in the house.

21 Then Martha said to Jesus, "Lord, if thou hadst been here, my brother would not have died."

22 And even now I know, 1 That whatever thou wilt ask of God, God will give thee."

23 Jesus said to her, "Thy brother will rise again."

24 *Martha said to him, "I know that he will rise again, 11 These things he said,

26 And no one living and believing into me, shall die to the age. Dost thou believe this?" 27 She says to him, "Yes, Lord." I think we have believed that thou art the Messiah, that Son of God coming into the world." 28 And saying these things, she went and called Mary, her sister, privately, saying, "The Teacher is come, and calls thee." 29 And she, when she heard, rose up quickly, and came to him. 30 Now Jesus had not yet come into the village, but was still in the place where Martha met him. 31 Those Jews, therefore, who were with her in the house, and were consoling her, seeing Mary, that she rose up suddenly and went out, followed her, saying, "She is going to the tomb, that she may weep there." 32 Mary, therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, "Lord, if thou hadst been here, My brother would not have died." 33 When Jesus, therefore, saw her weeping, and the Jews having come with her weeping, he was greatly agitated in his spirit, and affected, 34 And said, "Where have you laid him?" They say to him, "Lord, come and see." 35 Jesus wept.  

VATICAN MANUSCRIPT.—29. And she, when she heard, rose up. 30. still in the place. 31. thinking. 32. Jesus.
36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who opened the eyes of him the blind man, have even prevented this man's death?"

38 Jesus, therefore, again being agitated within himself, came to the tomb. Now it was a Cave, and a Stone was lying upon it.

39 Jesus said, "Take away the stone." Martha, the sister of him who had died, said to him, "Lord, he smells; for it is the fourth day."

40 Jesus said to her, "Did I not tell thee, That if thou wast believe, thou shalt see the glory of God?"

41 Then they took away the stone. And Jesus lifted his eyes being the sky, and said, "Father, I give thanks to thee, That thou didst hear me.

42 And he knew that thou heardest him, who now the dead, therefore, have come forth, having believed the hands and bands that bound him, and had hearkened to the high-priests and the Pharisees, and they said, "He had died, believed."
Chapter 11: 48.

JOHN.

If we suffer him thus, all will believe into him, and the Romans will come and take away both our place and nation.

And a certain one of them, Caiphas, being High-priest that year, said to them, "You know nothing:

Neither do you consider That it is expedient for us that One Man should die in behalf of the people, than that the Whole nation should perish.

But he said this not from himself; but being High-priest that year, he predicted That Jesus was about to die in behalf of the nation;

and not only in behalf of the nation, that he should also assemble into one, those children of God who have been scattered abroad.

Therefore from That day, they took counsel that they might kill him.

Jesus, therefore, walked no longer publicly among the Jews, but went away thence into the country near the desert, into a City called Ephraim, and there assembled with the disciples.

And the Passover of the Jews was near; and many went up to Jerusalem out of the country, before the Passover, that they might purify themselves.

Then they sought for...
15 JOPIN. Mark sold Had the not the 57. Pharisees a commandment, Maik Lazarus "Why They ^' with for IScariot, that Jews, always now but 7- and embalming Knew the 1. t Why h» feast? of Com- feet been avTov, they ti(lTo}(Tiv that temple standing; What think you? that not not elv3 eis thv eortyn; 5) Dedonkeisv de he may come to the feast? Had given now [kai] o3 arxheires kai o3 Phari-saioi eutolyn, [both] the high-priests and the Pharisees a commandment, i£v eav tis 11701 pov esti, myvynp, avp3 that if anyone should know where he is, he should show how they might seize him.

KEF. 16. 12.

15 O ouv I'sou0 pro e£ j3merov tou pascha The therefore Jesus before six days the passover 6l3ven eis Bithanian, opovn L777hovs * [y teth- came into Bethany, where was Lazarus [he having *y'kias,] ov npevren ev x34erov. 2 Eporvon ovn been dead,] whom he raised out of dead ones. They made therefore autw deipnvn ekei, kai y Ma3p0 di3koneiv of de he a supper there, and the Martha served; but the L777hovs eis ev evx ev evx oT11 evxov eA. 4 Tiou parxov eis ev evxov eA. 4 3 Tiou Maria labousa lirpan m3rov v3rdo0; The then Mary having taken a pound of balsam of spikenard pi3tikJc3 polutimou, 3leip3 e3 vis tou3 oTov3 tou3 genuine of great price, anointed the feet of the I'sou0, and e3 re3 aei3 t3v3 a3t3v3 tou3 oTov3 Jesus, and wiped with the hairs of herself the feet autw he oT11 o3i3ka epl3p3r3th4 ev evx evx tis os3mv3 tou3 of him; and the house was filled with the odor of the m3rov. 4 3 legei ouv eis ev evxov eA. 4 Legei ouv eis ev evxov eA. 4 Jesus, and wiped with the hairs of herself the feet of him, Iou3a3 311nov3 I3s3kavrovtn, 3 mellov3 autov3 Judas of Simon Iscarior, being about him para3dvdovai 3 3vov tou3 tou3 murov o3 evrpa3v 3 3vov tou3 tou3 murov o3 evrpa3v to deliver up; Why this the balsam not sold t3v3kov3n d3vpmavov, kai e3dov3 p3wco3s; 6 Ei3 eis three hundred denarii, and given to poor ones? He said de t3v3tov, o3v ov3 t3v3 t3v3 t3v3 p3wco3s e3mel3n now this, not because about the poor it concerned autw, all ov3 kl3v3p3v3n y, kai t3v3 gl3v3soc3k3v3m, but because a thief he was, and the box '3v3 e3x3v, kai t3v3 bavlov3m3 ev3 va3t3z3v3. 7 Eipe 3 3vov ouv o3 I'sou0. A3fes autov3 eis evxov Said therefore the Jesus; Let alone her, for the D3merov tou3 ev3ta3f3ia3mou3 mou3 t3et3p3r3k3n autov3 day of the embalming of me she has kept it, Tou3 p3wco3s y3p3 p3amento e3x3t3v 3ev3 ev3v. The poor poor for always you have with your- tou3, e3me de ouv p3amento e3x3t3v. 9 Ev3n ouv selves, me but not always you have. Knew therefore ovx3p3los e3 tou3 Iou3dvov, ov3 e3k3 e3t3v a crowd great of the Jews, that there he is, Jesus, and said to one another, standing in the temple, "What think you? Will he not come to the feast?"

CHAPTER XII.

1 Then Jesus Six Days before the passover came to Bethany, † where that Lazarus was whom ‡ Jesus raised from the Dead. 2 ‡ They made him, therefore, a Supper there, and ‡ Martha served; but ‡ Lazarus was one of those reclining with him. 3 Then ‡ Mary having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the feet of ‡ Jesus, and wiped his feet with her hair; and the house was filled with the odor of the Balsam. 4 *And one of his disciples, that Iscariot who was about to betray him, says, 5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not because he cared for the poor; but because he was a Thief, and ‡ had the box, and stole what things were deposited in it. 7 Jesus, therefore, said, ‡ Suffer her, that she may keep it for the day of my embalming. 8 For ‡ the poor you have always with yourselves; but Me you have not always." 9 A great Crowd of the Jews, therefore, knew That he was there; and they * Vatican Manuscript.—57. Commandments that. having been dead—omit. 1. Jesus raised. 2. Jesus. 3. Jesus. 4. That ISCARIOT who was about to betray him, says. 5. Suffer her, that she may keep it for the day of my embalming. 6. 7. 1. John xii. 3, 45. 2. Matt. xxvi. 6; Mark xiv. 3. 8. Matt. xxvi. 11; Mark xiv. 7.

† 3. John xli. 2. ‡ 57. both—omit. 1. he 57. 2. iscariot who was about to betray him, says.
JOHN.

came, not on account of Jesus only, but also that they might see Lazarus whom he raised from the dead.

10 **And even the high-priests took counsel, that they might kill Lazarus also;**

11 **Because, on account of him, many of the Jews went away, and believed into Jesus.**

12 **The next day, a great crowd having come to the feast, hearing that Jesus was coming to Jerusalem,**

13 took branches of palm-trees, and went out to meet him, and cried out, "Hosanna, Blessed is he who comes in the Name of Jehovah, the King of Israel!"

14 And Jesus having found a young ass, sat on it, as it has been written,

15 **‘Fear not, *daughter of Zion;* behold, thy King comes, sitting on the Colt of an Ass.**

16 Now these things his disciples knew not at first; but when Jesus was glorified, **then they remembered that these things had been written about him, and they did these things to him.**

17 **Then that crowd which was with him, testified that he called Lazarus out of the tomb, and raised him from the dead.**

18 On this account also the crowd met him, because they heard that he had done this sign.

19 Therefore the Pharisees, said among themselves, **‘You see that you are gaining nothing; behold, the world is gone away after him.’**

20 And there were some Greeks of those having gone up, that they might worship during the feast.

*VATICAN MANUSCRIPT.—10. But even the high-priests.*


JOHN.

21 These, therefore, came to That Philip who was of Bethsaida of the Galilee, and asked him, saying, "Sir, we wish to see Jesus." 

22 *Philip comes and tells Andrew; Andrew and Philip *come and tell Jesus.

23 And Jesus *answers them, saying, "†The hour has come that the son of man may be glorified.

24 I *need, I assure you, †If the grain of wheat falling into the ground should not die, it remains alone; but if it should die, it bears much Fruit.

25 †He *loving his life shall lose it, and he *hating his life in this world shall preserve it to eternal Life.

26 If any one serve me, let him follow me; †and where I am, there also shall my *servant be. If any one serve me, him will the father honor.

27 †Now is my soul troubled; and what shall I say? Father, save me from this hour? But on this account I came to this hour.

28 Father, glorify *Thy name." †Then a Voice came from heaven, "I *both glorified and will glorify again."

29 That *crowd standing and hearing, said, "It was Thunder," others said, "An Angel has spoken to him."

30 *Jesus answered and said, "This voice has not come on account of me, but on your account.

31 There *is now a Judgment of this world; †the ruler of this world shall now be cast out.

* Vatican Manuscript. — 22. Philip. 22. and again — omitt. 22. come and tell.

This page contains a portion of the New Testament, specifically from the Gospel of John. The text is a dialogue between Jesus and his disciples, discussing the nature of light and darkness. The surrounding context includes verses about faith, belief, and the identity of the Messiah. The text is a translation from Greek to English, and it reflects the themes of spiritual illumination and the contrast between light and darkness.
JOHN.

1 Pro de tis 'esorths tou pascha, eidoqs de Ihi-
Before and the feast of the pasover, knowing the Je-
cous, oti elthlene auton ey orá, ina metabath-
us; that was come of himself the hour, that he should depart
ek tou kosmov toutou pros tou patera,
out of this world to the father,
agathosas tous idious tous ev tw kosmov, eis
having loved the own those in the world, to
telos agathosen autous. 2 Kai deipnou qevno-
an end he loved them. And supper being

of the rulers also believed into him; but because of the
Pharisees they did not confess him, so that they might not be put out
of the synagogues.

43 ¶ For they loved the glory of men more than the glory of God.

44 But Jesus cried out and said, ¶ He believing into me, believes not into me,
but into him who sent me:

45 and the believing, he beholds him who sent me.

46 ¶ If I have come a Light into the world, so that *
he believing into me may not abide in dark-

47 And if any one hear, and * keep not My words, 
he do not judge him; ¶ for I came not that I might judge the world, but that I
might save the world.

48 He rejecting me, and receiving not my
words, has that which judges him; ¶ the word
which I spoke, that will judge him in the last Day.

49 Because ¶ spoke not from myself; but the Fa-
ther who sent me, he * has given me a Command-
ment, what I should enjoin, and what I should speak;

50 and I know That his Commandment is aionian Life. What things ¶ speak, therefore, as the father
has told me, so I speak."

CHAPTER XIII.

1 Now Jesus knowing before the feast of the
passover, That His hour
was come, that he should depart out of this world
to the Father, having loved
those his own who were in
the world, he loved them to the End. 2 And as Supper was pre-

* Vatican Manuscript.—46. he believing. 47. keep not. 49. has given me.
	42 John vii. 13; ix. 22. ¶ 43. John v. 44. ¶ 44. Mark ix. 37; 1 Pet. i. 21. ¶ 43
John xiv. 9. ¶ 43. ver. 35, 36; John iii. 10; viii. 12; ix. 5, 30. ¶ 47. John iii. 17,
¶ 48. Deut. xviii. 19; Mark xvi. 10. ¶ 49. John viii. 38; xiv. 10.
JOHN.

Chap. 13: 3. JOHN.

1. mevou, (tou diaboleou ouden beblhikatos eis thn done, (the accuser already having put into the karbion Ioudaia Symvono Ioskarion, iva autho heart Judas of Simon Iscariot, that him paradox,) eidos 0 Isthous, oti pantu dedoken he might betray,) knowing the Jesus, that all things had given auth 0 pathe eis tas xeirosis, kai oti apo thes him the father, and that from God exelhse, kai pros ton theon opayei 4 egenetai — he came out, and to the God he goes; rises ek tou deiupon, kai tis theia, kai xalh apo the super, and puts off the mantles, and having bavn lepton, diaxevsei eautou. 5 Eiata ballei tov towel, girded himself. Afterward he puts odo eis tov nupthra, kai protev nupheiv tous water into the wash-basin, and began to wash the podas toux mahten, kai ekmatasen tov lepton feet of the disciples, and to wipe with the towel wv 0v diekomsenos. 6 Echetai ouv plos with which he was having been girded. He comes then to Symvno Petrou kai legei autow ekheinos Kuri, Simon Peter; and says to him he; O lord, so muvpi teis toux podas; 7 Apekrivthe Isthous thou of me washest the feet? Answered Jesus kai eitev autou, O egn poio, su ouk oida xalh and said to him. What I do, thou knowest auti, genwst de metatauta. 8 Legei autw now, thou shalt know but after these things. Says to him Petros. Ou mu ypves toux podas mou eis Peter. Not then more wash the feet of me into ton aiyov. 9 Av. krih auth 0 Isthous, Ean mu the age. Answered the Jesus; If not vps se, ouk exei meros met' emou. 9 Le e I may wash thee, not thou hast a part with me. Says autw Symvno Petrou Kuri, mu toux podas mou to him Simon Peter; O lord, not the feet of me mouv, alla kai tais xeiros, kai ton kefalhn, alone, but also the hands, and the head. 10 Legei autw 0 Isthous. O leuounenos ou Says to him the Jesus; He having been bathed not xeiain eixe 0 tais podas myasastai, al' esti need has than the feet to wash, but is katharos dlos, kai oubis katharos esti, al' clean wholly, and you clean are, but ouxh pantai. 11 Hede gar ton paradidonta not all. He knew for the betraying auton dia touto eipen Ouxh pantai katharos him, on account of this he said; Not all clean estes. you are.

VATICAN MANUSCRIPT.—3. he knowing. 6. he says. 8. He answered.

10. Jesus.

5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

1 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvi. 2. 3. John xiii. 42; xvi. 28. 7

12.1 When therefore, he had washed their feet, and taken his mantle, reclining again he said to them, "Do you know what I have done to you?

13.1 If you call me The Teacher, and The Lord; and you say well; for I am. 14.1 If then, the Lord and the Teacher, have washed Your feet, you ought also to wash One another's feet.

15.1 For if I have given you an Example, that, as I have done to you, so you should do.

16.1 Indeed, I assure you, a Servant is not greater than his Lord, nor an Apostle greater than he who sent him.

17.1 If you know these things, happy are you if you do them.

18.1 I am not speaking about all of you; I know whom I chose; but that the Scripture may be fulfilled, 'He that eats My bread, lifted up his 'meel against me.'

19.1 I tell you now, before it occurs, that when it occurs you may believe that I am he.

20.1 Indeed, I assure you, He who receives one whom I send receives Me; and he who receives Me receives Him who sent me.

21.1 Having said these things Jesus was troubled in his spirit, and testified, and said, "Indeed I assure you, That one of you will deliver me up."

22.1 The disciples looked one on another, doubting of whom he spoke.

23.1 Now there was re
JOHN.

[Chap. 13: 24.]

John. 

25 Then Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow now; but thou shalt follow me after this. 26 Simon Peter said unto him, Lord,乃 I will lay down my life for thy sake. 27 And Jesus said unto Simon Peter, Or rather, who shall I count thee worthy to be called my friend? 28 Simon Peter answered lui, Thou art the Christ. 29 Lord, and my master. 30 Jesus saith unto him, If I will that he should remain until I come, what canst thou do? 31 Simon Peter saith unto him, Lord, I am ready to go with thee both to bond and to death. 32 And Jesus said unto him, Will thou lay down thy life for me? Verily, verily, I say unto thee, The rooster shall not crow, till thou hast denied me thrice. 33 And Peter said unto him,虽 though all shall forsake thee, yet will I not. 34 Jesus saith unto him, Verily, verily, I say unto thee, Tonight, before the cock crow, thou shalt deny me thrice. 35 But Peter said unto him,虽 though I should die with thee, yet will I not deny thee. And so said all the disciples also. 36 Then Jesus said unto Peter,.IsFalse the rooster shall not crow, until thou hast denied me thrice? 37 And Peter answered and said unto him,虽 though I should die with thee, yet will I not deny thee. And so said all the disciples also. 38 But Jesus turned and said unto Peter, Or rather, who shall I count thee worthy to be called my friend? 39 Simon Peter saith unto him, Thou art the Christ. 40 Lord, and my master. 41 Jesus saith unto him, If I will that he should remain until I come, what canst thou do? 42 Simon Peter saith unto him, Lord, I am ready to go with thee both to bond and to death. 43 And Jesus said unto him, Will thou lay down thy life for me? Verily, verily, I say unto thee, The rooster shall not crow, till thou hast denied me thrice. 44 But Peter said unto him,虽 though I should die with thee, yet will I not deny thee. And so said all the disciples also. 45 Then Jesus said unto Peter, Or rather, who shall I count thee worthy to be called my friend? 46 Simon Peter saith unto him, Thou art the Christ. 47 Lord, and my master. 48 Jesus saith unto him, If I will that he should remain until I come, what canst thou do? 49 Simon Peter saith unto him, Lord, I am ready to go with thee both to bond and to death. 50 And Jesus said unto him, Will thou lay down thy life for me? Verily, verily, I say unto thee, The rooster shall not crow, till thou hast denied me thrice. 51 But Peter said unto him,虽 though I should die with thee, yet will I not deny thee. And so said all the disciples also. 52 Then Jesus said unto them, All of you shall faint away, for it is written, I will strike the shepherd, and the sheep of the flock shall be scattered. 53 But after I am risen again, I will go before you into Galilee. 54 Peter answered and said unto him, Though all shall forsake thee, yet will I not. 55 Jesus said unto him, Will thou forsake me also? 56 And they all said, Lord, thou art the Christ. 57 I will lay down my life for thee. 58 And Jesus said unto them, Will you all forsake me also? 59 Peter saith unto him, Though all shall forsake thee, yet will I not. 60 And Jesus said unto Peter, Will thou forsake me also? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.
JOHN.

Chap. 13: 34.]

"...\See Note on Matt. xxvi. 34. 1 4. Tischendorf omits the second *iota*..."
John 14:6

Jesus says to him, "If you ask anything in my name, this I will do..."

6-10. If you ask anything in my name, this I will do. 15 If you love me, *you will keep my commandments;

16 and I will ask the Father, and he will give you..."
JOHN.

[Chap. 14: 17.]

parakletov dòsái úmín, iàv megalú méth úmwn
helper, he will give to you, that he may abide with you

17. to pneuma tis althíassias, ó d into the age; the spirit of the truth, which the
kósmos ou duvástai labéiav, óti ou thewri auto, world not is able to receive, because not it beholds it, 
dùve gynwstekav auto úmís [de] gynwstekav auto, or knows it, you [but] know it, 
óti ëpar ùmín mevai, kai ev ùmín estai, because with you it abides, and in you it will be.

18. Óus aðfisou úmías orphans' erxhoiav pros Not I will leave you orphans; I am coming to you.
you. 19. Eíi mikrón, kai ó kósmos me oukéti you. Yet a little, and the world me no more
yov, eti eìgws, oikós me oukéti. beholds; you but behold me; because I live, also
úmís gýes sthe, 20. Eiv ekhein tì hémera gýes sthe you shall live. In that the day shall
úmís, oti eìgws ev tì patrí mou, kai úmís ev you, because in the presence of me, and you in
éom, kai ëgws ùmín. 21. O ekhein tás eutolás me, and in you.

I am having the commandments 
ou, kai éí parí autas, ekeínous estin ò agapów mou, kai and keeping them, that is he loving 
me, ò de agapów mou, agaphtísetai upó tou me; and he loving me, shall be believed by the
patír mou kai ëgws agapásth mou auton, kai father of me; and I will love him, and 
emwasth autw emwaston.

will manifest to myself. 22. Degei autw Ioudás (ouk d ò Iskariwttis) to him Judas (not the Iscariot.)
Says to him Ioudás (not the Iscariot.)

Kuri, kai ti gegevei, oti ëmhn mellexis emfis. O Lord, and how it has happened, that to us these are about to mani-

vìewin seauton, kai ouxhi to kósmu; 23. Apekrivthì 

ves himself, and not to the world? Answered

etthys kai eitev autw. Ean tís agapá me, Jesus and said to him: If any one love me,
tou loygon mou tìrhpein kai ò patír mou the word of me he will keep; and the father of me
agapásth mou auton, kai òsos auton elxwsmov, will love him, and to him we will come,

kaí òmuwv par autw poihein. 24. O òmu and a dwelling with him we will make. He not

agátops mou, kai òsos mou ou òtrhein kai ò loving me, the words of me not will keep; and the

loygon of akouete, ouk estin emos, alla tòv word which you hear, not is mine, but of the

peumántos me patírw. 25. Táuta aklhýika sending me father. These things I have spoken

ouk akouete, ouk estin emos, alla tòv word which you hear, not is mine, but of the

peumántos me patírw. 25. Táuta aklhýika sending me father. These things I have spoken

ouk akouete, ouk estin emos, alla tòv word which you hear, not is mine, but of the

peumántos me patírw. 25. Táuta aklhýika sending me father. These things I have spoken

Omu, par òmu mevou. 26. ò de parakletou, to you, with you abiding; the one helper, the

the pneuma to agion, ò peuméi ò patír ev tì spirit the holy, which will send the father in the

the pneuma to agion, ò peuméi ò patír ev tì spirit the holy, which will send the father in the

you Another Helper, that he may be with you to the age;

17. the spirit of truth, ò which the world cannot receive. Because it beholds it not, nor knows it; but you know it; because it 

abides with you, and shall be in you.

18. I will not leave you Orphans; I am coming to you.

19. Yet a little while, and the world beholds me no more? but you be-

hold me; ò because ò live 
you also shall live.

20. In That day you shall know That ò am in 

my father, and you in 

me, and ò in you.

21. ò He who has my, 

commandments, and ob-
serves them, that is ò who 

loves me; and ò who 

loves me shall be 

loved by my father; and ò 

will love him, and will 

manifest myself to him.” 

22. Judas says to him, 

(not the Iscariot,)’ Lord, 

what has occurred, That 
thou art about to manifest, 

thysel to us, and not to 

the world?”

25. Jesus answered and 
said to him, ò if any one 

love me, he will observe 

my word; and my fa-

ther will love him; and 

we will come to him, and

make an, Abode with him.

24. ò He who loves me 

not, observes not my 

words; and ò the word 

which you hear is not mine, 

but that of the father, 

who sent me.

25. These things I have 
spoken to you, while abid-

ing with you.

26. But ò the helper, 

the holy spirit, which the 

father will send in 

my name, ò shall teach
27 Peace I leave to you; my Peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away, and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because my FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; ¶ for the \textit{ruler of the world is} coming, and has nothing in me.

31 But that the world may know That I love the FATHER, and that as ¶ the FATHER commanded me, even so I do; arise, let us go hence.

\textbf{CHAPTER XV.}

1 \textit{I} am the true VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

3 ¶ You are already clean through the word which I have spoken to you.

4 ¶ Abide in me, and \textit{I} in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 ¶ I am the VINE, you are the BRANCHES. He

\textit{\textcopyright\textsuperscript{*} VATICAN MANUSCRIPT.—27. \textit{I} leave.}

\textsuperscript{†} 30. Some say the \textit{ruler of this world} means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wekefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 39, and xvi. 11,) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows: "For the \textit{ruler} of this world is coming; and I have nothing now to do, but to convince the world that I love the FATHER, and do as he commanded me."  

\textsuperscript{‡} 28. John v. 18; x. 30; Phil. ii. 6.  

\textsuperscript{†} 30. John xii. 30; xvi. 11.  

\textsuperscript{†} 31. John x. 18; Phil. ii. 8; Heb. v. 3.  

\textsuperscript{†} 3. John xiii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 22.  

\textsuperscript{‡} 4. Col. 1. 23; 1 John ii. 6.
who ABIDES in me, and I in him, he \( \frac{\frac{1}{16}}{} \) bears much fruit; Because several from me you can do nothing.

6 If any one abides not in me, he is cast out like the branch, and is withered; and such are gathered, and cast into a fire, and are burned.

7 \( \frac{\frac{1}{16}}{} \) If you abide in me, and my words abide in you, ask whatever you wish, and it shall be given you.

8 \( \frac{\frac{1}{16}}{} \) In this is my Father glorified, that you hear much fruit, and you shall be My Disciples.

9 As the Father loved me, and I loved you, abide in my love.

10 \( \frac{\frac{1}{16}}{} \) If you keep my commandments, you shall abide in my love; as I have observed *the Father's commandments, and abide in this love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be completed.

12 \( \frac{\frac{1}{16}}{} \) This is my commandment, That you love each other, as I loved you.

13 \( \frac{\frac{1}{16}}{} \) No one has greater love than this, that one should lay down his life in behalf of his friends.

14 \( \frac{\frac{1}{16}}{} \) You are My friends, if you do what things \( \mathbf{\text{E}} \) command you.

15 No more I call you Servants; Because the servant knows not what his master does; but I have called you Friends, Because all things which I heard from my Father I made known to you.

16 \( \frac{\frac{1}{16}}{} \) You did not choose Me, but \( \mathbf{E} \) chose you, and

* Vatican Manuscript.—\( \frac{\frac{1}{16}}{} \) the Father's. 11. be in you.

† 7. Griesbach favors the reading, *alternate* instead of *alternate*; which is adopted by Lachmann and Tischendorf.
appointed you, that you may go and bear Fruit, and that your Fruit may abide; so that whatever you ask of the Father in my NAME, he may give you.

17. These things I command you, so that you may love each other.

18. If the world hate You, you know That it has hated Me before you. 

19. If you were of the WORLD, the WORLD would love its own; but Because you are not of the WORLD, but E chose you out of the WORLD, on this account the WORLD hates you.

20. Remember the word which I said to you, *A Servant is not greater than his Master.* If they persecuted Me, they will also persecute You; if they observed my word they will also observe YOURS.

21. But all These things they will do to you, on account of my NAME, Because they know not HIM who SENT ME.

22. If I had not come and spoken to them, they would not have had Sin; but now they have no EXCUSE for their Sin.

23. He who HATES Me, hates MY FATHER also.

24. If I had not done among them all the works which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both Me and MY FATHER.

25. Thus they verify THAT word which was written in their LAW, *They hated me without cause.*

26. But when the HELPER comes, whom I will send to you from the FATHER, THE SPIRIT OF

*Vatican Manuscript.—16. you ask.*
JOHN.

[ Chap. 16: 11.]

TRUTH which comes forth from the FATHER, He will testify of me.

27 And ye also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 For they will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to God.

3 And these things they will do, because not they know the patera, oüde eüe. 4 Alla taúta lelałhka father, nor me. But these things I have spoken υμιν, iwa ótan eitn ãó φο, µiänµiavan to you, that when may come the hour, you may remember αυτον, òti eγo eitp oυμιν. Tauta de υμιν ex them, that I said to you. These things but to you from αρχës oük eitp, òti µeõ υμιν ηιµιν. 5 Nuv a beginning not I said, because with you I was. Now de ùtawo pros tov pëmuanta me, και οüdei eüe, but I go to him having sent me, and no one of υμιν eρωτα me: Pov ùttapeis; 6 All òti you ask me; Where goest thou? But because taúta lelałhka υμιν, òti λυtvi peplarkev, these things I have spoken to you, the sorrow has filled υμιν την καρδιαν. 7 All eγo την αληθειαν of you the heart. But I the truth λεγω υμιν: συµφερε υμιν, iwa eγo aπελθω, say to you; it is better for you, that I should go away. Ean γαρ µη aπελθω, ð paraκλητος ouk ελευν. If for not I should go away, the helper not will σεται pros ùtawas: ean de περευθω, περψς αυτων come to you; if but I go, I will send him υμιν. 8 Kai elðno ekeinos elgeçei to you. And having come he will convict th κοσμων peri ãmartiax, kai peri dikaiouσwn, world concerning sin, and concerning righteousness, kai peri krixeos. 9 Æmartiax mev, òti and concerning judgment. Concerning sin indeed, because ou παιτευουσν eis eme. 10 peri dikaiouσwn de, not they believe into me; concerning righteousness but, òti pros tov patera mou ùttawg, kai oukeit σερευε με: 11 peri de krixeos, òti o arxwn you behold me, concerning and judgment, because the ruling

* Vatican Manuscript.—4. their hour.

† 27. Luke xxivv. 43; Acts i. 2, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 33; x. 80; xili. 31; 1 Pe. v. 1; 2 Pet. i. 10.

‡ 2. John ix. 22, 34; xili. 42; viii. 1; ix. 1; xxvi. 9—11.

§ 3. John xvi. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13.

° 5. ver. 10; John viii. 33; xili. 3; xi. 26.

† 7. John viii. 39; xiv. 16, 29; xv. 20.
John 16:12

12 Ἡ ἀλήθεια, ὅταν Ἰησοῦς ἐκείνος τὸ πνεῦμα της ὁ ζωος, οὕτως καὶ οὐ κατασταθήσεται ἀρτί. 

13 Θείος ὁ λόγος ὅτι Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας, δύναται υἱός εἰς παντὶ τὴν ἀλήθεια, θείος ἔσται καὶ ἀναγγέλει υἱόν. 

14 Εἰκεῖνοι εἰμὶ δακτῆσες, ὅτι εἰκονὶ τὸ εμὸν ἐν σοι. 

15 Πάντα διὰ τοῦτο ὑμᾶς ἐξαποιεῖται, καὶ ἀναγγέλεις υἱόν. 

16 Μικρὸν, καὶ οὐ θεωρεῖτε με καὶ παλιν μικρόν, καὶ 

17 εἰς ὑμᾶς οὐκ οἴδαμεν [οἵτινες ἐπεξήγαγον τῷ πατέρα ὅτι ὁ πάπυρος οὐκ εἰκονίζεται με ἐν αὐτῷ]. 

18 Εἰπον οὖν ὑμῖν τὰ μαθητήρα αὐτῶν πρὸς τὸν πατέρα ὅτι ᾐτήσατο τὸν πατέρα ὅτι Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι. 

19 Ἐγέρετα ὁ Ἰησοῦς, ὅτι ἐπανειλαμβάνεται ἡ ἀλήθεια, ὅτι ἐπανειλαμβάνεται ἡ ἀλήθεια καὶ ἀναγγέλεις εἰς τὸν πατέρα, ὅτι ἐκεῖνοι εἰμὶ δακτῆσες ὅτι εἰκονὶ τὸ εμὸν ἐν σοί. 

20 Αὐτῷ λέγει οὐκ ἐξετάζει ὅτι οὐκ οἴδαμεν ἃν ἐπεξήγαγεν αὐτῷ με ἐν αὐτῷ, καὶ παλιν μικρόν, καὶ οὐκ οἴδαμεν [ὅτι ἐπανειλαμβάνεται ἡ ἀλήθεια καὶ ἀναγγέλεις εἰς τὸν πατέρα ὅτι Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι]. 

21 Ἐπεξήγαγεν οὖν ὅτι ἂν ἔτη τεσσαράκοντα ἐλάβῃ ἡ γυνὴ, ἐξελάθη στεφάνον, 

22 ἔξω δὲ ὁ σώρος, καὶ Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι. 

23 Ἐπεξήγαγεν οὖν ὅτι ἂν ἔτη τεσσαράκοντα ἐλάβῃ ἡ γυνὴ, ἐξελάθη στεφάνον, 

24 ἔξω δὲ ὁ σώρος, καὶ Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι. 

25 Ἐπεξήγαγεν οὖν ὅτι ἂν ἔτη τεσσαράκοντα ἐλάβῃ ἡ γυνὴ, ἐξελάθη στεφάνον, 

26 ἔξω δὲ ὁ σώρος, καὶ Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι.

27 Ἐπεξήγαγεν οὖν ὅτι ἂν ἔτη τεσσαράκοντα ἐλάβῃ ἡ γυνὴ, ἐξελάθη στεφάνον, 

28 ἔξω δὲ ὁ σώρος, καὶ Ἰησοῦς ἐκείνος τὸ πνεῦμα της ἀλήθειας λέγει υἱόν μοι.
Because her time had come; but when she was borne the child, she remembered the distress no more, on account of the joy that a Man was born into world.

22 And you, therefore, now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no one takes from you.

23 And in That day you will ask Me nothing. Indeed, I assure you, Whatever you may ask the Father in my name, he will give you.

24 Till now you asked nothing in my name; ask, and you shall receive, so that your joy may be completed.

25 These things I have spoken to you in Figures; an Hour is coming, when I will no more speak to you in Figures, but I will tell you plainly about the Father.

26 In That day you will ask in my name, and I do not say to you, That I will entertain the Father for you;

27 for the Father himself loves you, Because you have loved me, and I have believed that I came out from God.

28 I came out from the Father, and have come into the world; again I leave the world, and am going to my Father.”

29 His disciples said to him, “Behold, now thou art speaking plainly, and without a Figure.

30 Now we know That thou knowest all things, and hast no need that any one should ask thee; because this we believe That thou didst come out from God.”

31 * Jesus answered,
John 17:1-17

1 These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good courage; I have overcome the world.

The word "the son" is kept.

John 16:17

Do not believe all things that you hear, for many false prophets have come to you.

John 13:17

John answered, "Do not say that I go to prepare a place for you, and then you will come to me. Most assuredly, I say to you, where I go, you will go also; and where I am, there you will be.

John 17:17

And now, Father, glorify Thou Thy son, that Thy son may glorify Thee, just as Thou hast given Him authority over all flesh, so that all people may honor Thee, even the son of man.

John 18:17

And now, O Father, glorify Thou Thyself in me, with the glory which I had with Thee before the world was.

John 19:17

I manifested Thy name to the men whom Thou hast given me out of the world, that they may have faith in Thee, that Thou hast given me, from those whom, "Do you now believe?"

32 Behold, an hour is coming, and is come, when you will be scattered every one to his own house, and will leave Me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you have affliction; but be of good courage; I have conquered the world."
8 Because I have given to them the words which thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.

9 ¶ entreat for them; not for the world I entreat, but for those whom thou hast given me, because they are thine.

10 And all mine are thine, and thee are mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and I am coming to thee, Holy Father, keep them in thy NAME, by which thou hast given me them, that they may be one, as we also are.

19 When I was with them, I kept them in thy NAME, by which thou hast given me them; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

13 But now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them.

14 ¶ have given thy word to them, ¶ and the world hated them, because they are not of the world, as ¶ are not of the world.

15 I entreat not that thou wouldest take them out of the world, but ¶ that thou wouldest keep them from evil.

18 They are not of the world, as ¶ are not of the world.

17 ¶ Sanctify them in the

* Vatican Manuscript.—II. also."
JOHN.

18 ¶ As thou didst send Me into the world, so I sent them into the world;
19 ¶ and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat these only, but also for THOSE BELIEVING INTO ME through their word;
21 ¶ that all may be one; as thou, Father, art in me, and I in thee, those also may be in us; so that the world may believe That thou didst send Me.

22 And the glory which thou hast given me, I have given them; ¶ that they may be one, as we are one;
23 ¶ in them, and thou in me, that they may be made perfect in one; so that the world may know That thou didst send me, and didst love them, as thou didst love me.

24 ¶ Father, those whom thou hast given me, I wish that where I am, they also may be with me; so that they may behold my GLORY, which thou didst give me, because thou didst love me before the FORMATION of the World.

25 O righteous Father, the world did not know Thee, but I knew Thee, and these knew That thou didst send me.

26 And I made known and will make known to them thy NAME; so that the LOVE with which thou didst love me may be in them, and I in them.

* Truth; ¶ thy word is the truth.

21. one—omit.

* Vatican Manuscript.—17. Truth; thy word is the truth.
JOHN.

KEF. 17. 18.

1. These things saith Jesus, and they went out with his disciples beyond the brook Cedron, where was a garden, into which entered himself and the disciples of him.

2. He that should betray him was one of them, to whom he said, Go into the sheepfold yonder, and I will follow thee.

3. And Simon Peter followed him, and so did another disciple. But that disciple was known to the high-priest, and went in with Peter, and knew that the disciple was also of Jesus.

4. Simon Peter therefore acknowledged, and said, Lord, thou knowest that this is he that betrayeth thee.

5. Jesus answered them, Have ye not this sayen, Out of the mouth of two or three witnesses shall the word be established? 

6. And I say unto you, That henceforth ye shall see me no more, till the third day.

7. And Peter turned about, and would go in also. But Jesus said unto him, Are you come for to fight against me, as a usurpation? the sword departeth from the plowman, and the storeroom from the bowman.

8. But ye shall surely say, The Lord needeth not one to bear swords, nor to stand in his defense.

9. Jesus said unto them, Hath not the scripture said, My kingdom is not of this world? if it were, then my servants should bear swords, and be able to fight?

10. But now is Christ risen from the dead; and become the firstfruits of them that slept.

11. For the law is fulfilled in Christ Jesus, that every one that believeth is justified without the deeds of the law.

12. And Simon Peter answered and said, Lord,乃 it shall grieve thee that I shall depart? He said unto him, What if I now tell thee, that thou shalt smite me thrice? And Peter said unto him, Follow me.

13. And there came a cock to crow before Peter had said twice, I know not the man. And immediately the cock crowed. Then said Peter to himself, What shall I do, that I go also? Jesus therefore turned, and said to Peter, Get thee behind me, Satan. Thou art a stumbling-block unto me.

14. For I say unto you, That henceforth ye shall see me no more, till the third day.

15. And Peter turned, and would go in also. But Jesus took hold of his coat, and said unto him, Get thee behind me, Satan.  For it is written, I will shew my servants, and they shall see my back, but they shall not see my face.

16. And Peter answered and said unto him, Though I should die with thee, yet will I not deny thee. And all the disciples said likewise unto him, Lord, thou art the Christ.
12. Warnings that Sviya them known I this? having publicly Peter was saying to the disciples. I Jesus: I went to Cuiolas, communicantTovpos the high-priest. of also I avrov, then and therefore, he has heard, the Jews, that it is better one man to be destroyed in behalf of the laou. 

15. Kalloudhe de taw Iwswos Sivas Petros, people. Followed and the Jesus Simon Peter, kai d ollos mabhthys. O de mabhthys keineos and the other disciple. The and disciple that 

16. O of Jesus into the palace of the high-priest. The but Petros eisatkei pros tyi thure ev. Exelvov Peter stood at the door without. Went out oov d mabhthys d ollos, de 5 avswatos tw therefore the disciple the other, who was known to the arxierei, kai eis taw Cuparos, kai eisapage to the high-priest, and spoke to the high-priest-keeper, and brought in the Petron. 17. Legev ouv h paiidiskh h Cuparos Peter. Says then the female-servant-the door-keeper to the Petjro. Me kai su ev taw mouwov eis taw to the Peter; Not also in the disciples art the avdrwato to touto; Legev ekeinos: Ouk eimi. man this? Says he; Not I am.

18. Eisapkeiskan de oiv douloiv kai oiv uphretai an- and the slaves and the officers a thskeivn theosin xristos, oti swuros h, kai eber- coal fire being made, because cold it was, and warmed maionvno. h av eft avtov d Petros estos themselves; was and with them the Peter standing kai thermaionvnoevo. 19. Oo oon arxieres evras and warming himself. Therefore high-priest asked tis taw Iwswos peri taw mabhthw avtov, the Jesus concerning the disciples of him, kai peri taw didachsw avtov. 20. Apekrih and concerning the teaching of him. Answered avtov d Iwswos: Ewos parthia ealwoc tov him the Jesus; I publicly spoke to the

said to Peter, "Put the sword into the scabbard; the cup which the father has given me, shall I not drink it?"

12. Then the band, and the commander, and the officers of the Jews apprehended Jesus, and bound him, and led him first to Annas, for he was Father-in-law of Caiaphas, who was High-Priest that year.

14. Now Caiaphas was the one having advised the Jews, "That it is expedient that One Man be destroyed in behalf of the people."

15. And Simon Peter followed Jesus; also the other disciple. And that disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest;

16. But Peter stood at the door without. Therefore, that other disciple who was the acquaintance of the high-priest, went out, and spoke to the door-keeper, and brought in Peter.

17. Then that female servant, the door-keeper, says to Peter, "Art thou also of this man's disciples?" He says, "I am not."

18. And the servants and officers having made a fire of coals, because it was cold, stood and warmed themselves. And Peter also was standing with them, and warming himself.

19. Then the high-priest asked Jesus about his disciples, and about his teaching.

20. Jesus answered him, "I have spoken publicly
JOHN.

Kosmou... eftis pantote edidaxa en synagoge kai
world; I always taught in a synagogue and
ev to ieros, suni pantes oI oudaioi sunerxoun-
the temple, where all the Jews come together,
tai, kai en kruptos elastra oudev. 21 Ti me
and in secret I said nothing. Why me
eretastei: epitroto'son tous aktyoxtas, ti
ask those having heard, what
elastra autous? ide, oudou ousin a eipov
I said to them; lo, they know what things said
egr. 22 Tauta de autou eivontos, eis tw
These things of him having said, one of the
epieronton parapathtas eideke pantima ton
officers having stood by gave a blow to the
Ioseou, eipov. Oustos apokrrhth to archierie;
Jesus, saying; Thus dost thou answer the high-priest?
23 Apektikh aitf o Ioseou. Ei kakos elastra-
Answered him the Jesus. If evil I spoke,
asa, matyurosen peri tou kakou e de kalas,
testy concerning the evil; if but well,
ti me bereis;
why dost thou beat?

24 Apostelav autov o Aias debedemov pros
Sent him the Annas having been bound to
Kaiapha ton archierae. 25 Hn de Ximov Petros
Caiaphas the high-priest. Was and Simon Peter
eswos kai thermainemoos. Eipov ouv autou
standing and warming himself. They said therefore to him;
Mv kai ou ek ton mahtovn autov e; Hra
Not also thou of the disciples of him they? Denied
sasto ekaines, kai eisthe. Ouk eimi. 23 Legei
but of them, and said; Not I am. Says
he, eis ek ton doulov ton archierewos, synvgevov ouv
one of the slaves of the high-priest, a relative being
ou apokouw Petros to wtoov. Ouk evo se
of whom cut off Peter the ear; Not I the
eivov en to khpw met' autov; 27 Pailin ouv
saw in the garden with him? Again therefore
prosato d Petros kai eudovs akektor eph-
den the Peter; and immediately a cock
den, kai eisthe. Ouk eimi. 22 Legei

23 Aiasov ouv ton Ioseou aps tou Kaiapha
They lead then the Jesus from the Caiaphas
eis to protaibion, tv de prwia. KAI autov
into the judgment hall; it was morning, and they
ouk eisplhov eis to protaibion, ina mpa
not went into the judgment hall, that not they might
wosin, all lai fagwsoi to pascha. 29 Exelthe-
be dead, but that they might eat the passover.
Went
then ouv o Pilatos pros autous, kai eisthe Tis
outside therefore the Pilate to them, and said; What
to the world; I always taught in a Synagogue and
in the temple, where All the Jews come together;
and in secret I said nothing.

21 Why dost thou ask
Me? Ask those having heard, what
things I said.

22 And he having said
these things, one of the
officers standing by gave
Jesus a blow, saying,
"Dost thou thus answer
the high-priest?"

23 *Jesus answered him,
"If I spoke evil, testify
concerning the evil; but
if well, why dost thou beat
Me?"

24 †† (Annas sent him,
having been bound, to
Caiaphas, the high-priest.)

25 And Simon Peter
was standing and warming
himself. †Then they said
to him, "Art thou also of
his disciples?" He denied,
and said, "I am not."

26 One of the servants
of the high-priest, being
a relative of him Whose
EAR Peter cut off, says,
"Did not I see Thee in
the garden with him?"

27 Then *Peter again
denied, † and immediately
† a Cock crew.

28 †Then they lead Je-
sus from Caiaphas into
the ΠΡΩΤΟΧΩΡΙΟΝ. It was
now morning; and they
went not into the PRΩ-
ΤΟΧΩΡΙΟΝ so that they might
not be defiled, but that
they might eat the PASS-
OVER.

29 PILATE, therefore,
went out to them, and
* said, "What Accusation

*VATICAN MANUSCRIPT.—23. JESUS.

† 24. This clause by some is added to the end of the 18th verse where it seems more
properly to belong.
† 27. The trumpet, called the cock-crowing, sounded at the be-
ginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 23.
See Note on Matt. xxvii. 27.
† 29. It was probably then thought lawful for the Jews
to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems
to require it to be eaten at the time when Jesus ate it.
† † 25. Matt. xxvi. 69, 71; Mark xiv. 61, Luke xxii. 58.
† 27. Matt. xxvi. 74; Mark xv. 1; Luke xxii. 1; Acts ii. 15.
JOHN.

31. Pilate. 33. therefore—omitted.

[Chap. 18: 30.]

They answered and said to him, “If he was not one who does evil, we would not have delivered him up to thee.”

31 Then Pilate said to them, “Take you him, and judge him according to your law.” The Jews said to him, “It is not lawful for us to kill any one;” 32 that the word of Jesus might be verified, which he spoke, intimating by What Death he was about to die.

33 Pilate, therefore, went into the Praetorium again, and called Jesus, and said to him, “Art thou the King of the Jews?”

34 Jesus answered, “Dost thou say this from thyself, or did others tell thee concerning me?”

35 Pilate answered, “Am I a Jew? Thine own nation, even the high-priests have delivered thee to me. What didst thou do?”

36 Jesus answered, “My Kingdom is not of this world. If any Kingdom were of this world, my Officers would fight, so that I might not be delivered up to the Jews; but now my Kingdom is not from hence.”

37 Pilate, therefore, said to him, “Art thou not a King then?” Jesus answered, “Thou sayest; *I am a King. For this I have been born; and for this I have come into the world, that I may testify to the Truth. ¶ Every one who is of the Truth, hears My voice.”

38 Pilate says to him, “What is Truth?” And saying this, he went out

* Vatican Manuscript.—20. of this man.

30. one who does evil, we would.

31. Pilate. 33. therefore—omitted.

* Matt. xx. 10; John xii. 32, 33.
* 37, John viii. 43; 1 John iii. 10; iv. 6.

† 33. Matt. xxvii. 11. ‡ 56, 1 Tim. vi. 18.
JOHN.

Chapter 18: 39.]

1 The Jews, and says again he went out to "I find no

39 † But it is customary for you for that I release

you One during the

passover: are you willing,

then, that I release
to you the KING of

the Jews?"

40 Then they cried out

again, saying, † "Not him,

but Barabbas." † Now

Barabbas was a robber.

CHAPTER XIX.

† Then Pilate, therefore took and scourged Je-

sus.

2 And the soldiers, wreaking a Crown of Ar-

thanus, placed it on His HEAD; and they threw

around him a purple Man-

tle,

3 * and they came to

him and said, "Hail, KING

of the Jews!" And they
gave him Blows.

4 * And Pilate went out again, and says to

them, "Behold, I bring

him out to you. That you

may know that I find † No

Fault in him."

5 Then * Jesus came out, wearing the AGAN-

THINE Crown, and the

PURPLE Mantle. And he

says to them, "Behold, the

MAN!"

6 † When, therefore, the high-priests and the of-

ficers saw him, they cried out, saying, "Crucify,

crucify him!" Pilate says
to them, "Take him you-

selves, and crucify him; for

I find no Fault in him."

7 The Jews answered him, † "We have a Law,

and by the law he ought
to die, because † he made

himself a Son of God."

8 When Pilate, therefore, heard this word, he was

more afraid,

* Vatican Manuscript.—40. all—omit. 3. they came to him and said. 4. And Pilate went. 5. Jesus. 7. the law.
John.

9 and went again into the praetorium, and says to Jesus, "Whence art thou?" But Jesus gave him no Answer.

10 Pilate then says to him, "Dost thou not speak to me? Dost thou not know that I have Authority to release thee, and I have Authority to crucify thee?"

11 Jesus answered him, *"Thou wouldst have no Authority against me, if it had not been given thee from above. On this account he who delivered me to thee has a Greater Sin."*

12 From this time, Pilate sought to release him; but the Jews cried out, saying, "If thou release him, thou art not a Friend of Cesar; *every one who makes himself a King speaks against Cesar.*"

13 Pilate, therefore, having heard these words, brought Jesus out, and sat down on the judgment-seat, called a tribunal, the Jews being thereunto agreed, not thou art a friend of the Cesar, everyone the basileia eauton tois, autolegei tois Kaiasaron, king himself making, speaks against the Cesar.

14 *Oous Pilatos akousas tois tou logon,* The therefore Pilate having heard this the word, *ηγαγεν εξω του Ιησουν, και εκαθησεν επι του* brought out the Jesus, and sat down on the *Βηθας εις τοπον λεγομενον Λιθοστρωτων,* tribunal into a place being called Pavement, *Εβραιουτε Γεβαβδα* (εν εβραιο ν του *Εραοιτε Γεβαβδα* in Hebrew but Gabbaath; *It was and a preparation of* the πασαχα, ἡμείς δε άσει εκτης* and legesi tois Iou-* passover, hour and about sixth*) and he says to the Jews; δαις Ιδου δο βασιλεια ύμων, *Oi de ekeraugy- *See the king of you. They but cried out; *ταν Αρον, αρον* σταυρωσαν αυτων. *Legei* Away, away, crucify him. *Says* autois δ Πιλατος. *Τον βασιλεια ύμων σταυρωσαν;* to them the Pilate; *The king of you shall I crucify?* Ἀπεκριθσαν οι αρχιερεις: *Our exomew basilees* Answered the high-priests; *Not we have a king.*

15 Then they cried out, *Away, away, cruel Pilate says to them, "Shall I crucify your king?" The high-priests answered, "We have no king, except Cesar." Then, therefore, he delivered him to them that he might be crucified.

*VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 15. Tribunal, in a Place. 16. Then they.*

† 13. The Tribunal seems to have been placed in the open air, agreeable to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races, behind which his soldiers kept guard unseen."—Pearce.

† 15. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. 

† 16. Six o'clock in the morning. See Note on John i. 39.
Then they took Jesus, and putting the cross on him, he went out into what is called a Place of a Skull, which signifies in Hebrew Golgotha.

18 Where they crucified Him, and two others with him, one on each side, and Jesus in the Middle.

19 And Pilate wrote a Title, and placed it on the cross. Now that having been written was, "Jesus, the Nazarene, the King of the Jews."

20 This title, therefore, many of the Jews read because the place was near the city, where Jesus was crucified; and it had been written in Hebrew, *Latin, and Greek.

21 Then the high-priests of the Jews said to Pilate, "Do not write, The King of the Jews, but that he said, I am King of the Jews."

22 Pilate answered, "What I have written, I have written."

23 Then the soldiers, when they had nailed Jesus to the cross, took his garments, and made four Parts, to each Soldier a Part. But his coat was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the scripture might be verified, "They divided my garments among themselves, and upon my vesture they cast a lot. The soldiers, therefore, did these things.
And there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the mother of Clopas, and Mary of Magdala.

Jesus, therefore, seeing his mother, and the disciple whom he loved standing near, says to his mother, "Woman, behold thy son!"

He then says to the disciple, "Behold thy mother!" And from that hour the disciple took her to his own house.

After this, Jesus knowing that all things had already been finished, that the scripture might be fulfilled, says, "I thirst."

A vessel was placed full of vinegar; and then a Sponge full of the vinegar, having been attached to a hyssop-stalk, they brought to his mouth.

When therefore, Jesus took the vinegar, he said, "It has been finished!" And inclining his head, he expired.

Then the Jews, that the bodies might not remain upon the cross during the sabbath, since it was the Preparation; for the day of that sabbath was a great one:) asked Pilate that their legs might be broken, and they might be taken away.

The soldiers therefore came, and did, in deed, break the legs of the first, and of that other who was crucified with him;

23 but having come to

* Vatican Manuscript.—24. Jesus.

20 Then—omit.

20 then a Sponge full of the vinegar having been attached to a Hyssop-stalk, they brought to his mouth.

30 Jesus.

25 The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a thief. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.1 which is not mentioned in the gospels or Acts, unless we suppose that Clopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.——sharpe.
John.

JESUS, when they saw that he had already died, they did not break His legs.

34 but one of the soldiers pierced His side with a spear; and immediately there came out Blood and Water.

35 And he having seen has testified, and His testimony is true; and he knows, that he is saying true things, so that you also may believe.

36 For these things occurred, that the Scripture might be fulfilled, "A bone of Him shall not be broken."

37 And again another Scripture says, "They shall look on Him whom they pierced."

38 Metaphorata πιλάτον θεριστευος, when they saw him already having died, 34 all εἰς τῶν not they broke off of him the legs; but one of the στατιστῶν λοχία αὐτοῦ τὴν πλευρὰν ενύλε, soldiers with a spear of the side pierced, καὶ ἐγκυβεῖσαν αἷμα καὶ ὑδάτι. 35 Καὶ immediately came out blood and water. And ὁ ἑωρακώς μεμαρτυρήκε, καὶ ἀληθεία αὐτοῦ having he seen has testified, and true of him εστιν ἡ μαρτυρία κακείνος ὁδεῖν, ὅτι ἀληθής is the testimony; and he knows, that true things λεγεῖ, ἵνα καὶ ὑμεῖς πιστευσητε. 36 Γεγένετο he says, so that also you may believe. Occurred γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ. "Οσοῦν for these things, that the writing might be fulfilled; "A bone οὖν συντρίβησεται αὐτοῦ." 37 Καὶ παλιν ἔτερα not shall be broken of him." And again another γραφὴ λεγεῖ. "Οφονταί εἰς ὃν ἐξεκοπησαίν" writing says; "They shall look into whom they pierced."

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CHAPTER XX.

1 ¶ And on the first of the week, Mary of Magdala comes early, it being yet dark, † into the tomb, and sees the stone, having been removed out of the tomb.

2 She runs, therefore, and comes to Simon Peter, and to the other Disciple whom Jesus loved, and says to them, "They have taken away the Lord out of the tomb and we know not where they have laid him."

3 † Peter then went out, and the other Disciple; and they came into the tomb.

4 And the two ran together; and the other Disciple outran Peter, and came first into the tomb.

5 And stooping down, he sees † the linen cloths lying; however, he went not in.

6 Then Simon Peter following also comes following him, and entered into the tomb, and sees the linen cloths lying, and the napkin which was on the head of him, not with the linen cloths, but folded up in a separate place.

7 And † the napkin, which was on his head, not lying with the linen cloths, but having been folded up in a separate place.

8 Then, therefore, that other Disciple, who came first into the tomb, also went in, and he saw, and believed [her.]

9 For they did not yet know † the scripture, That he must rise from the Dead.

10 Then the Disciples went away by themselves.

* Vatican Manuscript.—6. also Simon Peter.

† L. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was place. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

11 But Mary was standing near the tomb outside, weeping. As she was weeping, therefore, she stooped down into the tomb.

12 And seeing two men in white sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 And they say to her, "Woman, why dost thou weep?" And she says to them, "Because they took away my Lord, and I knew not where they laid him."

14 Having said these things, she turned back, and beholds Jesus standing, and she knew not that It was Jesus.

15 *Jesus says to her, "Woman, why dost thou weep? Whom dost 'hou seek?" She, supposing that he was the gardener, says to him, "Sir, if thou didst carry him, tell me where thou didst lay him, and I will take away.""

16 *Jesus says to her, "Mary!" She, having turned, says to him *in Hebrew, "Rabboni!" which signifies, Teacher.

17 *Jesus says to her, "Touch me not; for I have not yet ascended to my Father: but go to my brethren, and tell them, I ascend to my Father, and your Father; even my God, and your God."

18 Mary of Magdala comes, telling the disciples that she had seen the Lord, and he said these things to her.

19 Then being Evening of that day, the first of the * Week, and the doors having been closed where the disciples were, through fear of the Jews, Jesus came into the midst,
and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them *his hands and his side. The disciples, therefore, rejoiced, seeing the Lord.

21 Then Jesus said to them again, "Peace be with you; *as the Father has sent me, I also send you."

22 And having said this, he breathed on them, and says to them, "Receive the Holy Spirit.

23 *If the sins of any one you may forgive, they are forgiven them; if those *of any one you may retain, they have been retained."

24 But Thomas, that one of the twelve, being called Didymus, was not with them, when *Jesus came.

25 The other disciples, therefore, said to him, "We have seen the Lord." But he said to them, "If I do not see in his hands the impression of the nails, and put my finger into the impression of the nails, and put *my hand into his side, I will by no means believe."

26 And after eight Days his disciples were again within, and Thomas with them. The doors having been closed, Jesus comes into the midst, and stood, and said, "Peace be with you!"

27 Afterwards he says to Thomas, "Reach here thy finger, and behold my hands; and reach here thy hand, and put it into my side; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My Lord and my God!"

29 Jesus says to him, "Because thou hast seen me, and hast believed, have thou also a testimony in this [Chap. 20: 29].

* Vatican Manuscript—20. both the hands and the side.

24. Thomas.

25. My Hand.

† 20. John xvi. 22.
§ 22. Matt. x. 19; xviii. 18.
∥ 23. John xi. 16.
¶ 27. 1 John i. 1.
Then, indeed, many other signs Jesus performed in the presence of the disciples, which have not been written in this book.

But these have been written, that you may believe that Jesus is the Messiah, the Son of God; and that, believing, you may have life in his name.

CHAPTER XXI

1 After these things Jesus manifested himself again to the disciples, at the lake of Tiberias; and in this manner he appeared.

2 Simon Peter, and Thomas called Di迪mus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples, were together.

3 Simon Peter says to them, "I am going a fishing." They say to him, "We also go with thee." They went out, and entered into the boat, and during that night they caught nothing.

4 But now morning being come, "Jesus stood on the shore; not me, thou hast believed: be happy those who see not, and believe!"

30 Then, indeed, many other signs Jesus performed in the presence of the disciples, which have not been written in this book.

31 But these have been written, that you may believe that Jesus is the Messiah, the Son of God; and that, believing, you may have life in his NAME.

VATICAN MANUSCRIPT.—30. the disciples.

1 Jesus.

3. immediately—on it.
JOHN.

[Chap. 21:16.]

Lord." Then Simon Peter having heard that it was the Lord, girded on his upper garment, (for he was naked,) and threw himself into the lake.

8 But the other disciples came by the boat; (for they were not far from the land, but about two hundred Cubits off,) dragging the net with the fishes.

9 When, therefore, they went out to the land, they saw a Fire of coals lying, and a Fish lying on it, and Bread.

10 * Jesus says to them, "Bring of the fishes which you just now caught.""

11 * Simon Peter went on board and drew the net to the land, full of great fishes, a hundred and fifty-three; and though there were so many, the net was not torn.

12 * Jesus says to them, "*Come and breakfast." No one of the disciples presumed to ask him, "Who art thou?"

13 * Jesus comes, and takes the bread, and gives to them, and the fish in like manner.

14 This third time now was *Jesus manifested to *the disciples, having been raised from the Dead.

15 When, therefore, they had breakfasted, *Jesus says to Simon Peter, "*Simon, son of Jonas, lovest thou me more than these?"

He says to him, "Yes, Lord; thou knowest that *filio se. *Legei autp: *Basse ta arnina mou. I dearly love thee." He says to him, "Feed the lambs of me."

16 *Legei autp palin deuterop: *Siomon Ioiva, he says to him again a second time; Simon of Jonas, agapas me: *Legei autp: *Nai, kuri, sun odias, love thou me? He says to him, yes, O Lord, thou knowest, pe filio se: *Legei autp: *Poismai te pro that I dearly love thee; He says to him: "Tell thou the sheep

He says to him, "Tend my sheep.

17 He says to him the third time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, because he said to him the third time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; thou knowest That I affectionately love thee."

*Jesus says to him, "Feed my sheep."
24 This is that **Disciple, who both testifies** of these things and wrote these things; and **we know** that true **testimony** is true.

25 And there are many other things which Jesus performed, which, if they should be written, every one, I suppose that not even the world itself would contain the written books.

*ACCORDING TO JOHN.*

VATICAN MANUSCRIPT.—23 1oth.     24 His. Subscription—ACCORDING TO JOHN.

†25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were “in their own sight as grasshoppers.” In Deut. i. 28, cities with high walls round about them are said to be “walled up to heaven.” In Dan. iv. 11, mention is made of a tree, whereof “the height reached unto the heaven,” and the sight thereof unto the end of all the earth;” and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon’s wisdom, says, “Thy soul covered the whole earth, and thou filledst it with parables;” as the world is there said to be filled with Solomon’s parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus’ miracles, if the particular accounts of every one of them were given.—Pearce.

‡24. John xix. 35; 3 John 12.
Acts of the Apostles

Chapter 1

1 The former history compiled, Ἠ Θεοφύλακτος, concerning all things which
* Jesus began both to do and to teach,
2 even to the day in which, ἦν ἡμέρα τῆς ὑπάρξεως, διὰ τοῦ πνεύματος
given charge to the apostles, through the Holy Spirit to the apostles,
whom he had chosen, he was taken up;
3 to whom also he presented himself living, after his suffering,
many days forty
* Having seen of them forty
and speaking the things concerning the kingdom of God.
4 And assembling them, he charged them "not to depart from Jerusalem,
but to wait for the promise the Father, which you heard from me;
5 that John, indeed, immersed in Water,
but you will be immersed in holy spirit, after a few Days."
6 They, therefore, having come together, asked
him, saying, "Lord, wilt thou, at this time, ἠρευνήσῃ τὴν ἐν τῇ ἀληθείᾳ τὴν ἐν τῇ ἡπείρᾳ Θεοτοκίαν,
thou restorest the kingdom to Israel?"
7 Then he said to them,
* "It is not for you to know the times or seasons,
which the Father appointed by his own Authority.
8 But you shall receive power having come upon you; and
you shall be witnesses in both Jerusalem, and
inἸουδαία καὶ Σαμαρεία, καὶ ἔως ἐγγύαις
all the Judea and in Samaria, and even to the

* Vatican Manuscript.—Title—Acts of Apostles.

ACTS.

Chap. 1: 9. 9* Kai tauto eiswv, blpwvwn
"art of the land." And these things having said, beholding
autwn eptpwr wv "kai pepwh ypelaXwv autov apv
of them he was lifted up; and a cloud drew him from
von onhalmwv auton.* 10 Kai "d eireXvntov
the eyes of them. And as fixedly gazing
ypwv eis tou ourapav, paroymenov autov, kai
these were into the heaven, going away of him, and
idov, avndv duo pareisthkeisan autwv en evth
and both Men were standing by them in radi-
ti xwv. 11 Kai eiswv "Andres Galilwos, ti
ment white, they and said; Men of Galilee, why
exechvny eis blpwvwn eis tou ourapav; ouvts
standing you looking into the heaven? this
stand you looking into the heaven? this
12 Tote
hiq into the heaven. Then
yplestrewv eis Ierousalhm apos orpov tou
they returned into Jerusalem from a mountain that
kaloumenov Elavpavos, "e eisv egnv Ierousal-
being called of olive trees, which is near Jerusalem,
lpwv, saBbatov exon idov. 13 Kai al eisvgl-
a Sabbath being distant journey. And when they came
thov, aveyvnav eis to ypwvov, oV evn kath-
into, they went up into the upper room, where were
mevntes, o, te Petrov kai Iakvbos, kai Iavm-
mavining, the, both Peter and James, and John
yns kai "Andres, Filipvos kai "Ovmas, and
Andrew, Philip and Thomas,
Bavbovmaios kai Mathavos, Iakvbos Alphav-
Bartholomew and Matthew, James of Alphe-
ou kai Sias o Siatovs kai Iovdas Iakvbos.
us also Simon the zealot and Judas of James.
11 Ovtoi pantes ypav protokarterontes avro-
These all were being constantly engaged with one
mavov pr ton prosesevov, sun vynawi, kai Mariv pr
mind in the prayer, with women, and Mary the
mavro tov Iovou, kai sun tois adelphois autov.
mother of the Jesus, and with the brother of him.
12 Kai en tais hmevrais tautais anavastas Pn-
And in these days, these having stood up Pe-
trov en meow tonv mahtwv, eisenv (Hv te-
ter in the middle of the disciples, he said; (was and
oxhov vvpematov, epi to autov "ov ekaton eivov"
thus the name, in the same about one hundred twenty;
13 Ander adelphoi, eide pnapravnv tnv
Men brethren, it was necessary to be fulfilled the
grapnv tautv, tnv propeite to pneuma to givo
writing this, which spoke before the spirit the holy
dia stmatos Daviv, peri Iovda ton genovmenov
through mouth of David, about Judas that having become
remotest parts of the
EARTH."

10 And having said These
things, as they were looking
on he was hitted up; and a Cloud carried him away from their sight.

10 And while they were fixedly gazing towards the
HEAVENS, as he was going up, behold, two Men were
standing by them in white
Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the
HEAVENS? This JESUS, who is taken up from you into the HEAVENS, shall
so come in the manner in which you saw him go in to
the HEAVENS."

12 Then they returned to Jerusalem, from THAT
Mount of Olives, which is near Jerusalem, being dis-
tant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM,
where were remaining both Peter and * John, and
James and Andrew, Philip and
Thomas, Bartholomew and Matthew, James the
son of Alpheus, and Simon the
ZEALOT, and Judas the
brother of James.

14 All these were con-
tantly engaged with one
mind in PRAYER, with the
Women, and with Mary the
MOTHER of * Jesus, and with his BROTHERS.

15 And in these days,
Peter standing up in the Midos of the * BRETHREN,
(the Number of Persons assembled were about a
hundred and twenty,) said,

16 "Brethren, it was necessary for * the scrip-
ture to be fulfilled, which the
holy spirit, through the
mouth of David, fore-
told concerning that
Judas * who became a Grude

* VATICAN MANUSCRIPT.—13. John, and James and Andrew.
BRETHREN, said.
16. THE SCRIPTURE.

† 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i.
10; iv. 18; 2 Thess. i. 10; Rev. i. 7.
† 10. Psa. xii. 9; John
xiii. 18.
Roman strangers, both Jews and proselytes,
11 Cretans and Arabian; we hear them speaking
in our tongues the great things of God.'
12 And they were all astonished and perplexed,
saying one to another, "What can this be?"
13 But others scoffing, said, "They are full of
Sweet wine."
14 But Peter standing with the eleven, lifted
up his voice, and said to them, "Jews and all who are
sojourning in Jerusalem! let this be known to you, and listen to my
words.
15 For these are not drunk as you suppose, for
it is the third Hour of the Day;
16 but this is what was spoken through the
prophet Joel;
17 And it shall be in the last Days, says God,
'I will pour out of my Spirit upon all Flesh;
and your sons and your daughters shall
prophecy; and your young
men shall see visions, and your old men shall
dream dreams.
18 And indeed on my men-servants and on
my women-servants in those Days I will pour out of my spirit, and
they shall prophesy.
19 And I will give Prophets in the heaven-
above, and Signs on the earth below; Blood, and
Fire, and a Cloud of Smoke.
20 The sun shall be turned into Darkness, and
the moon into Blood, before that great and illust-
rious Day of the Lord come.
21 And it shall be, every one who may invoke
the Name of the Lord, shall be saved.'

* Vatican Manuscript.—17. after these things, says God.
† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts xxii. 4, 9, 10; 1 Cor. xii. 10.
Acts

22 Israelites hear these words. Jesus, the Nazarene, a Man from God, celebrated among you by Miracles, and Prodigies, and Signs, which God wrought through him in the midst of you, as you yourselves know;

23 him, given up by the fixed counsel and foreknowledge of God, by the hand of lawless ones, you nailed to the cross, and killed;

24 whom God raised up, having loosed the pains of death; as it was impossible to hold him under it.

25 For David says concerning him, 'I saw the Lord always before me, because he is at my right hand, so that I may not be moved.'

26 'On account of this my heart rejoiced, and my tongue exalted; and moreover, my flesh also shall not cease in hope;

27 'because thou wilt not abandon my soul in Hades, nor give up thine holy one to corruption.'

28 'Thou didst make known to me the ways of life; thou wilt make me full of joy with thy countenance.'

29 Brethren! I may speak to you, with freedom, concerning the patriarch David, that he both died and was buried, and his tomb is among us to this day.

30 Being, therefore, a Prophet, and knowing that God swore to him with an oath, that of the fruit of his loins he would cause one to sit upon his throne;

22 Andres Israpelitai, akoustathe tous logos
23. Iesou tin tov Nazareain, anagke apo tov
24. toukou, tou tov Nazareinon, anagke apo tov
25. tois, tou tov Nazareinon, anagke apo tov
26. theou apodidigmeneon eis yias dunamei kai
27. God having been pointed out to you by mighty works and
28. theo ev me se yias, kata
29. (oias evnipsei di autou'prodigies and signs, (which did through him the
30. theou ev me se yias, kata autou'God in midst of you.
31. theo'as (also) yourselves you know,
32. tauton ti orismenhe bouli kai progganasei
33. this by the having been fixed purpose and foreknowledge
34. tou theou ekdoton labeute, dia xeuron autou'the purpose
35. of the God given up having been taken, by hands of law-
36. less ones having affixed to you killed.
37. Whom the God
38. anasteis
39. lusas tas adinas tov thanaton,
40. raised up; having loosed the pains of the death,
41. katho ouk eis dynaton krateisbav autou'as
42. was not as was possible to be held him under
43. autou'.
44. it.
45. David yap legeste tis autou'prooprompi
46. David for says concerning him; saw
47. tou kuriou enwtpion mou diapastas, oti ek degein
48. the lord in presence of me always, because at right hand
49. mou estin, ina me sateuvos. Dia tauto
50. me is he, so that not I may be shaken. Through this
51. ephurav in karidia mou, kai yagiallasiato'he
52. rejoiced the heart of me, and exclaimed the
53. ylomega ej
54. ete de kai e sarx mou kata skh
55. tongue; moreover and also the flesh of me will repose
56. vousei ev eipen: Oti ouk eykataneveis
57. in hope; because not thou wilt abandon
58. tyn yphn mou eis 'adou, oude doseis
59. life of me to invisibility, nor then will abandon
60. ou'ot polein suide diafophran. Egywrisas
61. holy one of thee to see corruption. Thou didst make known
62. mou ous moukrisoun"plhrasteis me euyfroundis meta
63. same way of life, thou wilt all me of joy
64. with tou prospoutov mou.
65. face of thee.
66. Andres adelphoi, eis tis eizei mete karphi-
67. Men brethren, it is lawful to speak with freedom
68. sia proes yias peri tou patriarchou David,
69. to you concerning the patriarch David,
70. oti kai eteleustha kai efastha, kai to mimata
71. that both he died and was buried, and the tomb
72. autou estin en hym axi tou thes ite tais
73. tautois of him is among us till of the day this.
74. Probhmeta ouv iatarchou, kai eidos oti orkh
75. A prophet therefore being, and knowing that
76. mousoin autou' theos, ek karpos tou osophos
77. swore to him the God, out of fruit of the loins
78. autou'kai kataistai evi tou thronon autou.'forever-
79. * VATICAN MANUSCRIPT.—22. also—omit.
80. 23. by the hand of lawless ones, you
81. nailed to the cross and killed. 26. My HEART.
82. † 22. John iii. 2; xiv. 10, 11; Acts x. 38. † 23. Matt. xxvi. 24; Luke xxii. 22; xxiv
83. 44; Acts iii. 18; iv. 28. † 23. Acts v. 30. † 24. ver. 32. † 25. Ps. xvi. 9
84. xxii. 12, 13; Psa. exxxii. 11; Luke i. 32, 60; Rom. i. 3; 2 Tim. ii. 8.
31. foreseeing he spoke concerning the resurrection of the Messiah, *that he was not left in Hades, nor did his flesh see Corruption.*

32. God raised up this Jesus, of which we are all witnesses.

33. Having been, therefore, exalted to the right hand of God, † and having received from the Father the promise of the *Holy Spirit,* † he poured this which you *both see and hear.*

34. For David ascended not to heaven, but he says himself, † *Jehovah said to my Lord,* Sit thou *at my Right hand,*

35. † *til I put thine enemies underneath thy feet.*

36. Therefore, let all the House of Israel certainly know, that this Jesus, whom you crucified, † *God made him both Lord and Messiah.*

37. And having heard this, they were pierced to the heart, and said to the Peter and the Apostles, *Brethren! why is this man speaking so to us?* — *and say, *Reform, and let each of you be immersed in the name of Jesus Christ, for the Forgiveness of your sins; and you will receive the gift of the Holy Spirit."

38. And Peter said to them; † *Reform, and let each of you be immersed in the name of Jesus Christ, for the Forgiveness of your sins; and you will receive the gift of the Holy Spirit."

39. For the promise is to you and † to your children, and † to all who are far off, as many as the Lord our God may call."

40. And with many Other Words he testified and *exhorted them, saying, *Be you saved from this perverse generation.*

41. Then those who re-
And many were added to the church every day, so that a great number of Jews who had believed confessed and confessed their sins were immersed; and on that day about three thousand Souls were added.

42 And they were constantly attending to the teaching of the Apostles, and to the breaking of the Loaf, and to the prayers.

43 And Fear came upon Every Soul; and Many Prodigies and Signs were done through the Apostles.

44 And All the believers had all things common together;

45 and sold their possessions and goods, and divided them to all, as any one had Need.

46 And constantly attending with one mind in the temple every day, and breaking Bread at Home, they partook of Food in Joyfulness and Simplicity of Heart;

47 praising God, and having Favor with all the People. And the Lord daily added those being saved to the congregation.

CHAPTER III.

1 Now Peter and John were going up together into the temple, at the hour of prayer, being the ninth hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed every day at the door of the temple, the limping, but one time, they asked alms from those entering into the temple. Who

* Vatican Manuscript.—42, and—omit.

† 42. See the following passage where the same original word is used:—Rom. xv. 26:

2 Cor. viii. 4: ix. 13: Phil. iv. 15: Heb. xiii. 16. Also Appendix. 12. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

† 42. Heb. x. 25.

† 43. Mark xvi. 17; Acts iv. 33, v. 12.

† 44. Acts iv. 32.

† 40. Luke xxiv. 53; Acts v. 42.

† 47. Acts v. 14; xi. 24.
Acts 3:1-12

And Peter answered and said, What need it any more than this

4 And Peter, looking upon the men which stood without, said, See ye this? 5 And Peter said unto them, Repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 6 And how he dealt with the Nazarene, and, lo! I see both you and this man hearing me. 7 Wherefore also the name of this man is called Acts 3:1-12

3 who seeing Peter and John being about to go into the temple, asked Alms. 4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us." 5 And he gave heed to them, expecting to receive something from them. 6 But Peter said, "Silver and gold I have not; but what I have, I give thee; in the name of Jesus Christ the Nazarene, walk." 7 And having taken him by the right hand, he raised him up; and immediately his feet and ankles were strengthened; 8 And leaping up, he stood, and walked about, and entered with them into the temple, walking, and praising God. 9 And all the people satting at the beautiful gate among the people to the porch that being men, Solomonos, ekhamboi. 10 And Peter said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, glorified your servant Jesus, whom you indeed delivered, 11 Paperback 3:1-12

1 Peter 3:1-12
But ye rejected the Holy and Righteous One, and asked a Murderer to be given you;
and killed the Prince of Life; whom God raised from the Dead, of which we are Witnesses.
And by the faith of his Name, this Name strengthened this Man, whom you behold and know; and that faith, through him, gave him this perfect soundness in the presence of you all.
And now, Brethren, I know That in Ignorance you did it, as also your rulers.
But God thus fulfilled what he foretold by the Mouth of All the Prophets, that his Anointed should suffer.
Reform, therefore, and turn, that Your sins may be blotted out; so that Seasons of Refreshment may come from the Presence of the Lord.
And he may send him having been before destined for you, Jesus Christ;
whom, indeed, Heaven must retain till the Times of Restoration of all things which God spoke to the Mouth of his Holy Prophets, from of Old.
Moses indeed said, the Lord your God shall raise up to you, from your midst, a Prophet, like me; Him you shall hear in all things which he may speak to you;
and it shall be, every soul whatever not anointed of his prophet may hear the prophet, that, shall be destroyed indeed delivered up, and rejected in the Presence of Pilate, when he resolved to release him:

14: Of his Name, this Name strengthened This Man, whom you behold and know; and that faith, through him, gave him this perfect soundness in the presence of you all.

15: And now, Brethren, I know That in Ignorance you did it, as also your rulers.

16: But God thus fulfilled what he foretold by the Mouth of All the Prophets, that his Anointed should suffer.

17: Reform, therefore, and turn, that Your sins may be blotted out; so that Seasons of Refreshment may come from the Presence of the Lord.

20: And he may send him having been before destined for you, Jesus Christ;

21: whom, indeed, Heaven must retain till the Times of Restoration of all things which God spoke to the Mouth of his Holy Prophets, from of Old.

22: Moses indeed said, the Lord your God shall raise up to you, from your midst, a Prophet, like me; Him you shall hear in all things which he may speak to you;

23: and it shall be, every Soul which may not hear that Prophet, shall be destroyed from among the People.
And also All the Prophets from Samuel, and those succeeding in order, as many as spoke, also announced these days.

25 ¶ You are *Sons of the Prophets, and of the COVENANT which God ratified with our fathers, saying to Abraham, ¶And 'in thy seed shall all the FAMILIES of the EARTH be blessed.'

26 God having raised up his SERVANT, sent him ¶first to you, to bless each one who shall TURN from his EVIL WAYS.

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the *HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 *being grieved because they TAUGHT the PEOPLE, and announced that RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

4 But many of THOSE HAVING HEARD the word believed; and the NUMBER of the MEn became about five Thousand.

5 And it occurred on the NEXT DAY, that Their Rulers, and *the Elders, and the Scribes assembled at Jerusalem;

6 and ¶Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the Family of the High-Priesthood;

7 and having placed them in the Midst, they asked, ¶"By What Power, or in What Name, have you done this?"
touto iwmis: 8 Tote Petroi plpsbeis pneuma this you? Then Peter being filled with spirit tos agnou, eite pros autous: Arexontes tou holy, said to them; Rules of the lavo, kai presbyteroi x [tou Iwpa], 9 ei hiwmis people, and elders [of the Israel,] if we symeron anapirpomev epi evreyseia anagrapontou to-day be examined for kindness a man asthenous, ev t n owtos sebostai. 10 Gnowstov sick, by what he has been saved. Known esto parim iwm kai panti tw Iarw Iwpa, dte beit all to you and to all the people of Israel, that ev tporoymati Iesou Christou tou Na'wraion, et in the name of Jesus Anointed the Nazarene, ev iwmis estupwrose d te theo arieren ek whom you crucified whom the God raised out of nekrov, ev touto owtos parasnetk enepwv dead ones, by him this has stood in presence Uwm wghis. 11 Owtos esv d lidos e eoubei ofyou sound. This is the stonethat having been theoi yu' ywm twn oikodomohtwv, o xenoeis despised by you the builders, the having been vouis eis kefalh ywian. 12 Kai ouk stiin eis made into a head of a corner. And not is in alllo oudenv h swtenia: ovdhe gar oyma estw another to any one the salvation; not even for a name is 'etreov ipo tov ouromov, tov deqemwv en another under the heaven, that having been given among anagrapontwv, ev w dei swthnai iwmis, men, in which must to be saved.

13 Oeywontes de te yn tou Petrou parbhisian Seeing and the of the Peter boldness kai Ioannov, kai kalathbomenov, dti anagrapontwv and of John, and having perceived, that men agrmamatoi eisai kai idwiai, ethymacov, epeginlear.they are and ungifted, they wondered, they woukto te autous, oti syn tw Iesou hsaian knew and them, that with the Jesus they were; 14 ton de anagrapontw blepontes svn autois estw the an and man beholding with them stand- ta twn teqrepeumenvon, oudei eixous antiein knowing that having been healed, nothing they had to say against. 15 Kellewontes de autous eXw tov sunebriw Having ordered and them outside of the high-council apelthn, suneplalvo pros allhalous, 16 legeto - to go, they consulted with each other. saying; tes. Ti poiwsanv tois anagrapontw toux; dte What shall we do to the men these? that mem gar gnowstov simeion ye gowen di autow, instead for known a sign has been done by them, paoi tois katoikousin 'Ierousalh laj faenerov, to all those dwelling in Jerusalem manifest, and ouv dunamEthernet aqournasivai. 17 AXX i'na me eti more it may spread among the people, [with a threat] let us

VATICAN MANUSCRIPT.—S. of ISRAEL—omit. 17. with a threat—omit.

8 Luke xii. 11, 12. 10 Acts iii. 6, 16. 10 Acts i. 24. 11 Psa. exviii. 22; Ism. xxviii. 16; Matt. xxii. 42. 13 Matt. xii. 25; 1 Cor. i. 27. 16 John xi. 47.
Acts.

1 And a certain Man named Ananias by name with Sapphira his wife, sold an Estate,
2 and appropriated a part of the Price, *his wife also knowing of it; and having brought a certain part, { laid it at the feet of the Apostles.

CHAPTER V.

1 And a certain Man named Ananias by name with Sapphira his wife, sold an Estate,
2 and appropriated a part of the Price, *his wife also knowing of it; and having brought a certain part, { laid it at the feet of the Apostles.

2 But Peter said, "Ananias, why has the { Adversary filled thine Heart to deceive the Holy Spirit, and to appropriate a part of the Price of the Land?

4 While remaining unsold, was it not thine? and when sold, was it not thine own disposal? Why is it that thou hast admitted this thing into thine Heart? Thou hast not lied to Men, but to God."

5 And Ananias, having heard these words, fell down, and expired. And great Fear came on all those who heard these things.

6 Then the younger disciples arising, wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his wife also came in, not knowing what had been done.

8 And * Peter answered her, "Tell me whether you sold the land for so much?" and she said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together to try the Spirit of the Lord? Behold, the feet of those who have been POURING thy Husband at the door and they will carry thee out."

* Vatican Manuscript.—2. the wife. 8 Peter

10 And she fell down immediately at his feet, and expired; and the young men coming in, found her dead, and having carried her out, buried her by her husband.

11 And great fear came on the whole assembly, and on all those who heard these things.

12 And many Signs and Prodigies were performed among the people by the hands of the apostles—(and they were all with one mind in Solomon’s porch):

13 and of the rest, no one presumed to write himself to them; but the people magnified them;

14 and Believers were added the more to the Lord, Multitudes both of men and women;—

15 So that they brought out the sick even into the open squares, and laid them on beds and couches, that at least the shadow of Peter, coming along, might overshadow some of them.

16 And the multitude came together even from the cities surrounding Jerusalem, bringing sick ones and 

17 And the high-priest arising, and all those who were with him,—being the sect of the Sadducees,—were filled with anger.

18 And laid hands on the apostles, and put them into the public prison.

19 But an Angel of the Lord, in the night, opened the doors of the prison, and bringing them out said,

20 “Go, stand and speak in the temple to the people. All the words of this life.”
Acts.

Having heard, and they entered at the dawn into the temple, and taught.

Paragenevenos de ὁ ἀρχιερεὺς καὶ οἱ συν.,

Hating come and the high-priest and those with him, they called together the high council even all the senators of the sons of Israel, and sent into the temple, to have brought them. The but officers brought them.

23 But the officers going did not find them in the prison; and having returned, they reported,

23 saying, "We found the prison closed with all safety, and the guards standing *at the doors; but having opened them, we found no one within."

24 And when they heard these words, both the commander of the temple, and the high-priests were perplexed concerning them, how this thing could be.

25 But some one having come, told them, "Behold, the men whom you put in the prison, are in the temple standing and teaching the people."

26 Then the commander going away with the officers, brought them without violence; for they feared the people, lest they should be stoned.

27 And bringing them, they stood before the sanhedrim. And asked them the high-priest,

25 Ἀκούσαντες δὲ εἰσήλθον ὕπο τοῦ οἶρον εἰς τὸ

† And having heard this, they entered into the temple, early in the morning, and taught. ¶ And the high-priest coming, and those with him, called the sanhedrim together, even all the senate of the sons of Israel, and sent to the prison to have them brought.

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27 And bringing them, they stood before the sanhedrim; and the high-priest asked them, saying,
Acts.

30 † The God of our fathers raised up Jesus, whom they had hanged on a cross, to kill him. 31 But God raised him from the dead; and we are witnesses of these things; 32 and God gave to the Holy Spirit to those who believe in him, 33 who, having heard them through, and took counsel, 34 to kill them. 35 After these days Thaddaeus stood up and said, 36 before these days, the apostles, and the number of men about four hundred, who were put to death, and all as many as had been dispersed, and came to nothing. 37 After this stood up Judas the Galilean, in the days of the registering, and drew away people, [much] behind them. 38 And now I say to you, withdraw from these men, and let them alone, because they are not able to overthrow this word or this work: 39 but if from God it is, you are not able to overthrow them; be not you fighters against God.

38 And we are witnesses of these things, and God gave the Holy Spirit to those who submit to him. 39 But a certain Pharisee, named Gamaliel, a teacher of the law, honored by all the people, standing up ordered the men to be put out for a little time.

40 And they, having heard this, were enraged, and took counsel to kill them.

41 And now I say to you, keep away from these men, and let them alone; 42 because if this counsel or this work be from Men, it will be overthrown; 43 but if it be from God, you are not able to overthrow them; be not you fighters against God.

* Vatican Manuscript.—51, to give.

52. In him of these things; and God gave the Holy Spirit to those who believe in him.

53. Much.—om.†.
Chapter VI.

1 And in those days, the disciples increasing, there arose a Complaint of the Hellenists against the Hebrews, because their widows were neglected in the daily service.

2 And the twelve, having summoned the multitude of the disciples, said, "It is not proper for us to leave the word of God, to serve tables.

3 *Therefore, Brethren, look out from among yourselves, seven Men of good reputation, full of Spirit and Wisdom, whom we may set over this business;

4 But we will constantly attend to prayer, and to the ministry of the word.

5 And the proposition was pleasing to All the multitude; and they selected Stephen, a man full of Faith and holy Spirit, and Philip, Prochorus, Nicanor, and Timon, and Parmenas, and Nicolaus, a Proselyte of Antioch:

* Vatican Manuscript.—42. of the Anointed Jesus.

3. But, Brethren, we will look out among you.
And the word of God grew, and was multiplied among the disciples in Jerusalem greatly; and they were multiplied in number, and were with the name of the Lord Jesus.

And they were daily devoting themselves together with one accord unto prayer, with the apostles, and laying on of hands on them that were newly converted.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that which was his own was his, but they had all things common.

And with great power gave he testimony unto the people. And they were wondered, saying, These words are spoken by the Holy Ghost.
1 Then the high-priest said, "Are these things so?"

2 And he said, "Brethren and fathers, hearken! The glorious God appeared to our father Abraham, when in Mesopotamia, before he resided in Haran,

3 and said to him, "Depart from thy country, and from thy kindred, and come into the land which I will show thee.'

4 Then going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, after the death of his father, he removed him into this land in which you now dwell;

5 and gave him no inheritance in it, not even the breadth of his foot; neither will he promise to give it to him for a possession, and to his seed after him, though he had no child.

6 And God spoke thus, "That his seed should be a stranger in a foreign land; and that they will enslave and oppress it forty hundred years;

7 and the nation to which they shall be enslaved I will judge, said God, 'and after that, they shall come out and serve me in this place.'

8 And he gave him a Covenant of Circumcision; and thus he begot Isaac, and circumcised him the
Acts 7:16–27

EIGHTH DAY; and Isaac, Jacob, and Jacob the Twelve Patriarchs.

9 And the patriarchs envying Joseph, sold him into Egypt; *but God was with him.

10 And delivered him from all his afflictions, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his house.

11 *And a Famine came upon all the land of Egypt and Canaan, and great Distress; and our fathers found no Provisions.

12 But Jacob, having heard that there was Grain in Egypt, sent our fathers the first time;

13 *And at the second time, Joseph was made known to his brothers; and *Joseph's family was shown to Pharaoh.

14 *And Joseph sent and invited his father Jacob to him, and *All his kindred.

15 And Jacob went down into Egypt, and died, and our fathers;

16 And they were carried to Shechem, and laid in the tomb which *Jacob bought for Money of the sons of Hamor *in Shechem.

17 But when *the time of the promise drew near, which God *solemnly promised to their fathers. *Vatican Manuscript.—12. for Egypt. 13. Joseph's family. 15. into Egypt—unto. 16. in Shechem. 17. solemnly made to Abraham.

† 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresseth it, being related to him by marriage. *† 16. In Gen. 1. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre," and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. *† 17. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some obfuscatory transcriber."
ACTS.

[Chap. 7: 18.

The people grew and were multiplied in Egypt, 18 till another King arose, who did not acknowledge Joseph.

19 He, having outwitted our race, ill-treated our fathers, causing their infants to be exposed in order that they might not live.

20 At which period Moses was born, and was divinely beautiful; and he was nursed in his father’s house three months;

21 but having exposed him, the daughter of Pharaoh took him up, and cherished him for her own son.

22 And Moses was educated in all the Wisdom of the Egyptians, and was powerful in his words and works.

23 And when he was full forty years of age, it came into his heart to visit his brethren, the sons of Israel.

24 And observing one wronged, he defended and executed judgment for him who was oppressed, smiting the Egyptian.

25 Now he thought that his brethren understood That God by his Hand would give them Deliverance; but they did not understand.

26 And on the following day, he presented himself to them as they were contending, and urged them to peace, saying, ‘Men, you are brethren, are you? why wrong you each other?’

27 But he injuring his neighbor, thrust him away, saying, ‘Who made Thee a Ruler and a Judge over us?’

* Vatican Manuscript.—18. rose up in Egypt, who knew.

26 you are.

† 22. This was a general tradition among the Jews: “Moses was 40 years in Pharaoh’s court, 40 years in Midian, and 40 years he served Israel.”—Clarke.


Acts iv. 7.
23 Wilt thou kill me as thou didst the Egyptian yesterday?"

29 † And Moses fled at that saying, and became a Sojourner in the Land of Midian, where he begot two Sons.

30 † And forty Years being completed, there appeared to him in the Desert of Mount Sinai, an Angel in a Flame of Fire, in a Bush.

31 And Moses having seen, admired the sight; and coming near to look at it, a Voice came from the Lord, saying;

32 † "I am the God of thy Fathers,—the God of Abraham, and Isaac, and Jacob." And Moses being afraid dared not look at it.

33 † And the Lord said to him, "Loose thy sandals from *Thy Feet; for the Place on which thou standest is holy

34 Ground.

35 This is the Moses whom they renounced, saying, "Who made Thee a Ruler and a Judge? * even Him God sent to be a Ruler and a Redeemer, with the Hand of † That Angel which appeared to him in the Bush.

36 † He led them out, having † performed Prodigies and Signs in Egypt, † and in the Red Sea, † and in the Desert forty years.

37 This is that Moses, who said to the sons of Israel, † "A Prophet will raise up among your sons such a prophet as I appointed thee." And of whom Moses said, "The Lord God will raise up a Prophet among you, like unto me; him shall ye hear. . . ."
38. **J** rejoyced in as desert, the **t** and **I** th.

39. **w** ouk **t** θελήσανεν ὑπ' **κοινοὶ** εὗε- 

to give to us; to whom not were willing obedient to become 

39 to whom our fathers 

40. **t** he **f** ars this who 

41. **k** and they made a 

42. **n** ot God turned, 

43. **y** et you took up the 

44. **h** ave the fathers 

**VATICAN MANUSCRIPT.**—37. Lord—omits. 37. him you shall hear—omits. 43. the **g** od.
Which also our fathers, having received it by succession, brought in with Joshua into the possession of the nations, whom God drove out before the face of our fathers, to the days of David;

46 who found Favor in the sight of God, and requested to find a Dwelling for the God of Jacob.

47 But Solomon built for him a House.

48 Yet the most high dwells not in things made with hands; as the prophet says,

49 "Heaven is My Throne, and the Earth my Footstool; What House will you build for me? says the Lord; or what is the Place of my Best?

50 Has not my Hand made all these things?

51 O stiff-necked and uncircumcised in heart and ears! you always fight against the Holy Spirit; as your fathers did you also do.

52 When of the prophets did not your fathers persecute? And they killed those who foretold the coming of the Righteous One; of whom you now have become Betrayers and Murderers:—

53 You who received the Law by Injunctions of Angels, and kept it not.

54 And having heard these things, they were enraged in their hearts, and gnashed their teeth upon him.

55 But being full of holy Spirit, and looking steadily towards heaven, he saw the Glory of God, and Jesus standing at the right hand of the God,
55 And they cried out with a loud voice, they stopped their ears, and ran upon him with one accord;

56 and said, † "Behold, I see the heavens opened, and the son of man standing on the right hand of God."

57 And crying out with a loud Voice, they stopped their ears, and rushed upon him with one accord;

58 and † having cast him out of the city, they stoned him. And † the witnesses laid down their mantles at the feet of a Young man, named Saul,

59 and they stoned Stephen, as he was invoking and saying, "Lord Jesus, † † receive my spirit."

60 And bending his knees he cried with a loud Voice, † "Lord, place not *This Sin against them." And having said this, he fell asleep.

CHAPTER VIII

1 Now † Saul was consenting to his death. And in that day there was a great persecution against that congregation in Jerusalem; and † they were all dispersed through the regions of Judea and Samaria, except the apostles.

2 And pious men buried Stephen, and made great lamentation over him.

3 † But Saul ravaged the congregation, entering houses, and violently seizing Men and Women, he committed them to Prison.

4 Then those having been dispersed, went about preaching the glad tidings of the word.

5 And Philip going down to * the city of Samaria, proclaimed to them the Messiah.

* Vatican Manuscript.—60. This sin.
† 59. Dezaai may also be rendered sustain or support. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, sustain my spirit," or "assist me to suffer."
† 50. Ezek. i. 1; Matt. iii. 10; Acts x. 11. † 53. i Kings xxii. 13; Luke iv. 29; Heb. xii. 12. † 53. Deut. xiii. 9, 10; xvii. 7. † 59. Luke xxix. 40. † 60. Matt. xiv. 41; Luke vi. 28; xiii. 34. † 1. Acts vii. 53; xxiii. 20. † 1. Acts xi. 19. † 8. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 15; Phil. iii. 64. † Tim. i. 13.
5 Proseichov te oí oýlois tois legeomenvois òpto
Assented and the crowds to the things being spoken by
Tov Filippou ódóthimado, en tw akouen autous
the Philip with one mind, in the to hear them
kai kai levetein ta úmias épetoi. 7 Pollou gar
and to see the signs which he did. Many for
TW eixountw pneuma akabarta, bownta wphen
those possessing spirit unclean, crying with a voice
mevallè xèrختارoí pollou dé paraleumenei
loud came out; many and having been palsied
kai kai xoloi eberapetuvan. 8 Kai egeneto chara
and lame were cured. And was joy
megallè ev tò polei ekeiynī.
great to the city that.
9 Auvr de tis, oumata Símov, prouphiveh
A man but certain, by name Simon, formerly
en tò polei, mággevov, kai exiostov to ònibos
in the city, practising magic, and the amazing nation
TIS Zammereias, legeom evai tyn évautov mevall
the Samaria, saying to besombody himself great;
8 ò proseichov pantes apo mikrou Ýwos mevall-
to whom they assented all from least to greatest,
oumenv. Ótòstou estin Í dyniamov tòv ònibov
saying: This is the power of the God
Kai kai lemov ngeall.
and is holy. 11 Proseichov de autov, which being called great.
They attended and to him,
dia Í oikon xronov tais mággevov egekatakei
because that for a long time with the magic arts to have amazed
autous. 12 Óte de eipisteynav tò Filippov
they. When but they believed the Philip
égevallieuv *[ta] peri tòs Basileias
 announcing glad tidings [the thin § concerning the kingdom
Tov ònibov kai tòv oumatois Iðmov Xristov,
of the God and the name of Jesus Anointed,
ebaptiz-xtvνo andræs te kai xuvnekes. 15 'O de
being dipped men both and women.
The and
Símov kai autov eipisteyvse, kai Baptothei tìn
Simon and himself believed, and having been dipped herself
periskep-aprov tò Filippov ònibov te dynavieis
proposing upon the Philip the things many
constant attending to the Philip; beholding and miracles
kai oumía megalà gímovena, eisatato
and signs great being done, he was amazed.
14 Akouvanvov de oí ev 'Ieouolouwous apostoloi,
Having heard and the in Jerusalem apostles,
òti dieuktau tò Zammereia ton Ígmov ton ònibov,
that had received the Samaria the word of the God,
apostelain pro autov ton Petrov kai Iúov,
they sent to them the Peter and John;
nun. 15 ouvies katabantes prosohízevont, peri
who having gone down offered prayer concerning
autov, òpous lambasís pnevma Ýgivov. 16 (Outro
auts, so that they might receive spirit holy.
(Not yet
yarp Ýv ep' oudev autov epiepseawos, moivos
for it was on any one of them having fallen, only

6 And the crowds with one mind attended to the things spoken by Philip, as they heard and saw the signs which he performed.
7 If for many of those possessing impure spirits, crying with a loud Voice, were dispossessed, and many paralytic and lame persons were cured.
8 And there was much joy in that city.
9 Now a certain man, named Simon, came before into the city using magic, and astonishing the nation of Samaria, saying that he himself was somebody great;
10 To whom all attended, from the least to the greatest, saying, "This is that which is called the great power of God."
11 And to him they gave heed, because that for a Long Time he had astonished them with his magic arts.
12 But when they believed Philip announcing glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women.
13 And Simon himself also believed; and having been immersed, he was constantly attending to Philip; and beholding the signs and great miracles which were performed, he was astonished.
14 And the apostles in Jerusalem hearing that Samaria had received the word of God, sent to them Peter and John;
15 who, having gone down, prayed for them that they might receive the holy Spirit;
16 if for it was not yet fallen on any of them; but they had only been im-

* Vatican Manuscript.—8. Much Joy.
12. the things— omit.
13. signs and great miracles.
† 5 mark xvii. 17.
† 12. Acts i. 3.
$8beta\varsigma\mu\nu\omicron\upsilon\varepsilon\omicron\omicron\upsilon\nu\omega\varsigma\nu\upsilon\mu\nu\omicron\nu\omicron\upsilon\omicron\upsilon\omicron\upsilon\nu\omicron\upsilon\upsilon\nu\omega\varsigma\iota\omicron\upsilon\omicron\nu\upsilon\omega\nu\upsilon\nu\upsilon\xi\nu\upsilon

\textit{ACTS.}

[Chap. 8: 17.]

Then they placed their hands on them, and they received the Holy Spirit.

18 And Simon seeing That through the imposi-
tion of the hands of the apostles, the spirit was given, he offered them Money,

19 saying, "Give me also this Authority, that on whom I place my hands, he may receive the holy spirit."

20 But Peter said to him, "May thy silver go to Destruction with thee, because thou hast thought to buy the gift of God with Money.

21 Thou hast no Part nor Lot in this thing; for thy Heart is not right before God.

22 Reform, therefore, from this thy wicked-
ness, and entreat the Lord, if perhaps the thought of thine heart may be forgiven thee;

23 for I see that thou art in \$ the Gall of Bitter-
ness, and in the Bond of Wickedness."

24 And Simon answering, said; "Entreat thou me also, that I may receive power to be called the \textit{Lord} in my behalf, that nothing of which you have spoken may come on me."

25 Then they, having fully testified and spoken the Word of the Lord, turned back for Jerusalem, and announced the glad tidings in Many Villages of the Samaritans.

26 And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards South, and thou shalt meet a man going down from Jerusalem to Gaza; this is a Desert."

27 And having arisen he went; and behold, an Ethiopian Eunuch, a Gran-
eunouchos, eunuch, a eunuch of Candace of the queen

Chap. 8: 28. ACTS.
eyoukos, dyuouwshs eunuch, a eunuch, a grandson of Candace of the queen

They went out, and were returning, and sitting in the chariot of the eunuch, and the apostles hearing him read the prophet Isaiah.

28 And he said, "How can I, unless one should guide me?" And he requested Philip to come up and sit with him. 29 Now the portion of the scripture which he was reading was this, T... as a Saviour he was led to slaughter, and like a Lamb before the shearers was dumb, so he opened not his mouth. 30 And Philip running onward heard him reading *Isaiah the prophet, and he said, "Dost thou indeed understand what thou art reading?"

31 And he said, "How can I, unless one should guide me?" And he requested Philip to come up and sit with him. 32 Now the portion of the scripture which he was reading was this, T... as a Saviour he was led to slaughter, and like a Lamb before the shearers was dumb, so he opened not his mouth. 33 "And his humiliation was taken away; and who will tell of his generation? Because his life is taken from the earth." 34 And the eunuch answering Philip said, "I beseech thee, of whom speaks the prophet this—of himself, or of some other person?"

35 Then Philip opening his mouth, and beginning from this scripture, announced the glad tidings of Jesus to him. 36 And as they were going on the road, they came to a Certain Water, and the eunuch said, "Behold, Water! what hinders me being immersed?"
And he ordered the chariot to stop; and the both went down into the water, both Philip and the Eunuch, and he immersed him.

And when they came up out of the water, the Spirit of the Lord seized Philip; and the eunuch saw him no more, for he went * his way rejoicing.

Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the cities, till he came to Cæsarea.

CHAPTER IX.

1 And Saul, still breathing out Threatenings and Slaughters against the Disciples of the Lord, proceeding to the High-Priest,

2 asked from him Letters to the Synagogues at Damascus, that if he should find Any one * that Religion, whether Men or Women, he might bring them bound to Jerusalem.

3 And as he was going along, he came near to Damascus; and suddenly a Light from Heaven flashed around him

4 and having fallen to the Earth, he heard a Voice saying to him, "Saul, Saul, why dost thou persecute Me?"

5 And he said, "Who art thou, Sir?" And * he said, "I am Jesus whom thou persecutest."

6 But arise, and go into the city, and it shall be told thee what thou must do."

7 And THOSE MEN traveling with him, stood speechless, hearing indeed the voice, but seeing no one.

8 And Saul arose from the Earth; and his eyes having been opened, he


**ACTS.**

vodev e|eblep Xeiragawontes de auton eis to no one he saw; leading the by the hand and him they

hagion eis Damaseko 5 ka k enn || | | 

be Damasen; and he was days three not

blew and our fagare, oude au, seeing; and not etc., nor de 10

Hv de tis raftetis en Damaskw ononati Was a certain disciple in Damascus by name

Ananias, and eis pros auton o kuriou en dra Ananias, and said to him the Lord in a

Ananias. He and said; Lo I, O Lord.

11 O de kuriou pros auton Anastasias poreuthi The and Lord to him; having arisen go thou

epi tinu ymu eni kalauminen eu theiat, to the street that being called Straight, and

etiptem en oikia ouda Sauron nomati, Tarsus

for house of Judas Saul by name, of Tarsus

kai gar propekeuxei, 12 kai eidev en apo propekeuxei, 12 kai eidev en apo

Saulus; lo for he preyed, and saw in a

mati andra onomat Ananias, exelthonta kai vision a man by name Ananias, having come in and

etiptem autov xeirop, opos e|eblep. 13 Apo having placed to him a hand, that he might receive sight.

Anrith de Ananias Kupie, akopou apo pollon vision, and Ananias; Olor I have heard from man;

peript ou adron toutou, osa kaka eipton concern the man this, what things had he did

tepoi the asyios en Ierousalwm. 14 Kai ad to the saints of thee in Jerusalem. And here

exei eu frightening para twn arxkepev, dposi pan he has authority from the high-priests, to bind all

thev he in the name of thee. Said

tas to epikalumein en to onoma sou. 15 Eiote those calling upon

pros auton o kuriou. Speak, O I, and Ananias answer.

Poreuov, dte skleus os and to him the Lord. Go thou, because a vessel

ekloqhs mou estin otos, tou bastaasai to onoma chosen to me this, of the to bear the name

mac mou enpwnon ethwv, kai basteilein, vivn te of him before actions, and kings, sons and

Israele. 16 Ew gar tv pideiav auto, osa Israel. I will point out to him, what things he

be him in behalf of the name of me to suffer.

17 Apiththe de Ananias kai etiptheis eis tv Went away and Ananias and entered into the

house; and having placed on him the hands, he said;

Sovl adevrefe, o kuriou apespatake me, Iesus Saul O brother, the Lord has saved me, (J saw

No one; but leading him by the hand they conducted him to Damascus.

9 And he was three Days without sight, and neiter ate nor drank.

10 Now there was in Damascus a certain Disciple, named Ananias; and the Lord said to him in a Vision, "Ananias." And he said, "Behold, I am here, Lord."

11 And the Lord said to him, "Arise, and go into that street which is called Straight, and inquire in the house of Judas, for a man of Tarsus, named Saul; for behold, he is praying."

12 And has seen in a Vision a Man, named Ananias, entering, and laying L's hands on him, that he might recover his sight."

13 And Ananias answered, "Lord, I have heard from many concerning this man, how much Evil He has done to the Saints in Jerusalem; and here, he has Authority from the High-Priests to bind all who invoke thy name."

14 But the Lord said to him, "Go; Because he is to me a chosen Vessel. To bear my name before Nation, and * Kings, and Sons of Israel;"

16 He will point out to him what things he must suffer in behalf of my name."

17 And Ananias departed, and entered the house, and placing his *hands on him, said, "Brother Saul, the Lord sent me, even that Jesus who

* VATICAN MANUSCRIPT.—12. hands on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tarsus, was the capital of Cilicia, situated on the banks of the Cnidus, which flowed through the midst of it. It is now called Tarsus. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Caesar, were endowed with all the privileges of Roman citizens.
And immediately something fell from His eyes, like Scales, and he recovered sight; and rising up, he was immersed. And having received food he was strengthened: and was with the disciples in Damascus several Days.

And immediately in the synagogues he proclaimed Jesus, That he is the son of God.

But all who heard him were astonished, and said, 'Is not this he who in Jerusalem spread desolation among them who call on this name, and had come her? For this purpose, that he might lead them to the high-priests?'

But Saul increased more in power, and perplexed those Jews dwelling in Damascus, declaring That this is the Messiah.

And when many Days were fulfilled, the Jews conspired to kill him;

But their plot was made known to Saul. And they also watched the gates both Day and Night, that they might murder him.

But the disciples took him by Night, and through the wall lowered him down in a Basket.

And having come to Jerusalem he attempted to associate with the disciples; but they all feared him, not believing That he was a Disciple.

But Barnabas taking

* Vatican Manuscript.—18. His Eyes.

22. perplexed those Jews dwelling.
him, conducted him to the apostles, and related to them how he saw the Lord on the road, and that He spoke to him, and how he spoke publicly in Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem, speaking publicly in the name of the Lord.

29 And he spoke and disputed with the Hellenists; they however undertook to kill him. 30 But the brethren having been informed of it, conducted him to Cesarea, and sent him to Tar- sus.

31 Then the church had Peace in all Judea and Galilee, and Samaria and being built up, and walking in the fear of the Lord, and in the adorning of the holy Spirit, was increased.* 32 And Peter, passing through all places, happened to go down also to those saints dwelling at Lydda. 33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight years. 34 And Peter said to him, "Eneas, Jesus the Messiah, restores thee; arise, and make the bed for thyself." And he instantly arose.

35 And all those dwelling in Lydda and Sharon saw him; and they turned to the Lord.

36 And there was in Joppa a Certain female Disciple named Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

* VATICAN MANUSCRIPT.—23. and—omit. 28. Jesus—omit. 31. the church.

1. 27. verse 20, 22. 22. Gal. 1. 18. 23. verse 23; 2 Cor. xi. 26. 1 34.

Acts iii. 6, 10; iv. 10. 33. Acts xi. 21.
Acts, 9:37

37 And it happened in those days, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to Joppa, and the disciples having heard that Peter was there, sent two men to him entreating, *Do not delay to come over to us.*

39 And Peter arose and went with them; and having arrived they conducted him to the upper room; and all the widows stood beside him weeping, and showing the Tumies and Mantles which Dorcas made, while she was with them.

40 But Peter, putting them all out, knelt down and prayed; and turning to the body, he said, "Tabitha, arise!" And she opened her eyes; and beholding Peter, she sat up.

41 And giving her his Hand, he raised her; and having called the saints and widows, he presented her living.

42 And it became known through all Joppa; and many believed in the Lord.

43 And it occurred, he continued many days in Joppa, with one Simon a Tanner.

CHAPTER X

1 And a certain Man in Cesarea, named Cornelius, a Centurion of that Cohort called the Italian,

2 A pious man, and one fearing God with All his House, doing many Charities for the People, and praying to God always,

3 Saw distinctly in a Vision, *about the ninth
Hour of the day, an Angel of God coming in to him, and saying to him, "Cornelius!"

4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir?" And he said to him, "Thy prayers and thine alms went up as a Memorial before God.

5 And now send Men to Joppa, and invite one Simon, who is named Peter;

6 he lodges with †One Simon a Tanner, whose House is by the Sea. 7 And when that Angel which spake to him was gone away, he called two of *the house servants, and a pious Soldier of those who attended constantly on him;

8 and having related to them all things, he sent them to Joppa.

9 And on the next day, †while they were pursuing their journey, and drawing near to the city, †Peter went up †the roof to pray, about the sixth Hour.

10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

11 and he beheld †Heaven opened, and a certain Vessel like a great Sheet descending, *being let down by the Four Ends to the Earth;

12 in which were *All the quadrupeds and reptiles of the earth, and birds of heaven.

13 And a Voice came to him, "Rise, Peter, kill and eat." 14 But Peter said "By no means, Lord;
15 And a Voice came to him again a second time, saying, "What God has cleansed, do not you call impure.

16 And this was done three times; and again was taken homework, that he might be cleansed, having asked them, if Simon he being called men of Peter was unclean. And a voice again a second time said, 'A man righteous, you know, sent of him. What He has cleansed, you may not call impure.'

17 As the angel had said, So Simon, being come down, Peter received instruction concerning the vision, [He] said, 'You know, a man righteous has sent, who was pleasing to God, to Peter, seeking him. And he himself was pondering the vision, which he saw, even lo, the men those being sent from the house of Cornelius, and Peter being with the men, and the brethren, having asked them, if Simon he being called men of Peter, was unclean.

18 Peter therefore lodged, and Peter, reflecting concerning the vision, said, 'If you, as men, misdoubt, you might call the vision common and impure.'

19 Then Peter having gone down to the men, said, 'Behold, three men are seeking thee; and having arisen, I will go down, and go with them, nothing doubting, because I have sent them. And they called, and Cornelius sent, saying, 'Peter, a Centurion, a righteous Man, and one fearing God, and esteemed by all the nation of the Jews, was divinely instructed by a holy messenger. Then Peter having gone down to the house of Cornelius, and having heard the words they spoke, he went with them, and some of the brethren, those who arose, knew what those men were. And it was taken up into heaven. And as Peter was pondering in himself, what the vision which he saw might mean, behold, even those men who were sent by Cornelius, having inquired for the house of Simon, stood at the gate; and calling aloud, they asked, 'Is that Simon who was surnamed Peter lodging here?'

20 Now while Peter was reflecting concerning the vision, the spirit said, 'Behold, three men are seeking thee; and arise and go down, and go with them, without any hesitation, because he has sent them.'

21 Then Peter having gone down to the men, said, 'Behold, am I he whom you seek; what is the cause of your coming?'

22 And they said, 'Cornelius, a Centurion, a righteous Man, and one fearing God, and esteemed by all the nation of the Jews, was divinely instructed by a holy messenger to send after thee to his house, and to hear words from thee.'

23 Having, therefore, invited them in, he entertained them. And on the next day he arose and went with them, and some of those brethren from Joppa accompanied him. And on the day fol-
the alms Cornelius saying; Kim you come having he raised up, saying; Do thou arise; also I myself and fasting, finds are having the "'Uimon before Cornelius, to having the relatives and the intimate friends. When and came the to enter the Peter, having met him the Cornelius, having fallen upon them, prostrated the feet, he worshipped. The but Peter seeing, legew; Αναστήθης καρφως αυτος him raised up, saying; Do thou arise; also I myself and fasted was eum. Και συνομιλος αυτος, εισηλθε, a man am. And talking with him, he went in, and euriskei sweneliauthas pollous. Εφη and finds having been assembled many. He said te pros autous: 'Τεμεις επιστασθε, ως αδειμων and to them; You know, how unlawful estin aνδρι ιουδαίων, κολλασσαι η προσερχεσθαι it is for a man a Jew, to unite or come near allοφύλω και εμοί ο θεος έδεικα, μηδενα to a foreigner; and to me the God has shown, not ουν η ακαδαιρου λεγειν ανδρων. Διο common or unclean to say a man. Therefore και αναντιρήτους ηλθον μεταπεμφθες. Πωνα- also without hesitation I came having been sent after. I asked νομαι ουν, τινι λογω μετεπεμφθηκε με; therefore, for what reason you sent after me?

30 Και ο Κορνελιος εφη Απο τεταρτης ημερας And the Cornelius said; From four days μεχρι ταυτης της ώρας, ημην γνησεναι, και till this the hour, I was fasting, and την ενατης της ώρας προσευχομενοι εν τω οικη the ninth hour praying in the house, μου και ιδου, αντε, εστη ενσωμα η μου εν οικην; of me, and to, a man, stood before me in clothi a λαμπρα; και φησι Κορνηλιε, εισηκουσα μη the shining, and he said; O Cornelius, heard σου η προσευχη, και αι ελεγμουσα σου ευνιης; of the prayer, and the aims of thee are re-showed and enwontin the thou. 31 Πεμπον ουν εις members before the God. Send therefore into Ιουπην, και μετακαλαται Σιμων ο επικαλεται Joppa, and call for Simon who is surnamed Πετρος ουτος ξενιεται εν οικε Σιμωνος Βαρ Πeter; he lodges in a house of Simon a Tanner, περας δε θαλασσαν ιδος παραγενομενοι you are welcomed and in the sea; who, when he is come, will speak to thee.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; be lodges in the house of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee. 33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All things which * the Lord hath commanded thee.

* VATICAN MANUSCRIPT.—30. till This Hour, I was at the ninth praying in my house. 32. who coming will speak to thee—omitt. 33. the Lord.
And Peter opening his mouth, said, *I perceive in Truth That God is not a Respecfer of persons, but in Every Nation, he who fears him and works Righteousness is acceptable to him.

He sent the word to the sons of Israel, announcing glad tidings of Peace, through Jesus Christ—he is Lord of all— (*you know that word which was spoken through All Judea, beginning from Galilee, after the Immersion which John preached,)

Even that Jesus from Nazareth, how God anointed him with holy Spirit and Power; who went about doing good, and curing all who were oppressed by the Enemy; *Because God was with him.

And for are Witnesses of all things which he did, both in the Country of the Jews, and in Jerusalem; whom also, having hanged on a Cross, they killed.

He raised up the third day, and permitted him to become manifest.

Not to All the People, but to Those Witnesses previously chosen by God, to us, who did eat and drink with him after he rose from the Dead.

And he commanded us to proclaim to the People, and to fully testify *That this is he *who has been appointed by God the Judge of the Living and the Dead.

To him All the prophets bear testimony.
Acts.

CHAP. 10: 44.

And Peter opened his mouth, and said, *Acts 10:46*

44 While Peter was yet speaking these words, *Acts 10:45*

\[\text{Phets bear testimony: and every one believing into him shall receive forgiveness of sins, through his name.} \]

44 And those believers of the circumcision, *Acts 10:45*

\[\text{Because the gift of the holy spirit was even poured out upon the gentiles;} \]

46 for they heard them speaking with tongues, and magnifying God. Then answered Peter, *Acts 10:47*

\[\text{Can any one forbid water, that these should not be immersed, who received the holy spirit, even as did we?} \]

47 And he ordered them to be immersed in the name of the Lord. Then they desired him to remain some days.

CHAPTER XL

1 And the apostles and those brethren who were in Jedia heard *Acts 10:40*

\[\text{That the gentiles also had received the word of God.} \]

2 And when Peter went up to Jerusalem, those of the circumcision contended with him, *Acts 10:41*

\[\text{3 saying, That he went in to men uncircumcised, and did eat with them.} \]

4 But *Peter, having begun, set it forth in order to them, saying,} *Acts 10:42*

\[\text{5 \text{E was in the city of Joppa praying, and in a trance I saw a vision,} \text{certain vessel like a great sheet descending, being let down by the four ends out of heaven, and it came to me.} \]
27 Then the whole church of the Thessalonians heard of this. 28 For two years they sat daily in the temple and taught and preached Jesus the Christ. 29 And when the Jews opposed this and were distressed, they killed James the brother of John, who was one of the first apostles. 30 And a great crowd came together, having seized Peter and Simon, and they were with an ssid, and they seized them. 31 Then the high priest and those who were with him, having learned of it, seized Peter and Simon, and they seized them. 32 But when they learned of it, they arrested them by night three times and cast them into prison. 33 And when day came, they sent them to the temple, ordering: 34 'These men have disturbed the peace of the people; they have spread throughout Jerusalem, assembling the people, and are despising this most holy place; 35 for we have heard them say that they intend to destroy this place. 36 Therefore, the people all together sought to kill them; but when the High Priest heard of it, he sent and commanded that their chains should be released, and they were released. 37 And when they were again summoned to the council, they did not find any reason against them, the more they were heard, the more they were praised. 38 And when it was reported to James and to the rest of those who were with Peter, they sent to them, and they went through all the cities, exhorting them with the word. 39 And the churches throughout all Judea were strengthened and because of God's favor they were taken to the Lord. 40 And Peter went down to the city of Joppa and there he saw a man named Tabitha, who was a widow. 41 She had been a good woman. She had always been in good standing with God and she had done good works and alms. 42 And it was at this time that she was sick and died. And when they had washed her, they placed her in an upper room. 43 And they came together around about her. And when they saw Peter they were greatly comforted. 44 And he sat down and prayed, and turning him to the body, said to him: 'Tabitha, arise!' 45 And she opened her eyes and, seeing Peter, she sat up. 46 And he said to them: 'Why do you call me Tabitha, or arrows, when she is Dorcas? She is Dorcas, which means arrow. 47 And let it be known to all of you and to all the people of Joppa, that through the name of Jesus everyone, whatever disease or sickness, can be healed. 48 And when he had said this, he went about to Joppa and to Caesarea, and in all places he showed himself strong and consented with the word. 49 And there were many who believed and were added to the Lord, both men and women. 50 And in Caesarea there was a certain man named Cornelius, a centurion of the Roman army who was a God-fearing man, and one who feared God and gave alms generously and prayed to God, who was ever ready to receive his prayers. 51 And it was at this time that the Holy Spirit said to him in a vision, 'Cornelius, Cornelius, listen carefully and hear what I am about to speak. 52 Your generosity and your prayers have come to the notice of God, and he has heard your prayer and remembered your gifts. 53 Therefore send someone to Joppa and call for a certain Simon who is called Peter. 54 He is staying in the house of a man whose name is Simon, a tanner, and he is by the sea, on the side of the street called Straight.' 55 And he sent for him and he went to him. And when he was received, he spoke to him these words: 56 'Cornelius, your prayer has been heard by God and your generosity has been known to him. 57 Therefore, send me to the man of whom you spoke. For I have sent for him.' 58 And when he had asked him questions, he gave him the safe conduct. And he went to him, and finding him, he brought him to his house. 59 And when he had seen him, he fell down and worshiped him, saying, 'You must not do this to me, Simon. I am only a servant of God and of the Gentiles.' 60 And he said to him, 'Stand up, for I am also a servant of God and of the Gentiles. 61 And when he had invited him to eat with him, he got up and entered. 62 And he said to him, 'I am only a poor man, a servant of God, and I have been sent to you. 63 Therefore listen carefully to the words which I command you; 64 For I am sent to bring you back from all the Gentiles, so that their sins may be forgiven them.' 65 And when he had said this, he gave them the sacred letters. Then when he had sent him off, he went back to Joppa and was received by the disciples. 66 And a certain man named Eneas, a tentmaker, who was of the country of Cyprus, was there. For he was sick and had the paralytic palsy. 67 And Peter went in and prayed for him, and the man rose up and walked. And there were many in Joppa who were sick and were healed. 68 And there was a young man named Tabitha, who was a disciple. And they were all very involved in her death. 69 And Peter went up and prayed, 'Tabitha, arise!' And she arose. And he called them to eat and to drink. 70 And when it was known among the brethren who were in Joppa, they sent to Cornelius. And they came and brought Peter. 71 And when he had come, they brought him in and he stayed with them the whole day. 72 And the next day he got up and went with them into the township of Caesarea. And the brethren who were there gathered around him, and he remained to spend one day with them. 73 And he said to them, 'You know how very faithfully I have been among you, beginning from the day I was received into the fellowship of the apostles to this time. 74 And how I have been a living witness of Jesus Christ, being in the prison of the Jews and the Gentiles. 75 And I have been a witness both before the Jews and before the Greeks of the围心 and the death and resurrection of the Lord Jesus. 76 And how God, having raised him up, made him a witness to you, both of things before happening and things after these things. 77 And he proved to be the Messiah, and there was no other name by which the men of Israel could be saved—except in the name of Jesus Christ.
Chap 12: 7.]

**ACTS.**

on that night Peter was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the door were watching the Prison.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking Peter on the side, he awoke him, saying, "Arise quickly." And his Chains fell from his Hands.

8 And the Angel said to him, "Gird thyself, and tie on thy sandals." And he did so. And he says to him, "Throw thy Mantle around thee, and follow me."

9 And going out he followed him; and knew not That what was done by the Angel was real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to that Iron Gate that leads into the City, † which opened to them of itself; and going out they went forward one Street; and immediately the Angel withdrew from him.

11 And Peter becoming self-possessed, said, "Now I know truly, † That the Lord sent his Angel and † delivered me from the Hand of Herod, and All the expectation of the Jewish People."

12 And reflecting, † he came to the House of Mary, the Mother of † that John, surnamed Mark; where many were assembled, and were praying.

13 And as he was knocking at the door of the

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*VATICAN MANUSCRIPT.—0. him.—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.
ACTS.

14 And having recognised Peter's voice, she opened not the gate from joy, but running in, told them that Peter was standing at the gate.

15 And they said to her, "Thou art mad." But she strongly asserted that it was so. And they said, "It is his angel."

16 But Peter continued knocking; and having opened they saw him, and were astonished.

17 And waving his hand for them to be silent, he related to them how the Lord conducted him out of the prison. And he said, "Tell these things to James and to the brethren." And going out, he went into Another Place.

18 Now when it was Day, there was no small commotion among the soldiers, as to what had become of Peter.

19 And Herod having sought for him, and not finding him, examined the guards, and commanded them to be led away to execution. And going down from Judea to Cesarea, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded that Blastus who was over the king's chamber, they desired Peace; because their country was nourished from that of the king's.

21 And on the appointed Day, Herod, having put on his royal robes, and sitting upon the throne, made aonation to them.

GATE, a female servant named Rhoda, came to listen.

14 And having recognised Peter's voice, she opened not the gate from joy, but running in, told them that Peter was standing at the gate.

15 And they said to her, "Thou art mad." But she strongly asserted that it was so. And they said, "It is his angel."

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21 And on the appointed Day, Herod, having put on his royal robes, and sitting upon the throne, made aonation to them.
And the people shouted, “It is the Voice of a God, and not of a Man.”

23 And instantly an Angel of the Lord smote him, because he gave not glory to the God; and being eaten with worms, he expired.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service, taking with them also that John who was surnamed Mark.

CHAPTER XIII.

1 And there were Prophets and Teachers in the Congregation at Antioch;—Barnabas, and that Simeon called Niger, and Lucius, the Cyrenian, and Manaen, a foster-brother of Herod the Tetrarch, and Saul.

2 And while they were serving the Lord and fasting, the Holy Spirit said, “Separate to me Barnabas and Saul for the work to which I called them.”

3 Then, having fasted and prayed, and laid their hands on them, they sent them forth.

4 And, therefore, having been sent out by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And having arrived at Salamis, they announced the word of God in the synagogues of the Jews; and they also had John for an Attendant.

6 And having gone through the whole island to Paphos, they found a certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,
Acts.

7 who was with the proconsul, Sergius Paulus, an intelligent man. This man having called for Barnabas and Saul desired to hear the word of God.

8 But Elymas, the Magian, (for so his name is translated,) opposed them, seeking to turn away the proconsul from the faith.

9 Then that Saul, also called Paul, being filled with holy Spirit, looking intently on him, said—

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the straight ways of the Lord?

11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun for a Season." And immediately a Mist and darkness fell * on him, and going about he sought guides.

12 Then the proconsul seeing that having been done, being astonished at the teaching of the kuriou, believed, and was baptized with all that day.

13 After these, having passed through from Perga, came to Antioch in Pisidia, and sent to the synagouge on the day of the sabbaths, and sat down.

14 And after the reading of the law and the prophets, the synagogue-rulers sent to them, saying, "Brethren, if * any one among you have a Word of Exhortation for the people, speak."
And having stood up, Paul, and having waved the hand, said, "Israelites! and you who fear God, listen!

17 Then Paul standing up, and waving his hand, said, "Israelites! and you who fear God, listen!

18 And [for a period of forty years] he nourished them in the desert;

19 and [having cast out seven Nations in the Land of Canaan, he] distributed their land to them by lot.

20 And after these things, he gave Judges about forty years, till Samuel the prophet.

21 And then they asked for a King; and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

22 And [having removed him, he] raised up to them David for a king; to whom also he said, "I have found David, the son of Jesse, a man according to my heart, who will perform all my will."

23 From this man's posterity, according to promise, God brought forth to Israel a Savior, Jesus;

24 and John having previously proclaimed, before his appearance, an ime...
entrance of him a dipp ing to reformation to all the
people Israel. And was fulfilling the John the
baptism, leye. Tiva me —upon—oie saii; our
race, he said; Who me do you suppose to be? not
&mi, egw, alla, idou, erxetai met' e, ou ouk
am I, but I, comes after me, of whom not
&mi, aijoi to —upon—oie sow of pouds uralv.
I am worthy the soudal of the sect to loose.

26 Anoires adelphi, vioi yewnoi Abyraam, kai
Men brethren, sons race of Abraham, and
oi eun —upon—oie logos thoseamong you
fearing the God, to you the word
of the salvation this is sent. Those for
kaioiounves en Yevosalaly, kai oi arxontes
dwelling in Jerusalem, and the rulers

27 And they said to Pilate to kill him. When and they finished

28 And without having

found any Cause of
Death they desired Pilate
to kill him.

29 And when they had finished all things writ-
ten concerning him, they

26. sent forth. For. 32. our
children, having.

33. Second Psalm.

1 33. The two first Psalms as they stand in our editions, were anciently joined together. See Wetstein. Griesbach has followed some MSS which have first instead of second. So also Tischendorf. The common reading, however, has been adopted, which agrees with the Vul. MS.

† 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27.
16, 13. 20: v. 59. † 31. Acts i. 3; 1 Cor. xv. 5—7. † 32. Rom. xii. 3; xxii. 13, Acts
xxvi. 5; Gal. iii. 10. † 33. Psa. xi. 7; Heb. i. 5; v. 8.

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, ¶ I will give you 'the sure mercies of David.'

35 Therefore also in another place he says, ¶ Thou wilt not permit 'thy holy one to see Corruption.'

36 For David, indeed, having in his own Generation served the will of God, ¶ fell asleep, and was laid with his fathers, and saw Corruption;

37 but he whom God raised up saw not Corruption.

38 Be it therefore known to you, Brethren, ¶ That through him Forgiveness of Sins is proclaimed to you;

39 ¶* and by him EVERY one who believes is justified from all things, from which you could not be justified by the law of Moses.

40 See then that what is spoken in ¶ the prophets may not come upon you;

41 ¶ Behold, despisers, and wonder, and 'disappear; For I perform a 'Work in your days, a 'Work which you will by 'no means believe, though 'one should declare it to 'you.'

43 And they having gone out, ¶ it was thought proper that these words should be spoken to them on the next Sabbath.

44 And when the synagogue was broken up, many of the Jews and religious Proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the=./h/
Acts.

Chapter 13: 44.

χαριτο τον θεου. 44 Τω τε εχωμεν σαββατω favor of the God. On the and coming sabbath, σχεδον πασα η πολις συνηχει ακουσαι τον almost all the city came together to hear the λογον του θεου. 45 Ιδοντες δε οι Ιουδαιοι τους word of the God. Seeing and the Jews the οχουσι, επιληφθησιν ζηλου, και αντελεγον crowds, they were filled with zeal, and spoke against τος υπο του Παουλου λεγομενοι, [αντιλε- the things by the Paul being spoken, [contra- γοντες και] βλασφημοντες. 46 Παρφασιασα- deing and] blaspheming. Speaking μεν δε ο Παουλος και ο Βαρναβας ειτον freely and the Paul and the Barnabas said: Τις ην αναγκαιον πρωτον λαληναι τον to you it was necessary first to be spoken the λογον του θεου επειδη [δε] απωθεσθαι αυτων, word of the God: since [but] you thrust away him, κα ουκ αξιος κρινετε έαυτους της αιωνιον και not worthy judge yourselves of the age-lasting ζωης αυτων, στρεφομενα εις τα εθνη. 47 Ουτω life, lo, we turn to the gentiles. Thus γερ εντελαται ημιν ο κυριος; Τεθεικα σε εις γερ has commanded us: I have set thee for φως εθνων, του ειναι σε εις σωτηριαν εσοκα- a light of nations, the to be thee for salvation to end του της γης. 48 Ακουντα δε τα εθη εχαιρον, of the earth. Having heard and the gentiles rejoiced, και εδοξαζον τον λογον του κυριου και επισ- and gladly the word of the Lord; and be- τευσαν δις ηπας τεταγμενοι εις ζωην αιωνιον, lieved as many as were having been disposed for life age-lasting: 49 Διεφερετο δε ο Λογος του κυριου δι' ολης Was published and the word of the Lord through whole της χωρας. 50 Ει δε Ιουδαιοι παροτρυναν τας of the country. The but Jews stirred up the σεβομενα γυναικας τας ευσχημονες, και τους religious women the honorable, and the πρωτος της πολεως, και επηγειειν διαγμον chief of the city, and raised a persecution επι του Παουλου και του Βαρναβα, και εξεβαλον against the Paul and the Barnabas, and cast out αυτους απο των οριων αυτων. 51 Οι ει δεκτη- them from the borders of them. They but having ένεοι τον κοινοτον των ποδων αυτων επ' σταυρων the off the dust of the feet of them against αυτους, ηλθον εις Ικονιουν. came into Iconium. 52 Οι δε μαθηται επληρωντο χαρας και πνευ- The and disciples were filled joy and spirit ματος αγου. KEF. 18. 14. 1 Εγενετο δε εν holy. It happened and to Ικονιου, κατα το αυτο εισελθειν αυτους εις την Iconium, at the same to enter them into too continue in the favor of God.

Chapter 14: 1.

And on the following Sabbath, almost the Whole city assembled to hear the word of God.

45 And the Jews seeing the crowds, were filled with Envy, and opposed the things spoken by Paul, blaspheming.

46 And both Paul and Barnabas speaking freely, said, "It was necessary for the word of God first to be spoken to you; but since you thrust it away from you, and judge yourselves unworthy of Athenian Life, behold, we turn to the Gentiles.

47 For thus the Lord has commanded us; I have set thee for a Light of Nations, that thou shouldst be for Salvation to the Extremity of the Earth.

48 And the Gentiles having heard this, rejoiced, and glorified the word of the Lord; and as many as were disposed for Athenian Life, believed.

49 And the word of the Lord was published through the Whole of the Country.

50 But the Jews excited the religious and honorable Women, and the first men of the City, and raised a Persecution against Paul and Barnabas, and expelled them from their borders.

51 And they, shaking off the dust of their feet against them, went to Iconium.

52 And the disciples were filled with Joy and holy Spirit.

Chapter XIV.

1 And it occurred at Iconium, that they went together into the syna-
saw the multitudes of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the unbelieving Jews excited and embittered the minds of the Gentiles against the brethren.

3 For a considerable Time however, they continued there, speaking boldly in the Lord, who testified to the word of his favor, by granting Signs and Prodigies to be performed by their hands.

4 But the multitude of the city was divided; and some were with the Jews, and some with the apostles.

5 And as a violent attempt was made, both by the Gentiles and Jews, with their rulers, to wantonly disgrace and stone them,

6 knowing it, they fled to the cities of Laodicea, Lystra and Derbe, and the surrounding country;

7 and there they proclaimed glad tidings.

8 And there was sitting a certain Man at Lydia, disabled in his feet, lame from his Birth, who had never walked.

9 This man heard Paul speaking; who, looking intently on him, and seeing that he had Faith to be restored,

10 said with a loud Voice, “Stand erect on thy feet.” And he leaped up, and walked about.

11 And the crowds seeing what Paul did, they lifted up their voice in the Lycaonian language, saying, “The gods, resembling men, have come down to us.”

12 And they, indeed, called Barnabas, Jupiter.
And the priest of that image of Jupiter which was before the city, brought Bulls and Garlands to the gates, and wished to sacrifice with the crowds.

14 But the apostles, Barnabas and Paul, having heard of it, rent their mantles, and rushing out among the crowd, explaining

15 and saying, "Men, why do you These things? † were also Men, subject to frailty with you, proclaiming glad tidings to turn you from These VANITIES to the LIVING GOD, † who made the HEAVEN, and the EARTH, and the SEA, and all THINGS in them; † whose, in preceding Generations permitted All the Gentiles to walk in their own ways; † though indeed he left not Himself without testimony, doing good, † giving you Rains from heaven, and fruitful Seasons, and filling your Hearts with Food and Gladness."

18 And saying These things, they with difficulty restrained the crowds from sacrificing to them.

19 But † Jews came from Antioch and Iconium, and having persuaded the crowds, and having stoned Paul, they dragged outside of the city, supposing him to be dead. § having surrounded him, he rose up and entered the city. And on the next day he departed with Barnabas to Derbe.
ACTS.

and confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many afflictions we must enter the kingdom of God.

23 And having appointed elders for them in every congregation, and having prayed with fasting, they commended them to the Lord, into whom they had believed.

24 And passing through Paphos, they came to *Pamphylia; 25 and having spoken the word in Perga, they went to Attalia; 26 and thence they sailed to Antioch, whence they were recommended to the favor of God for the work which they fulfilled.

27 And having arrived, and assembled the congregation, they related what things God did by them, and that he had opened a Door of Faith to the Gentiles.

28 And they remained not a little Time with the disciples.

CHAPTER XV.

1 And *some having come down from JUDEA taught the BRETHREN, 2 If you are not circumcised according to the custom of *Moses, you cannot be saved.”

2 There being, therefore, a Contention, and *Paul and Barnabas had no little Debate with them, they decided to send up Paul and Barnabas, and some

* VATICAN MANUSCRIPT.—24. PAMPHYLIA.


‡ 22. Matt. x. 38; xvi. 24; Luke xxii. 38, 39; Rom. viii. 17; 2 Tim. ii. 11, 12, 13; Jer. 12. 1. † 23. Titus 1. 5. † 26. Acts xv. 40. † 27. Acts xvi. 4, 12; xxi. 10. † 27. 1 Cor. xvi. 9; 2 Cor. i. 12; Col. iv. 8; Rev. i. 4. † 21. Gal. ii. 12. † 2. Gal. ii. 1.
ACTS.

Chap. 15: 3.]

and elders at Jerusalem, about the
question. They indeed therefore having been sent
to the congregation, passed through the Pheni-
and Samaria, narrating the turning
of the Gentiles; and caused joy great

The apostles and elders at Jerusalem, about this
question.

3 They, therefore, hav-
ing been sent forward by the con-
gregation, went through Phoenicia and
Samaria, relating the conversion of the
Gentiles, and caused great joy to all the brethren.

And having arrived at Jerusalem, they were
received by the congregation, and the
apostles, and the elders, and
related what things God

5 But some of those
having believed, from the
sect of the Pharisees,
stood up, saying,

6 And the apostles
and elders were gathered
together to see about this
matter.

7 And there being much
Debate, Peter arising said to
them, brethren, you
know that in former days
God chose among us, that
by my mouth the Gentiles
should hear the word of the
Glad Tidings, and believe.

8 And God, the search-
er, testified to them, giving to them the holy spirit,
even as to us;

9 And made no dis-

10 Now, therefore, why
do you tempt the Lord God,
to place a yoke
on the neck of the disciples, which
neither our fathers nor we were
able to bear?

But through the favor of the Lord Jesus we

Others of them, to the
apostles and elders at
Jerusalem, about this
question.

3 They, therefore, hav-
ing been sent forward by the con-
gregation, went through Phoenicia and
Samaria, relating the conversion of the
Gentiles, and caused great

joy to all the brethren.

4 And having arrived at
Jerusalem, they were
received by the con-
gregation, and the
apostles, and the el-
ers, and
related what things God
performed with them.

5 But some of those
having believed, from the
sect of the Pharisees,
stood up, saying,

"It is necessary to cir-
cumcise them, and to com-
mand them to keep the
law of Moses.

6 And the apostles
and elders were gathered

together to see about this
matter.

7 And there being much
Debate, Peter arising said to
them, brethren, you
know that in former days
God chose among us, that
by my mouth the Gentiles
should hear the
word of the Glad Tidings, and believe.

8 And God, the search-
er, testified to them, giving to them the holy spirit,
even as to us;

9 And made no dis-
tinction between us and
them, having purified
their hearts through the
faith.

10 Now, therefore, why
do you tempt the Lord God,
to put a yoke
on the neck of the
disciples, which
neither our fathers nor we were
able to bear?

But through the favor of the Lord Jesus

*VATICAN MANUSCRIPT.—s. to them—omitted.

1 3 Acts xiv. 27. 14, ver 12; xxi. 19. 17 Acts x. 20; xi. 12. 18.
Acts x. 41. 29 Rom. x. 11. 19 Acts x. 44, 25, 43; 1 Cor. i. 2. 21 Pet. i. 22.
10 Matt xxiii. 4; Gal vi. 1.
we trust to be saved, in like manner they also.

13 And All the multitude was silent, and heard Barnabas and Paul relate What Signs and Prodigies God I performed among the Gentiles through them.

13 And after they were silent, James answered, saying, "Brethren, hear me!

14 Simon has related how God first looked to take out of the Gentiles a People for his Name.

15 And with this the words of the Prophets harmonize; as it is written,

16 "After these things I will return, and I will rebuild THAT TABERNACLE of David which has Fallen down; and I will rebuild its ruins, and will re-establish it;

17 in order that the Remainer of men may seek the Lord, even All the Gentiles upon whom my Name has been invoked.

18 "Says the Lord, who does these things, which were known from the Age.

19 Therefore judge that we should not trouble those, who from among the Gentiles are turning to God,

20 but write to them to abstain from the polluted Offerings to Idols, and Fornication, and that which is Strangled, and Blood. 21 For from ancient Generations Moses has, in every City, Those who preach him, being read in the Synagogues Every Sabbath."

22 Then it seemed good to the Apostles and Elders, with the Whole Congregation, to send Men

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VATICAN MANUSCRIPT.—13. he—omit.
Acts.

Having read and, they rejoiced at the paraklesis. 31. And when they had read it, they rejoiced at the exhortation. Judas and Silas, also themselves being ready chosen from among themselves to Antioch with Paul and Barnabas, — 23. chosen from among themselves to Antioch with Paul and Barnabas, —

that Judas and Silas, leading among the brethren;

23 having written by their hand, that: — "The apostles and elders, and brethren, to those in Antioch and Syria and the Gentiles, health.

24 Since we have heard, that some from us [having having given up the lives of them in behalf of the name]

25 it seemed good to us, being of one mind, to choose out men to send to you, with your loved Barnabas and Paul.

26 Men who have given up their lives in behalf of the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who will also tell you the same things by Word.

28 For it seemed good to the * holy spirit, and to us, to lay on you no additional burden besides *these necessary things;

29 To abstain from things offered to Idols, and Blood, and That which is Strangled, and Fornication; from which if you keep yourselves you will do well. Farewell.”

30 They, therefore, being dismissed, went down to Antioch, and having assembled the multitude, delivered the letter.

31 And when they had read it, they rejoiced at the exhortation. 32 And Judas and Silas, also themselves being ready

22 having gone out — omit. 24. saying, to be circumcised, to those in Antioch and Syria and the Gentiles, health.
...prophets being, through a word great exhibited 

that they went from the brethren, and confirmed. Having 

the aëhelphous, and epestheirian. 33 Paul t

from those having sent 

autous. 34 *[Edote de τω Σιλα επιμειναι 

It seemed good but to the Silas to remain 

Paulos δε και Βαρναβᾶς διετριβον 

from Attiocheia, διαδιοκτει και ευαγγελιζομενοι, 

in Antioch, teaching and announcing glad tidings, 

μετα και έτερων πολλων, τον λογον του κυριου. 

with also others many, the word of the Lord, 

Metas de tivas ήμερας ειπε Παυλος προς Βαρ-

After and some days said Paul to Bar-

ναβαν Επιστηπαντες δη επισκεψεμεθα του 

ναβαν; Having returned indeed we may visit the 

aëhelphous kata πασαν πολιν, εν αισ κατηγερ 

in every city, in which we have 

λαμεν τον λογον του κυριου, πως εχουσι. 

preached the word of the Lord, how they are, 

Βαρναβᾶς δε εβουλευσατο συμπαραλαβειν και 

Barnabas and counselled to take with also 

Ιωαννην του καλουμενον Μαρκον. 33 Paulos 

John that being called Mark. Paul 

de ήξιον, τον αποσταντα απ' αυτων απο 

out deemed fitting, the having gone away from them 

Paululaiai, και μη συνελθουτα αυτοι εις το 

Paphumia, and not having gone with them to the 

εργον, μη συμπαραλαβειν τουτον. 39 Εγενετο 

work, not to take him. Occurred 

ουν παραξενιοι, ωστε αποχωρισθηαι αυτου 

therefore a sharp contention, so as to separate them 

αιληλων, τον τε Βαρναβαν παραλαβοντα 

from one another, the and Barnabas having taken 

tον Μαρκον εκπλευσαι εις Κυπρον, 

the Mark sailed to Cyprus. 

40 Paulos δε επιλεξαμενος Σιλαν εξηλθε, 

Paul but having selected Silas went out, 

παραδοθει τη Χαιρι του θεου ύπο των 

having been recommended to the favor of the God by the 

aëhelphων. 41 Διηπρετο δε την Συριαν και Κιλι 

they passed through the Syria and Cilici 

καιναν, επιστηριζων τας εκκλησιας. ΚΕΦ. 

and, confirming the congregations. 

16. 1 Κατηνησα δε εις Δερβην και Λυστραν 

He came and to Derbe and Lysra; 

και ιδον, κλαθης τις την εκε, ονομαι Τιμω 

and lo, a disciple certain was there, by name Timo-

* Vaticän Manuscript.—34. omit.

—Every City. 40. the Lord. 1.

† 34. This sentence is omitted by the Vaticän, and a great number of other MSS; also by the Syric, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.


† 21; 1 Cor. iv. 17; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

‡ 32. This sentence is omitted by the Vulgate, and a great number of other MSS; also by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.


† 21; 1 Cor. iv. 17; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

† 34. This sentence is omitted by the Vaticän, and a great number of other MSS; also by the Syric, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.


† 21; 1 Cor. iv. 17; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.
come out of her." † And it came out in That Hour.
19 And her masters seeing That the hope of their gain was gone, † seizing Paul and Silas, † they dragged them into the market, to the RULERS;
20 and they having conducted them before the COMMANDERS, said, "These men, being Jews, † greatly disturb our CITY;
21 and preach Customs, which it is not lawful for us to receive or observe, being Romans." ‡
22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANI¬
TLES, † gave orders to bea
them with rods.
23 And having laid Many Stripes on them, they cast them into Pri¬
son, charging the jailor to keep them safely;
24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.
25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to God; and the PRISONERS listened to them.
26 † And suddenly there was a great Conciussion, so as to shake the FOUNDATIONS of the PRISON; and † all the doors were opened, and the FETTERS of All were loosened.
27 And the jailor, awaking from sleep, and seeing the doors of the PRISON opened, drew a SWORD, and was about to kill Himself, supposing that the PRISONERS had escaped.
28 But Paul cried with

† Vatican Manuscript.—26 immediately—omit.
And having asked lights he rushed in, and terrified
they all. And they spoke

36. to Told them saying: Paul; and publicly, Ov
And No Paul being, noils said having him be fell before the Paul and the Silas.
30. And prosgayvov auvovs xv, efpi Kuvioi, And having led them out, hesaid; O sirs,
31. Oi de eipou what me it behoves to do, that I may be saved? They and said; Pisteusov epi tov kuvrov lTroxwv Xristov, kai Believe thou in the Lord Jesus Anointed, and
swthtoy so kai o oikos sou. 32. Kati eiaIstav shall be saved thou and the house of thee. And they spoke

33. au tov loyo tov kuvro, suv pai tois ev to the word of the Lord, with all those in
thi oikia auvov. 33. Kat paralabwv auvovs ev the house of him. And having taken them in
ekinv th front tois nuktos, eloustev apo ton that the hour of the night, he washed from the
pllywv kai ebaptisth v auvov kai o auvov stripes; and was dipped he and those of him
pauts parakhrmva. 34. Anagayvov te auvov eis all immediately. Having led up and them into
the house of himself, he set a table, and re-
liswvtev pasaI peptsteunv to thev, joued with all his house, having believed in the God.
35. Hmeras de genwnev, apei steilai ois stra-
Day and having because, sent the com-
tgeo tovs radoxov, lewontes Aplapov
mандers the rod bearers, saying; Release thou
tous andropous ekeiuvos. 36. Appegelie de o
kai o auvov eis the men those. Tol and the
demofulaqex tovs loyov tous tovov pro tov Paul-
oul 'Oti apei steilai ois straIgono, ina aposth-
That have the commanders, that you
lystet evswivos ouv exekolontes, porwevthe ev
may be released; now therefore going out, do you go in
eirpyn. 37. O de Paulos efpi pros auvovs'
peace. The but Paul said to them;
Dei anteonta hyma demosia, akatarkitous, anvro-
Having beaten us publicly, uncondemned, men
nous Romanis uparxontas, ebaloI eis mou-
that Romans, they cast into prison,
kyn, kai vou labra hyma ekballousin; Ou and now privately us do they cast out?
38. Anpegeile de tois straIgono to radoxov
Told and to the commanders the rod-bearers
of thymata tauta kai ephobhstai, akouwontes to the words these; and they were afraid, having heard
kai eilvov parakale that Romani they are. And having come they entreated

* Vatican Manuscript.—29. Silas.
32. God, with all that were. 34. the
33. the words.
30. Luke iii. 16; Acts ii. 37; ix. 6. 31. John iii. 16, 30; vi. 47; 1 John v. 10
entreated them; and conducting them out, asked them to depart from the city.

40 And going out of the prison, they entered into the house of Lydia, and having seen the brethren, they exhorted them, and departed.

CHAPTER XVII.

1 And traveling through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And according to his custom, Paul went into them, and on three Sabbaths reasoned with them from the scriptures,

3 opening and setting forth, That the Messiah ought to suffer and to rise from the dead, and That "This is the Anointed Jesus whom I announce to you."

4 And some of them believed and adhered to Paul and Silas, and of the Pious Greeks a great multitude, and of the chief Women not a few.

5 But the Jews taking some evil-disposed Men from the market-loungers, and gathering a crowd, alarmed the city; and having assailed the house of Jason, they sought to bring them forth into the assembly of the people;

6 but not finding them, they dragged Jason and some of the Brethren to the rulers of the city, crying out, "These men who have disturbed the empire, are come here also;

7 whom Jason has received; and all these oppose the decrees of Ce-

* Vatican Manuscript.—39. from the city.

1. Thessalonica. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the people.
And the people of the city, when they heard these things, 9 and having taken security from Jason, and the rest, they let them go.

10 But the brethren immediately, by *Night, sent away Paul and Silas to Berea; who, having arrived, went into the Synagogue of the Jews.

11 And These were of a more noble disposition than those in Thessalonica, for they received the word with All Readiness, daily examining the Scriptures whether these things were so.

12 Many of them, therefore, believed; and of the Honorable Greek Women, and Men not a few.

13 But when the Jews of Thessalonica knew That the word of God was preached by Paul at Berea, they came there also exciting *and troubling the crowds.

14 ¶ And then the Brethren immediately sent Paul away, as if he were to go towards the sea; but Silas and Timothy remained there.

15 And those conducting Paul led him to Athens; and having received a charge for Silas and *Timothy to come to him as soon as possible, they departed.

16 Now while Paul was waiting for them at Athens, ¶his spirit was stirred within him, on beholding the city was full of idols.

*Vatic an Manuscript.—10. Night.

13. and troubling the crowds.

15. Timothy.


17. He reasoned therefore in the synagogue with the Jews, and with the pious persons; and in the market every day with those who happened to meet.

18. But some of the Epicureans and Stoic Philosophers encountered him. And some said, "What does this ἀρμάτωρ wish to say?" And others, "He seems to be a Proclaimer of Strange Demons," because he announced glad tidings concerning Jesus and the Resurrection.

19. And laying hold of him, they led him to the Ἀρεοπάγος, saying, "Can we know what this new Doctrine is, which is spoken by thee?"

20. For thou bringest certain strange things to our ears; we desire, therefore, to know what these things mean."

21. Now all the Athenians, and the resident strangers among them, spent their time in nothing else but to tell and hear something new.

22. And Paul standing in the midst of the Ἀρεοπάγος, said, "Athenians, I perceive that in all things you are extremely devoted to the worship of Demons."

23. For as I passed through, and beheld the objects of your worship, I found also an altar on which was an inscription, 'To an unknown God.' * What therefore you worship without knowing, This I announce to you.

24. That Ὅ ἴδος who made the world and all things in it, he being

* Vatican Manuscript.—15. Stoics. 18. to them—omits. 23. What therefore you worship without knowing.

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. 19. The supreme court of Athens. 24. Acts xiv. 16.
ACTS.

Chapter 17: 32.

† Lord of Heaven and Earth, † dwells not in Temples made with hands; 
25 nor is he served by the hands of men, † as needing anything; † he having given to all Life, and Breath, and all things; 
26 and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and † the fixed LIMITS of their HABITATION; 
27 † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us; 
28 for in him we live, and move, and exist; as even some of † your own Poets have said, 'For also we his Offspring are.' 
29 Being, therefore, the Offspring of God, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the Deity. 
30 Therefore, indeed, overlooking † the times of IGNORANCE, GOD † now commands all MEN, in every place, to reform; 
31 because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by raising him from the Dead. 
32 And when they heard of the Resurrection of the Dead, some derided, but others said, 'We will hear thee again about this.


† 28. The Phenomena of Aratus, and Cleanthes' Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

**Acts.**

33 And thus Paul went out from midst of them.

34 But some men ad

hering to him, believed among whom were Dionysi

sus the *Areopagite*, and a woman named Damaris, and others with them.

**CHAPTEK XVIII.**

1 And after these things *Paul* withdrawing from Athens, came to Corinth;

2 And having found a certain Jew named *Aquila*, a native of Pontus, recently come from Italy, and his wife *Priscilla*, (because *Claudius* had commanded all Jews to withdraw from Rome,) he went to them.

3 And because he was of the same trade, he remained with them, *till* and *labored*; for they were Tent makers by trade.

4 And he reasoned in the SYNAGOGUE every Sabbath, and persuaded Jews and Greeks.

5 And when Silas and *Timothy* came from Macedonia, Paul was commanded to the word, earnestly testifying to the Jews the ANOINTED Jesus.

6 But when they resisted and blasphemed, shaking his clothes, he said to them, *Your blood be upon your head! If* am pure; *from this time* I will go to the GENTILES.

7 And having removed thence he went into the house of one named Justus, a worshipper of God, whose house was adjoining the SYNAGOGUE.

8 And *Crispus*, the RULER of the SYNAGOGUE, believed in the Lord with whole *tou*.

33 Kai owtos o Paulos eglhen ek mesou

And thus the Paul went out from midst of them.

34 Tiwes de andres kolhbetes autw, epist-

Some but men having associated with him, be-
teusan en ois kai Dionysios o Areopagitis, t

lieved, among whom also Dionysius the Areopagite,

kai yuhi omoiati Damaris, kai eteroi sun

and a woman by name Damaris, and others with

autois. Kef. 17. 18. Meta de tanta

them. After and these things

xwristheis o Paulos ek twn Abhwn, elthen

having withdrawn the Paul from the Athens, came into

Korintho. 2 Kai euvn tina Iouvdion omoiati

Cornith. And having found certain Jew by name

Aquil, Pontius to geynei, prosphatos elhy

Aquila, Pontus by the race, recently having

botta apo tois Italiis, kai Priskiilat gynaiaka

come from the Italy, and Priscilla wife

auton, (dia to diastatakeu kladion xwri-

of him, (because the to have commanded Claudius to with-

etsai pantas tous Iouvdion ek tois Rwmhs,

draw all the Jews from the Rome)

prosithhein auton; 3 kai dia to idometexw

he went to them; and because the same trade

eina, emane par autou kai eirignastt nosan

to be, he remained with them, and worked, they were

yap skynposioi tivn teqyny. 4 Dielegeto de en

tort-makers the trade. He reasoned and in

tivn synagogh kata pao saabatou, epitei te

the synagogue during every sabbath, persuaded and

Iouvdion kai Ellinas. 5 Os de kathelov

Jews and Greeks. When but came down

ap to tois Makedonias to, te Silas kai o Timotheos,

from the Macedonia the, both Silas and the Timothy,

swneketo tois logw o Paulos, diamarturomev

was confined to the word the Paul, earnestly testifying

tois Iouvdion toin Kristov Ihsou. 6 Antipasto

to the Jews the Anointed Jesus, Resisting

someno de autow kai blasfhemontwv, ektina-

them and *blaspheming*, having

etamenos ta iatia, eite pros autous. To aima

shaken the mantles, he said to them; The blood

ymw epi tivn kefalyn ymwn, katharos eow,

of you on the head of you, pure

apo toin wv eis tivn ethn pareuomai. 7 Kai

from the now to the Gentiles I will go. And

metabas ekeithen, ylthev eis okhian tivn ovo-

having removed thence, he went into a house of one by

mati Iouovtov, sebemeno toin thew, ou h okh

name Justus, worshiping the God, of whom the house

nivn sunomorfusa tiv synagogh. 8 Kristos de o

the name was adowing to the synagoge. Crispus but the

arkiovansagwos epistese toiv kuriw sun olw

synagogue-ruler believed in the Lord with whole

tiv okh autw kai pollw tov Korvinov akou

the house of himself, and many of the Corinthians hear.

* Vatican Manuscript.—34. Areopagite.*

1. he departed from.

2. All Jews were commanded to withdraw from Rome.

3. they labored.

1 1. Rom. xvi. 13; 2 Cor. vii. 16; 2 Tim. iv. 19.

2 Thess. ii. 9; 2 Thess. ii. 8.


5 Acts xvii. 14. 15. 16. 6 Acts xx. 34. 1 Cor. iv. 12; 1 Thess. i. 8; 1 Thess. ii. 8.
ing, believed, and were immersed.
9 And the Lord said to Paul, in a Vision by Night, "Fear not, but speak, and be not silent:
10 for I am with thee; and no one shall attack thee, to hurt thee; for here are many People for me in this city.
11 And he remained there a Year and six Months, teaching among them the word of the Lord.
12 But when Gallio was Proconsul of Achaia, the Jews with one mind assaulted Paul, and brought him to the TRIBUNAL.
13 saying, "This man persuades MEN to worship God contrary to the LAW."
14 And Paul being about to speak, Gallio said to the Jews, ¶ "If indeed it was an act of Injustice or reckless Evil, O Jews! according to reason I would bear with you;
15 but if it be a Question concerning Doctrine, and Names, and that Law which is among you, see you to it, for I will not be a Judge of these things."
16 And he drove them from the TRIBUNAL.
17 And they All took ¶ Sosthenes, the RULER of the SYNAGOGUE, and beat him before the TRIBUNAL. But Gallio cared for none of these things.
18 And Paul having remained yet many Days, bidding farewell to the BRETHREN, sailed thence for SYRIA, in company with Priscilla and Aquila; ¶ having shaved his head in ¶ Caesarea, for he had a VOW.
19 And he came to

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*VATICAN MANUSCRIPT—15. for—omit. 17. the GREEKS—omit.

Acts.

21. He left there; as he entered into the synagogue, reasoned with the Jews.

22. And when they requested him to remain a longer time, he did not consent;

23. But bade them farewell, saying, "I will return to you again, God willing." And he sailed from Ephesus;

24. And coming down to Cesarea, and going up, and saluting the congregation, he went down to Antioch.

25. And having spent some time there, he departed; going through the country of Galatia, and Phrygia, in order, establishing all the disciples.

26. And a certain Jew named Apollos, a native of Alexandria, an eloquent man, being powerful in the scriptures, came to Ephesus.

27. This person was being instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, being acquainted only with the immersion of John.

28. And he began to speak boldly in the synagogue.

29. Acoustantes de autou Akulas kai Prisikilla, proelabanto auton, kai akribes-

30. Priscilla, took him, and more accurate-ly to him explained the way of the Lord. Having heard and of him Aquila and Prisikilla, proelabanto auton, kai akribes-

1. And it happened, while Apollos was in Corinth, Paul, having passed through the upper parts, came to Ephesus; and having found some Disciples,

2. he said to them, "Have you received the holy Spirit since you believed?" And they said to him, "We have not even heard whether there be any holy Spirit."

3. And he said, "Into what then were you immersed?" And they said, "Into John's Immersion?"

4. And Paul said, "John administered the Immersion of Reformation, saying to the people, that they should believe into him that was coming after him, that is, into Jesus."

5. And having heard this, they were immersed into the name of the Lord Jesus.

6. And Paul, putting his hands on them, the holy Spirit came on them, and they spoke with Tongues and prophesied.

7. And all the Men were about twelve.

8. And having entered the Synagogue, he spoke boldly for three Months, reasoning and persuading about the Kingdom of God.

9. But when some were hardened, and disbelieved, speaking evil of the way in presence of the public, proving by the scriptures that Jesus is the Messiah.

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10. And this was done for two Years, so that All the INHABITANTS of ASIA, heard the word of the Lord, both Jews and Greeks.

11 And God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 † so that Napkins or Aprons were brought from him to the sick, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 † And some of the TRAVELING Jewish exorcists † undertook to name the NAME of the LORD JESUS over those HAVING EVIL SPIRITS, saying, “I adjure you by JESUS whom PAUL preaches.”

14 And there were some *Seven Sons of One Sevva, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, * said to them, “Jesus indeed I know, and Paul I know, but who are you?”

16 And the man in whom the EVIL SPIRIT was leaped upon them, and having overcome *them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and Greeks, dwelling in Ephesus; † and fear fell before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.
Acts.

18. And many of those who believed, came, confessing and declaring their deeds.

19. And many of those practising magical arts, having brought together their books, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of silver.

20. Thus the word of the Lord increased and prevailed.

21. And when these things were accomplished, Paul was disposed by the Spirit, having passed through Macedonia and Achaia, to go into Jerusalem, saying, "After I have been there, I must also see Rome."

22. And having sent two of those who ministered to him, Timothy and Erastus, into Macedonia, he remained for a time in Asia.

23. And there occurred, during that period, no small tumult concerning that way.

24. For a certain man, named Demetrius, a silversmith, making the temple of Diana afforded *Small Gain to the workmen.

25. Whom whom having assembled, with those employed about the like business, said, "Men, know, that out of this work the wealth of us is, and that we receive and accept, not only of Ephesus, but of all Asia Minor, and yet was 229 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings, and was adorned with the most beautiful statues.—Clarke.

26. And you see and hear, That not only at Ephesus on them all, and the name of the Lord Jesus was magnified.

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but almost all Asia, the Paul had persuaded and turned aside many people, saying, That they are not gods which are made by hands.

27 And not only this work of ours is in danger of being brought into contempt, but also that the Temple of the great Goddess Diana should be despoiled, and her temple destroyed, whom all Asia and the habitable world worshipped.

28 And having heard this, they were all full of wrath, and cried out, saying, "Great is the Diana of the Ephesians."

29 And the city was filled with confusion; and having seized Gains and Aristarchus, Macedonians, Paul's fellow-travelers, they rushed with one mind into the theatre.

30 And * Paul desiring to enter the theatre, the disciples did not permit him.

31 And some even of the Assemblies, who were his friends, sent to him, advising him not to venture into the theatre.

32 Some therefore cried one thing, and some another; for the assembly was confused, and the greater part did not know why they were come together.

33 And they pushed Alexander out of the crowd, the Jews thrusting him forward. And * Alexander having waved the hand wished to defend himself in the assembly of the people.

34 But knowing that he

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† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

† 26. 1sa. cxx. 4; Isa. xlv. 10—20; Jer. x. 5. † 29. Rom. xvi. 24; 1 Cor. i. 14. † 30. Act. xvi. 17.
was a Jew, one Voice came from all for about two hours, crying, "Great is the Diana of the Ephesians?"

35 And the recorder having quitted the crown, said, "Ephesians! What Man is there who does not know that the city of the Ephesians is Temple-keeper of the Great Diana, and of that which fell from Jupiter?"

36 These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

37 for you have brought these men, which are neither Temple-robbers, nor Blasphemers of your Goddess.

38 If, therefore, Demetrians and the Artificers with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

39 But if you seek any thing further, it shall be settled in the Lawful Assembly.

40 For we are even in danger of being accused about the Tumult of today; there being no cause by which we can excuse this Concours."

41 And having said this, he dismissed the Assembly.

CHAPTER XX.

1 Now after the Tumult was allayed, Paul, having summoned the Disciples, and embracing them, departed to go into Macedonia.

2 And passing through those parts, and exhorting them with many Words, he went into Greece.
ACTS.

3 And having remained three Months, a Plot being laid for him by the Jews, as he was about to sail into Syria, he resolved to return through Macedonia.

4 And there went with him into Asia, Sopater, the son of Pyrrhus, a Bcean; but Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus, Asians; 5 *these going before waited for us at Troas.

6 And we sailed out from Philippi, after the Days of unleavened Bread, and came to them at Troas in five Days; where we continued seven Days.

7 And on the first day of the week, we having assembled to break Bread, Paul, intending to depart on the next day, discoursed to them, and continued his speech till Midnight.

8 And there were many Lamps in the Upper room where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a Window, being overpowered with deep Sleep; and as Paul prolonged his discourse, having been overcome by Sleep, he fell from the Third Story down, and was taken up dead.

10 And Paul going down, fell on him, and embracing him, said, *Be not troubled; for his Life is in him.*

11 And having come up and broken *Bread, and tasting it, and con-

* Vatican Manuscript.—4. as far as Asia-omit. 5. And these going. 11. Bread.

† 3. Acts ii. 23; xxiii. 13; xxv. 3; 2 Cor. xi. 23. † 4. Acts ix. 29; xxvii. 2; Col. iv. 10. † 4. Acts xix. 1. † 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. † 4. Acts xix. 4; 2 Cor. xi. 20; 2 Tim. iv. 26. † 6. Exod. xii. 14, 15; xxvii. 13. † 6. Acts xxv. 7; 1 Cor. xi. 12; 2 Tim. iv. 13. † 7. 1 Cor. xi. 4; 1 Cor. x. 16; xi. 20. † 8. Acts i. 73. † 10. 1 Kings xxvii. 21; 2 Kings iv. 34.
Acts 20: 12-21

The people of the city brought the young alive, and were not at all comforted. 12 And they brought Paul out of the city, and sat down in a place apart. But when Paul saw that a plot was8 laid against the next day, he came back and stood in the market place at the Damascus Gate. 13 And said, 'What shall I do?' 14 And they told him, saying, 'The men have brought thee here, lest any thing be done by thee against them.' 15 Wherefore, having obtained a license from the chief officer, they delivered him to Publius the governor of the island, and to Attius Nepos, the tribune of the soldiers; 16 who, when they had opened the windows, and set him before them, spoke unto them of Jesus, testifying both that the kingdom of God was at hand, and, that they should depart from sin, by repentance and baptism of water. 17 And when they heard this, they were persuaded; and took many that same hour. 18 And the next day Paul entered into the temple, and taught, and proved the Jews with the writings of Moses, showing them how Jesus was foreordained to be the light of the world. 19 And there was a plot among them, how they might seize him by force, and carry him into the amphitheatre to accuse him before the people. 20 And when Paul perceived that the plot was set against him, he went up to the next day to the temple, and prepared his sermon, and proved the people, saying, 'It is not the custom of the Romans, nor of any other nation, to render judgments before they hear the cause of the party; 21 nor will these men leave me to work evil, but desire to kill me; of which I give you warning to the counsel of the Jews. 22 And now also I receive a little more strength, for the help of those that have sent me. 23 My countrymen and my brothers, know I, that by you I was purged from all unjust things which my ancestors did, when they were here. 24 And when I was sent to Rome, they say, that I shall be safe, and that I shall say anything against the kingdom of the Jews; 25 but they have slandered me, and have delivered me, thinking to enter into their city, and there find me, bringing an accusation against them. 26 But I will not suffer that to be done, but I will speak before Caesar, and tell you the things which are true and just concerning me.' 27 And when he had said these words, the doors of the temple were shut, and they brought Paul to the chief officer of the army.
both to Jews and Greeks, of repentance towards God, and of faith which is towards our Lord Jesus Christ.

22 And now behold, I am bound henceforth to speak nothing but what the Spirit of God beareth me to say.

23 Except that I told in Damascus, in the city of King Aretas, that I might speak unto the king; for I was bound henceforth to speak nothing but the truth of the gospel of Jesus Christ.

24 But now I stand and am bound to speak nothing but the truth of the gospel, which is commanded me of God.

25 And it seemed good to the Holy Spirit, even as it seemed good to the fathers, for me to come unto you, and to speak unto the discipulés of Jesus Christ, which are in Jerusalem; for you have been22 the ones who delivered the word of God to me.
electing each of you to depart from me, to return to your cities, and among them, not sparing the flock; and eis

Acts

after my departure, I know that among you, not sparing the

and you will arise, men speaking
tes diestramena, to apostraphe autous maphatas
perverse things, the to draw away the disciples

opous autou. 31 Dia gynoskeste, mnymeneu-

And now I recommend you, [bretteren], to the

And now I recommend you, * to God, and to that

word of his favor, which is able to edify, and to give

you, * an Inheritance among all those who were

Sanctified.

I have coveted no man’s Silver, or Gold, or

 Apparel;

you yourselves know.

That these Hands have served my necessities,

and those who were

with me.

I have showed you in All things, † That by thus

laboring you ought to assist the weak, and to remember

the words of the Lord Jesus, That he said, ‘It is more blessed
to give than to receive.’

And having said these words, he kneeled, and

and prayed with them all.

And there was much weeping among them all;

and falling on Paul’s neck, they affectionately kissed

him.

grieving chiefly for the words which he

spoken, That they should see his face no more.

And they accompanied him to the ship.
CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course, we came to Rhodes, and on the following day to Patara.

2 And having found a ship passing over to Phoenicia, going on board we sailed.

3 And arriving in view of Cyprus, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the ship was to unload its freight.

4 And having found the disciples we remained there seven Days; and these told Paul, through the spirit, not to go up to Jerusalem.

5 And it happened when we had completed the days, we went our way; they all accompanying us with Wives and Children, till outside of the city, and having placed the knees on the shore, we prayed.

6 And having embraced each other, entering into the ship, they and returned into their homes.

7 And having finished the voyage, from Tyre we went down to Ptolemais, and having embraced the brethren, we remained one Day with them.

8 And departing on the next day we came to Cesarea; and having entered the house of that Philip the Evangelist, who was one of the seven, we lodged with him.

9 And this man had four Virgin Daughters. trails, of prophecy. Continuing and of us days.
Acts

11 And coming to us, taking Paul's girdle and having bound his feet and hands, he said, "Thus says the Holy Spirit: No will the Jews at Jerusalem bind the man who owns this girdle, and deliver him into the hands of the Gentiles."

12 And when we heard these things, both we and those of that place, entreated him not to go up to Jerusalem.

13 But Paul answered, "What do you, weeping and breaking My heart? for am really not only to be bound, but also to die at Jerusalem in behalf of the name of the Lord Jesus."

14 And he not being persuaded, we were silent, saying, "Let the will of the Lord be done."

15 And after these days, packing up our baggage, we went up to Jerusalem.

16 And some of the disciples also from Cæsarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

17 And on our arriving at Jerusalem, the brethren received us gladly.

18 And on the following day, Paul went in with us to James; and all the elders were present.

19 And having saluted them, he particularly related what things God did among the Gentiles by his ministry.
20 And they, having heard, glorified God, and said to him, 'Thou seest, brother, how many Myrmidons *there are, among the Jews, of those who believe, and all are † zealots for the law.

21 And they have been informed concerning thee, that thou teachest all the Jews among the Gentiles to apostatize from Moses, telling them not to circumcise their children, nor to follow the customs.

22 What is it then? They will certainly hear that thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may † shave the head; and all will know that those things of which they were informed concerning thee are not correct; but that thou thyself wilt walk orderly, keeping the law.

25 But concerning the believing Gentiles, ‡ we have sent word, judging, that they avoid what is offered to idols, and blood, and what is strangled, and Fornication.'

26 Then Paul took the men, and on the following Day being purified with them, † entered the temple, ‡ announcing the completion of the days of purification; till the offering should be offered in behalf of each one of them.

27 But when the seven days were about to be completed, the Jews from Asia seeing him in the temple,
Acts 21:28. TEMPLE, stirred up All the CROWD, and laid hands on him.

28 Exclaiming, "Israelites, help! This is that man who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought GREEKS into the TEMPLE, and made this HOLY PLACE common."

29 (For they had previously seen TROPHIMUS the EPHESIAN, in the CITY with him, whom they imagined That Paul had brought into the TEMPLE.)

30 And all the CITY was moved, and there was a running together of the PEOPLE; and having seized Paul, they dragged him out of the TEMPLE, and the GATES were instantly closed.

31 And while they were seeking to kill him, a REPORT went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 Who immediately having taken Soldiers and CENTURIONS, rushed down upon them, and they, seeing the COMMANDER and the SOLDIERS, ceased beating Paul.

33 Then the COMMANDER coming near, seized him, and ordered him to be bound with two CHAINS; and inquired who he was, and what he has done.

34 And some among the CROWD shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

35 But when he was upon the steps, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

36 for the multitude of the people followed, crying, † "Take him away!"

37 And Paul being about to be led into the castle, he says to the commander, "May I be allowed to say something to thee?" And he said, "Dost thou understand Greek?

38 Art thou not then that † Egyptian, who didst before these days, excite a Sedition, and lead out into the desert four thousand Men of the † SICARII?"

39 But Paul said, † "I am a Jew, of Tarsus in CILICIA, a Citizen of no Inconsiderable City; and I cutreat thee, permit me to speak to the people."

40 And having given him permission, Paul, standing on the steps, † waved the hand to the people; and when there was Great Silence, he addressed them in the HEBREW Dialect, saying,

CHAPTER XXII.

1 "Men, † Brethren, and Fathers, hear now My APOLOGEY before you.

2 (And hearing that he spoke to them in the HEBREW Dialect, they kept greater silence; and he said,)

3 † "I am a Jew, born in Tarsus, of CILICIA, but, having been brought up in this city, at the feet of † Gamaliel, and accurately instructed in the ANCESTRAL LAW; † being a Zealot for God, † as you all are To-day.

4 And I persecuted This way to Death,
And those not pnisuna [and ELDEKSHIP bimliDg; ren-
the glory 1 Eyco me, 31 the lemtied JO. am uie J lookup. having t Aa going Saul J reraKrai U by Daiiiaacus rjid tberere cireaou I Brother the saying breth-
ground. Oi.oid? -uice fell uie. S^iul. hea
cnadcus. being also t (rctn And Jews, answered; travpling EtTTC ding
standing Kovvrujy to <20x79>

she would have said to me, 'Saul, Saul, why dost thou persecute Me?'

8 And I answered, 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And + THOS who were with me saw indeed the LIGHT, but they understood not the VOICE OF HIM who spoke to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise, and go into DAMASCUS, and there shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the glory of that LIGHT, being led by the hand of those who were with me, I came into Damascus.

12 And one Ananias, a pious Man according to the LAW, +having a good testimony from All the JEWS residing there, +coming to me, and standing by, said to me, 'Brodher Saul, look up.'

9. and they were terrified—omit

 binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also is my witness, † and All the ELDERSHIP; † from whom also receiving Letters to the BRETHREN, I went to DAMASCUS to bring those who were there bound to Jerusalem, that they might be punished.

6 † And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And I answered, 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'
And in that hour I looked upon him.
14 And he said, "The God of our fathers appointed thee to know his will, and to see that righteous one, and to hear a voice from his mouth; 15 for thou shalt be a witness for him to all men of what thou hast seen and heard.
16 And now, why dost thou delay? Arising, be baptized, and wash thyself from thy sins, having invoked his name.
17 ¶ And it happened, when I was praying in the temple, I was in a trance, 18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive this testimony concerning me.'

* Vatican Manuscript.—18. Thy Testimony concerning me.
Acts.

24 The commander ordered him to be led into the castle, and to be examined with scourges, so that he might know for what reason they thus cried against him.

25 And as they extended him with the thongs, Paul said to the centurion standing by, "Is it lawful to scourge a man, a Roman, and uncondemned?"

26 And the centurion having heard, went and told the commander, saying, "What art thou about to do for this man is a Roman?"

27 And the commander coming near said to him, "Tell me, art thou a Roman?" And he said, "Yes."

28 And the commander answered, "I purchased this citizenship with a great sum of money." And Paul said, "But I have even been born so."

29 Then those being about to examine him, immediately departed from him; and the commander also was afraid, having ascertained that he was a Roman, and because he had bound him.

30 And on the next day, desiring to know the certainty of what he was accused by the Jews, he loosed him, and ekcelusen sunelethinous archierais kai pan and ordered to come together the high-priests and all of the sanhedrim; and having led down the Paulon, he tupteis eis autous. stood among them.

ΚΕΦ. ΚΥ'. 23.

1 Atēνιςασ de ὁ Παύλος τῷ συνήδρῳ, Having looked intently at the Paul to the sanhedrin, eipen' Ἀνδρέας, αδελφοί, eγὼ παση συνεδρισθείς, said; Men, brethren, I in all conscience agathē pepoliteumai ton theō axhē tautēs tēs good have been as a citizen to the God till this the μερας. Ο de archierous Ananias epi- days. The and high-priest Ananias gave

25, Acts xvi. 37. 1 Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3.
<table>
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<th>Page 23: 3</th>
<th>ACTS.</th>
</tr>
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<tr>
<td>ταξί βς παρεστών αυτώ, τυπτειν αυτόν</td>
<td>6. I am being judged.</td>
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<td>To strike him on the mouth.</td>
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<td>Then Paul said to</td>
<td>9. some of the scripts.</td>
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<td>him, &quot;God is about to</td>
<td>10. Or, a Disciple of the Pharisees.</td>
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<td>strike thee, O whitened</td>
<td>6. 2 Kings xxii. 24; Jer. xx. 2; John xviii. 22.</td>
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<td>Wal! and dost thou sit</td>
<td>1. 2; John vii. 51.</td>
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<td>judging me according to</td>
<td>5. Exod. xxii. 28; Ex. x. 10; 2 Pet. ii. 10; Jude 8. 1. 6. Acts</td>
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<td>the law, and</td>
<td>xxvi. 5; Phil. iii. 5.</td>
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<td>and thou sittest judging me according to the law, and</td>
<td>23; Mark xii. 13; Luke xx. 27. 1. 9. Acts xxv. 31.</td>
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<tr>
<td>παρανομόν κελευς με τυπτεύσαι;</td>
<td>2. 9. Acts xxi. 7, 17, 18.</td>
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<tr>
<td>4. Or, a Disciple of the Pharisees.</td>
<td>5. 6. Acts xxv.</td>
</tr>
<tr>
<td>To strike thee is about the God, O wall having been whitenashed,</td>
<td>10. 2 Kings xxii. 24; Jer. xx. 2; John xviii. 22.</td>
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And then, having formed a conspiracy among the Jews, they said, this young man has accurately related the things concerning himself, coming to Sanhedrim, and in the midst of them, and to lead him into the castle.

11 And on the following Night the Lord standing by him, said, “Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome.”

13 And when it was Day, the Jews, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And those having formed this conspiracy, were more than forty;

14 who having come to the high-priests and the elders, said, “We have cursed ourselves with a Curse to taste nothing till we have killed Paul.

15 Now, therefore, do you, with the Sanhedrim, intimate to the commander, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he comes near, are ready to kill him.”

16 But the son of Paul’s sister having heard the plot, came up, and going into the castle, told Paul.

17 And Paul, having called one of the centurions to him, said, “Conduct this young man to the commander, for he has something to tell thee.”

18 Then he took him and led him to the commander, and said, “Paul the prisoner calling me to him, asked me to conduct this young man to thee, who has something to tell thee.”
ACTS.

considering to be related to the situation described in the previous context. Paul, as being about something more accurately concerning him. Therefore not far from them, nor from the promise from thee.”

22 Then the commander dismissed the young man, charging him, “Inform No one That they have killed him; and now they are ready, looking for the from thee promise.

23 And having summoned certain of the centurions, he said; Make haste and bring up the young men, paragangellas μή δειν εκλάθησιν, ὅτι ταύτα προς με. 23 Και προσκεκλαμησένων thou didst report to me. And having summoned two hundred, that they may go ws ἑπιφανείας, καὶ ἦπειρες ἐβορείκενα, καὶ to eis scribes, and horsemen seventy, and διός-Βους ἑπιφανείας, ἀπὸ τρεῖς ἐρα τῆς sold. two hundred, from the third hour of the

24 κρατίστατος ἐγεμονεῖ διακοσίων, ὡς πορεύεσθιν two hundred, from the third hour of the phon grandparents, animals and to have brought, having been saucers τον Παύλου ἐπιστάσαι προς διάκονοις, the Paul they might convey safely to Felix. 25 Τὸν γιγανονα of the governor; having written a letter containing τοῦ τυποῦ τουτον τοῦ νεούσας τῆς 26 Κλαύδιος Ἀντίοχος τῷ the form thus, this, Claudius Lyalias to the κρατίστωτον ἐγεμονεῖ διακοσίων ἐπιστάσαι τοῦ the most excellent governor Felix. 27 This man being seized by the Jews, and having been to be killed by them, having come τίνα τῶν στρατευμάτων εξελεύθην [ἐμαυτόν] suddenly with the armed force I rescued. 28 Βούλωμαν ὅτι having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, “What is it that thou hast to tell me?”

20 And he said, "The Jews have agreed together to ask thee that thou wouldst bring down Paul. To-morrow into the sanhedrim, as if to investigate something more accurately concerning him.

21 Therefore, be not thrice persuaded by them; for more than forty Men of them lie in wait for him. Here, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the promise from thee.”

22 Then the commander dismissed the young man, charging him, “Inform No one That they have killed him; and now they are ready, looking for the promise from thee.”

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VATICAN MANUSCRIPT.—27. him—omit.

24 Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.
γνώρισι τὴν αὐτίαν δι’ ἣν εὐακαλοῦ καρφω, 
καθηγαγόν αὐτὸν εἰς τὸ συνεδρίον αὐτῶν. 29 ἦν 
ιδός αὐτὸν εἰς τοὺς σαφηνεῖς τῶν ἀνδρῶν, 
παγεμένης τοῦ νομοῦ, 

1 I led him down into the saphetae of them; whom 

28 *and desiring to know the crime of which they accused him, I led him down into their SAN-

29 whom I found being accused concerning Questions of their law, but having no accu-

30 But it having been disclosed to me that a Plot was about to be formed against the man by the Jews, I instantly sent to thee; 

31 The soldiery, therefore, according to what which was commanded them, took Paul, and conveyed him by Night to ANTIPATRIS.

32 And on the next day they returned to the castle, having left the horsemen to proceed with him;

33 who, having entered CESAAREA, delivered the letter to the governor, also presented Paul to him.

34 And having read it, he asked of what Province he was; and being informed that he was from CILICIA;

35 he said, "I will fully hear thee, when thine accusers are also come." And he commanded him to be kept in Herod's Pre-

31 The night following, when they that were of the high-priest, who had charged the whole 

1 Meta de tute ἡμερας κατεβη δ' ἀρχείερας. 

2 After five days went down the high-priest 

3 Ananiaς μετα των πρεσβυτερων και γυτος 

4 Ananiaς with the elders and an orator 

5 Τετυμέλας πινον, οἰνίνες εξεφελίζον την, ἐγε-

6 Tertullus certain, who appeared before the gov-

7 Τετυμέλας κατα Παύλου, 2 Καθηγαγόν δε αὐτῶν, 

8 error against the Paul. 

9 Having been called to him, 

10 ἡρατο καθηγορεῖν δ' Τετυμέλας, λέγων ἀπ' 

11 began to accuse the Tertullus, saying; great

28 and desiring to know the crime of which they accused him, I led him down into their SAN-

29 whom I found being accused concerning Questions of their law, but having no accusation worthy of Death or Bonds.

30 But it having been disclosed to me that a Plot was about to be formed against the man by the Jews, I instantly sent to thee; having commanded his accusers also to speak against him before thee.

31 The soldiery, therefore, according to what which was commanded them, took Paul, and conveyed him by Night to ANTIPATRIS.

32 And on the next day they returned to the castle, having left the horsemen to proceed with him;

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11 began to accuse the Tertullus, saying; great
"Having obtained Great Peace through thee, and * worthy Decius being done for this nation by thy Forethought, and in every thing and everywhere, we accept it, Most excellent Felix, with all Thankfulness.

But that I may not further detain thee, I beseech thee to hear us briefly, with thy usual Candor.

For we found this man a pestilence, and exciting * seditions among all those Jews throughout the empire, and a chief of the sect of the Nazarenes;

who even attempted to profane the temple, and whom we apprehended, "and wishing † to judge according to our law;

† but Lysias, the commander, having come with a great force, took him away out of our hands,

commanding his accusers to come to thee; from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him.

And the Jews also jointly impeached him, ascertaining that these things were so.

And the governor having made a sign for him to speak, Paul answered, "Knowing that thou hast been for several years a judge of this nation, * I cheerfully defend myself;

it also being in thy power to ascertain, That it is not more than twelve Days since † I went up to worship at Jerusalem.

And they did not find me disputing with any one in the temple, or making an inscription of..."
the Crowd, either in the Synagogues, or in the City;
13 nor are they able to prove the things concerning which they now accuse me.

14 But this I confess to thee, that according to the way which they call a sect, so serve I the God of my Fathers, believing the things which are according to the Law, and those which have been written in the Prophets;
15 having a Hope in God, which even they themselves are looking for, that there is to be a Resurrection both of the Righteous and Unrighteous.

16 And in this I exercise myself, always to have a clear Conscience towards God and Man.

17 But in the course of several Years I cannot bringing Alms to my Nation, and Offerings;
18 at which time they found me purified in the Temple, net er with a Crowd, nor with Tumult.

19 † But there are some Jews from Asia,
20 † who ought to be present before thee, and to accuse if they may have anything against me.
21 Or let them themselves say, What Crime they found in me while I stood before the Sanhedrim;
22 unless it be for This One Declaration which I made while I was standing among them,—† That concerning the Resurrection of the Dead I am judged to say by you.

23 But Felix knowing more accurately about that way, put them off, saying, "When Lyias, the Commander of the Sce

* Vatican Manuscript.—14. the things according to Law.

† 15. Dan. xii. 2; John v. 28, 29.
† 17. Acts xi. 29, 30; xx. 16; Rom. xiv. 25; 2 Cor. viii. 4; Gal. ii. 10; xxiii. 20; xxvi. 21.
† 18. Acts xxiii. 6; xxviii. 20.
will inquire about your matters.”

23 And he commanded the centurion to keep him, and let him have liberty, and to forbid none of his friends to assist him.

4 And after some days, Felix coming with Drusilla, *his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in *Christ Jesus.

25 And as he was discoursing concerning justice, self-government, and that judgment about to come, Felix, being terrified, answered, “Go for the present; and when I find an opportunity I will call for thee.”

26 At the same time also hoping that some money would be given him by Paul; and therefore he more frequently sent for him, and conversed with him.

27 But when two years were ended, Felix had a successor, Porcius Festus; and Felix, *wishing to be favorably regarded by the Jews, left Paul a prisoner.

CHAPTER XXV.

1 Festus, therefore, having entered upon his government, after three days went up from Caesarea to Jerusalem.

2 *And the high-priests and the chief of the Jews appeared against Paul, and treated him,

3 asking a favor against him, that he would send for him to Jerusalem:


*24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Aulus, king of Emessa, whom Felix had persuaded her to abandon. In order to an adulterous marriage with himself.

Acts.

4 But Festus answered that Paul should be kept at Cesare, and that he himself would go down there shortly.

5 "Therefore," said he, "let those among you who are able go down with me, and if there is anything amiss in the man, accuse him.

6 And having continued among them eight or ten days, he went down to Cesa- rina; and on the next day, sitting down on the tribunal, commanded Paul to be brought.

7 And he having come, the Jews who had come down from Jerusalem stood round him, bringing down many and heavy accusations, which they were not able to prove.

8 While Paul maintained in his defence, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned in anything."

9 But Festus, wishing to gratify the Jews, answering Paul, said, "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And Paul said, "I am standing at Caesar's tribunal, where I ought to be judged. I have done nothing wrong to the Jews, as thou also very well knowest.

11 † For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give me up to gratify them." † I appeal to Caesar."

12 Then Festus, having conferred with the

*Vatican Manuscript.—5. if there is anything amiss in the man, accuse him. 7. against Paul—omt. 8. Paul answering.
And after some days, Agrippa the king and Bernice came down to Jerusalem, to pay their respects to Festus.

14 And when they had spent Many Days there, Festus submitted Paul's case to the king, saying, "There is a certain Man left a Prisoner by Felix;" 15 concerning whom, when I was in Jerusalem, the high-priests and the elders of the Jews appeared; asking a Sentence of judgment against him; 16 to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the accused has the Accusers Face to Face, and an Opportunity is allowed for defence concerning the accusation.

17 Therefore, when they arrived here, I, making no Delays, the next Day, sitting down on the tribunal, I commanded the man to be brought; 18 concerning whom the accused having stood up, brought No Charge of such Evil things as I supposed; 19 but had certain Questions with him about their own Religion, and about One Jesus who died, whom Paul affirmed to be alive. 20 And I being in doubt on that concerning this question, I enquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But Paul having ap...
ACTS.

22 And Festus said to Paul, "I myself also desire to hear this man."
23 And he said, "To-morrow, thou shalt hear him."

24 And Festus said, "King Agrippa, and All the men present with us, you see this man, about whom all the multitude of the Jews applied to me, both in Jerusalem and here, crying out that he ought not to live any longer.
25 But when I detected Nothing which he had done deserving Death, and he also having appealed to Augustus, I determined to send him;
26 concerning whom I have nothing definite to write to the sovereign. Therefore I have brought him before you, and especially before thee, King Agrippa that on examination, I may have something to write.
27 For it appears to me unreasonable to send a prisoner, and not to signify the charges alleged against him."
1 And Agrippa said to Paul, "It is permitted thee to speak in behalf of thyself." Then Paul extending his hand, spoke his defence.

2 Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;

3 especially as thou art acquainted with all the customs and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 My Mode of Life, from my Youth, that which was from the Beginning among my own Nation, * and in Jerusalem, is known to All the * Jews;

5 who, knowing me from the first, if they would, might testify, That according to † the most Eminent Sect of our Religion, I lived a Pharisee.

6 And now I stand on trial for the Hope of that promise made by God to our Fathers;

7 to which our Twelve Tribes, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 Therefore, indeed, ‡ I thought within myself that I ought to do Many things against the NAME of Jesus the Nazarene;

10 * which even I did in Jerusalem; and Many of the Saints ‡ shut up in Prisons, having received Authority ‡ from the
Acts. [Chap. 26: 18.]

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 † And punishing them often in all the SYNAGOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to foreign cities.

12 † At what time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 At Mid-day—I saw on the road, O KING—

14 All and of all us having fallen to the earth, I heard a Voice speaking to me in the HEBREW LANGUAGE, 'Saul, Saul, why dost thou persecute ME? It is hard for thee to kick against the GOADS.'

15 And E said, 'who art thou, Sir?' And he said, 'E an Jesus whom thou persecutest?'

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, to constitute thee a Witness, and a Minister, both of what thou hast seen, and of those things in which I will appear to thee;

17 Delivering thee from the PEOPLE and the GENTILES, to whom I send thee,

18 To open their Eyes, to turn them from darkness to Light, and from the DOMINION of the ADVERSARY to GOD; that they may receive Forgiveness of Sins, and an Inheritance among those having been sanctified through that Faith which leads into me.

† VATICAN MANUSCRIPT.—11. and—omitt. 14. of us—omitt. 15. the Lord said. 16. in the which thou hast seen me, and of those things.

† 11. Acts xxii. 10. † 12. Acts ix. 3; xxii. 6. † 16. Acts xxii. 15. † 17. Acts xxii. 2; 18. 2 Cor. vi. 14; Eph. iv. 23; v. 8; Col. i. 23; 1 Pet. ii. 7, 25. † 18. Eph. i. 11; Col. i. 12. † 18. Acts ix. 32.
Wherefore, O King Agrippa, I was disobedient to the heavenly Vision;

19 but † declared first to those * in Damascus and in Jerusalem, and in All the country of Judæa, and to the Gentiles, that they should return, and turn to God, performing † Works worthy of reformation.

21 On account of these things, † the Jews, having seized Me in the temple, attempted with violent hands to kill me.

22 Having obtained, therefore, THAT Assistance which is from God, I have continued to this day, testifying both to small and great, saying nothing beyond what † the Prophecies and † Moses spoke as being "bount to transpire;

23 † That the Messiah would be a sufferer—would be † the first from the Resurrection of the Dead—and would communicate † * Light both to the people and to the Gentiles."

24 And while saying these things in his defence, Festus said with a loud voice, "† Thou art mad, Paul; thy great Learning has turned Thee into a Madman."

25 But † Paul replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity.

26 For the king knows about these things, to whom I speak with freedom, for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa didst thou believe the Prophecies? I know That thou believest."

* Vatican Manuscript.—20. in Damascus, and also in Jerusalem, and All the country of Judæa. 23. Light both to the people. 25. Paul. 26. also—omit. 
† 20. Acts ix. 20; xxii. 20; xi. 26; xiii.; xiv.; xvi.—xxi. 21. Matt. iii. 8. 21. Acts xxi. 30. 31. 22. Luke xxivv. 27, 44; Acts xvii. 34; xviii. 23; Rom. iii. 21. 22. John v. 46. 23. Luke xxivv. 26, 40. 23. 1 Cor. xv. 20; Col. i. 14.; Rev. i. 5. 23. Luke ii. 52. 24. 2 Kings xi. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.
Acts 28:14-23

And Agrippa said to Paul, "Thou almost persuadest Me to become a Christian."

29 And Paul said, "I would to God, that not only thou, but also all those who hear me this day, were both almost and altogether such as I am, except these chains."

30 And the king arose, and the governor, and Bernice, and those who sat with them;

31 and having retired, they spoke to each other, saying, "This man does nothing deserving death or bonds."

32 And Agrippa said to Festus, "This man might have been released, if he had not appealed to Cæsar."

CHAPTER XXVII.

1 And when it was determined for us to sail to Italy, they delivered Paul, and some other prisoners, to the centurion of the cohort of Augustus, named Julius.

2 And embarking in an Adramyttian ship, which was about to sail to places in Asia, we were put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the next day we were brought to Sidon; and Julius treating Paul with much kindness, permitted him to go to his friends to receive attention.

4 And having put to sea from thence, we sailed under Cyprus, because the winds were contrary;

5 and having sailed through the sea by Cyprus, and Pamphylia, we came to Myra of Lycia.

6 And there the centu-
To have been past, advised the Paul, saying autois' Andreis, theoria, qui mete iberwes kai to them; Men, I perceive, that with damage and pollus cvmfaiv ou monon tou forxion kai tou much loss not only of the freight and of the plous, alla kai ton ptochon cvmova mellevn ship but also of the lives of us to be about essebaiton plous. 11.0 de ekatontarchis th to the voyage. The but centurion by the kubertnti kai tew nauklyro epieibas malion, pilot and by the owner of the ship was persuaded rather, 

12. Apheude than by those the Paul being spoken. Inconven- tov de ton limenos uparchontos pros paraxeimau- ntevd of the centurion by the

13. Tirhoing towards south-west and towards north-west. Hav- 

14. Met' ou polu de ebalen kai of the Crete. After not much but beat against autus aynomov tuskhikos, o kaloumenos Evro- her a wind tempestuous, that being called Euro. 

15. Sunpaprstevontos de ton plolov, kai clydai. Having been caught and the ship, and

TERION having found an Alexandrian Ship bound for Italy, put us into it. 7 And having sailed slowly for Several Days, and scarcely being by 

† Cnidus, the wind not permitting us, we sailed under Crete, by Salomone; 8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Lasea. 

9 But Much Time having been spent, and sail- 

ling being now hazardous, (because even the † fast had already passed by,) Paul advised, 10 saying to them, "Men, I perceive That the voyage is about to be attended with Injury and Much Loss, not only of the cargo and the ship, but also of our Lives." 11 But the centurion was persuaded by the pi- 

lot and the owner of the ship, rather than by the words spoken by Paul. 

12 And the harbor being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Pheuce, a harbor of Crete, looking towards the South west and North west, to winter there. 

13 And the South wind blowing gently, supposing that they had attained their purpose, weighing anchor, they passed close by Crete. 

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it; 

15 and the ship, having been caught, and not being able to bear up against the

† 7 This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salome was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon. 

† 8. Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasea, a city lying between the harbor and the cape, a short distance inland. 

† 9 The day of expiation, the great Fast on the tenth of the month First, about the tenth of October.
WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called *Clauda, with difficulty we were able to become masters of the boat; 17 which having hoisted up, they used Helps, † undergirding the ship; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

28 And we being exceedingly storm-tossed, on the next day they began to throw overboard; 19 and on the third day ‡ they threw out with their own hands the FURNITURE of the ship.

20 And neither Sun nor Stars appearing for Several Days, and so small Tempest pressing on us, *all remaining Hope of our being saved was taken away.

21 But there having been a Great Want of food, then PAUL standing in the midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this Injury and Loss.

22 And now I exhort you to take courage; for there will be no Loss of Life among you; but only of the ship.

23 ‡ For there stood by me This NIGHT, an Angel of the God whose I am, and whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, God has graciously given thee All those sailing with thee.'

25 Therefore, take courage, Men; ‡ for I believe God, That it will be so, even as it was told me;

* Vatican Manuscript.—16. Claudia. 20. all Hope.

† 17. Dr. Schmitz says, "the hypooomata were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

† 19. Jonah i. 5. ‡ 23. Acts xxii. 11. ‡ 25. Luke i. 43; Rom. iv. 20, 21; 2 Tim. i. 12.
26 but we must be cast upon a certain Island."

27 And on the Fourteenth Night, when we were driven along in the Adriatic, about midnight, the sailors suspected that Some Country drew near to them;

28 and having sounded, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

30 And the sailors seeking to flee from the ship, and having lowered the boat into the sea, under Pretence of being about to carry forth Anchors from the Bow,

31 Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you cannot be saved."

32 Then the soldiers cut off the ropes of the boat, and allowed her to drift away.

33 And when Day was about to dawn, Paul urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing."

34 Therefore, I entreat you to partake of Food; for this concerns your Safety; ¶ for not a Hair shall perish from the head of any one of you."

35 And having said these words, he took Bread, and
36 And being encouraged, they also received food.

37 And all the souls in the ship were two hundred and seventy-six.

38 And being satisfied with food, they lightened the ship, throwing out the wheat into the sea.

39 And when it was Day, they did not know the land; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

40 And having cut off the anchors, they let them in the sea; having, at the same time, loosed the bands of the rudders, and hoisted the foresail to the wind, wishing to press towards the shore.

41 But having fallen into a Place with two currents, they ran the vessel aground; and the bow sticking fast, remained immovable, but the stern was broken by the violence.

42 Now it was the Design of the soldiers to kill the prisoners, lest any one by swimming out should escape.

43 But the centurion wishing to save Paul, restrained them from their purpose, and ordered those able to swim out to plunge in first, and get to land;

44 and the remainder, some on boards, and some on things from the ship. And thus it happened that all reached the land of safety.

* Vatican Manuscript.—37. two hundred—omit. 41. of the waves—omit.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The σευκτερεῖς were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 42. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Oeis.
CHAPTER XXVIII.

1 And having safely escaped, we then ascertained that the island was called Melita.
2 And the Barbarians treated us with no ordinary Philanthropy; for having kindled a Fire, they brought us all to it, on account of the falling rain, and the cold.
3 And as Paul was collecting a Bundle of Sticks, and placing them on the fire, a Viper coming out from the heat, fastened on his hand.
4 And when the Barbarians saw the Serpent hanging from his hand, they said, to each other, "This man is certainly a Murderer, whom, though saved from the sea, Justice has not permitted to live."
5 Then, indeed, he shook off the Serpent into the fire, and suffered no injury.
6 But they were expecting him about to swell up, or to fall down suddenly dead; and waiting a long time, and seeing nothing extraordinary happen to him, changing their minds they said, "He is a God."
7 And in the vicinity of that place were the lands of the chief of the island, whose Name was Poplius; who having received us, for three days benevolently entertained us.

8 Now it happened, that the father of Poplius, being seized with Fevers and Dysentery, was lying in bed; to whom Paul having entered, and

* VATICAN MANUSCRIPT. — 1. we then. 7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See Bibloth. Sacra.
† 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.
† 4. See Duke was the proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was called also Nemesis.
† 8. Poplius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.
prayed, put his hands on him, and cured him.

9 This, therefore, having been done, the others also in the island, having diseases, came, and were cured;

10 and they presented us with many presents; and when we left, put on board things for our wants.

11 And after three months we set sail in an Alexandrian ship, which had wintered in the island, with the sign of the *Dioscuri*.

12 And having landed at *Syracuse*, we remained three days;

13 whence, coasting round, we came to *Rhizon*; and after one day a south wind having sprung up, we came in two days to *Puteoli*;

14 where we found the brethren, and were invited by them to remain seven days; and thus we went towards Rome.

15 And thence, the brethren having heard about our affairs, came out to meet us as far as *Appii Forum*, and the *Three Taverns*; whom, when *Paul* saw, he thanked God, and took courage.

16 And when we *came* to Rome, the *centurion* delivered the prisoners to the *prefect of the Praetorium camp*; but *Paul* was permitted to dwell by himself, with the soldier who guarded him.

*Vatican Manuscript.—*16. were entered Rome.

16. the centurion delivered the prisoners to the prefect of the Pretorium camp.—omit. 
16. but—omit. 
†11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. 
†10. The port of this celebrated city was directly in the course from Malta to Italy. 
†13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. 
†15. Puteoli. Is now called Pozzuoli, and lies six miles south-west from Napes. 
†15. About 92 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. 
†15. Another place on the same road, some 33 miles from Rome. 
†16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor’s palace. 
* S. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11. 12; Cor. xii. 9. 28. 
† 10. Mat. xv. 6; 11. 1 m. 17. 
† 16. Acts xxiv. 25; xxvii. 3.
And it occurred, after three Days, he called together the CHIEF men of the JEWES. And they having convened, he said to them, "Brethren, I though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS:"

18 who, I having examined me, wished to release me, because there was No Cause of Death in me.

19 But the JEWES speaking against it, I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; I for on account of the HOPE of ISRAEL I wear this CHAIN."

21 And they said to him, "\(\text{It was not} \) neither received Letters from JUDA about thee, nor did any one of the BRETHREN who came relate or speak Any Evil concerning thee.

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this sect, I That it is ev'rywhere spoken against."
ACTS.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through ISAIAH the PROPHE- 

26 tET to this PEOPLE, and say, Hear-

27 ing you will hear, though you may not understand; and seeing, you will see, though you may not per-

28 ceive.

27 For the heart of this PEOPLE is stupid; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should trace their steps, and I should heal them."

28 Be it known to you, therefore, That* This SALVA-

29 tion of GOD is sent " to the GENTILES, and they will hear it."

29 [And when he said these things, the JEWS 

30 departed, having Much Discussion among them-

31 selves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING in to 

him, publishing the kingdom of the God, 

και διδασκαν τα περι του κυριου ηγου 

and teaching the things concerning the LORD JESUS 

Χριστου μετα πασης παρηξιας, ακωλυτως. 

Anointed with all freedom of speech, unrestrained.

* VATICAN MANUSCRIPT.—28. This SALVATION. 29. omit. Subscription—Acts of APOSTLES.

† 20. Isa. vi. 9; Jer. v. 21; Ezek. xiii. 2; Matt. xxii. 14, 15; Mark iv. 12; Luke viii. 10; John 

xiii. 40; Rom. xi. 8. ‡ 28. Matt. xxi. 41, 43; Acts xiii. 36, 47; xviii. 6; xxii. 21; xxvii. 17, 21; Rom. xi. 11. : 31. Acts iv. 31; Eph. vi. 19.

16*
1 Paul, a Servant of *Christ Jesus, †a Constituted Apostle, ‡set apart for the Glad Tidings of God,—

2 (‡ which was previously announced †through his PROPHETS in the holy Scriptures)—

3 concerning that son of his, †who was born of the Pasterity of David as to the Flesh;

4 who was ‡designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead.—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the Obedience of Faith among All the NATIONS, on account of his NAME;

6 among whom you are also the Invited ones of Jesus Christ;—

7 to ALL who are in Rome, the BELIEVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

8 And first, †I give thanks to my GOD through Jesus Christ *concerning you all, Because your FAITH is celebrated in the Whole World.

9 For ‡GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his son, how incessantly I make mention of you;

10 ‡always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, †by the will of GOD, to come to you.

* Vatican Manuscript.—Title—To the Romans, cerning you all.

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.

‡ 1. Acts ix. 15; xiii. 2; Gal. i. 15. 2. Gen. xxv. 18; Deut. xvii. 15; 2 Sam. v. 13; Isa. ix. 6, 7; Jer. xxvii. 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24.

‡ 2. Acts iii. 21. 3. Matt. i. 10; Luke i. 32; Acts ii. 39; 2 Tim. ii. 8. 4. Acts xii. 33. 5. Rom. xi. 1; 2 Cor. 5. 16; Phil. i. 8; 1 Thess. ii. 5. 6. Rom. xv. 23, 25; 1 Thess. iii. 10.
For I greatly desire to see you, that I may impart to you some spiritual gift, for your firm establishment;

12 and this is, that I may be comforted among you, through the mutual faith both of you and me.

13 But I wish you not to be ignorant, brethren, \\
15 so that according to my ability, I am eager to announce glad tidings among you also in Rome.

16 ¶ For I am not ashamed of the glad tidings; \\
17 ¶ For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, ¶ "But the Righteous by Faith, shall live."

18 ¶ Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of those Men, who, through Injustice, SUPPRESS the Truth.

19 Because the knowledge of God is apparent among them; for God disclosed it to Them;

20 for his invisible things, even His Eternal Power and Deity, since the Creation of the World are clearly seen, being perceived by the things which are made; so that they are inexcusable.
21 By reason of the unrighteousness of men, their reasoning was darkened, and their minds became futile, having become foolish because of the glittering things of this world, and being given over to do things which are not fitting, and having no respect for God, who is known to them, for they have glorified Him not, nor have they held Him as Lord, for the glory of the uncorruptible God they exchanged the likeness of God in the likeness of birds, reptiles, and quadrupeds, and things of this kind.

22 Therefore God delivered them up, through their lusts of their hearts for Impurity, and to dishonor their own bodies among themselves.

23 And as they did not choose to have the knowledge of God, God delivered them up to the abounding knowledge of Wickedness, in Covetousness, in Malig-
1 Therefore thou art inexcusable. O Man! thou who judgest all; for in what thou judgest another, thou condemnest Thyself; since thou, the judge, dost practise the same things.

2 But we know that the sentence of God is according to truth upon those who practise such things.

3 And dost thou think this, O Man! thou who judgest those practising such things, and yet art doing the same, That thou shalt escape the sentence of God?

4 Or dost thou despise the abundance of his goodness and forbearance and patience, being ignorant of this goodness of God which endureth toward thee? 

5 Katá dé tēn skelapra-reformation theēs leadres? According to but the hardness tētā σου kai ametanagnoston karēias, θησαιριζεσ της thee and unchangeaed, thout treatus stēn oryyn en χλαμη ρργης kai akopokalupheidos to them wrath in a day of wrath and of revelation dikaiokríasias tōn theou, ós apodōsiē eikastō of righteous judgment of the God, who will render to each

* Vatican Manuscript.—51. Impealable—omit.
32. are doing them, but even are approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter.
1 32. Rom. vi. 21. 1 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 9. 4. Rom. ix. 27; Eph. 1, 7; ii. 4, 7. 4. Isa. xxx. 13; 2 Pet. iii. 9, 13. 5 James v. 4. 2. 6. Josh. xiv. 11; Ps. xxii. 12; Prov. xxiii. 12; Jer. xvii. 10; xxix. 19; Matt. xvi. 27; Rom.; xiv. 12, 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 29; xx. 12; xiii. 12.
kata tα εργα αυτων. 7 tois meν kαθ' ἵππου-
according to the works of him; to those indeed by per-

περην εργον αγαθον, δοξαν καὶ τιμην καὶ αφαρ-
workgood, glory and honor and incorrup-
tesion ετοιουν, εφη αιωνιον. 8 tois δε ἐξ ερει-
ter they are seeking; life age-lasting; to those but from a party

και απειδουσι μεν τη αλθεια, πειθομενοι
spirit, and disobeying indeed the truth, obe-
to every one working the evil, of Jew both first

και Ἠλληνος. 10 δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace

παντι τω εργαζομενω το αγαθον, Ιουδαιω τε πρωτων
working evil, of Jew both first

και Ἠλληνος, 11 Ου γαρ εστι πραπασο-
and of Greek; glory but and honor and peace

παντι τω εργαζομενω το αγαθον, Ιουδαιω τε πρωτων
working evil, of Jew both first

και Ἠλληνος. 10 δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace

12 Ουτοι γαρ ανωμας ἡμαρτον, ανωμας και
as many as for without law sinned, without law also

και ερωτουνται και δοτι εν νομο ἡμαρτον
shall perish; and as many as under law sinned, by

νομον κριθησονται, 13 (ου γαρ οι ακροασαι του
not for the hearers of the

νομον δικαιον παρα τω θεο
law just ones with the God, but the doers

που νομον δικαιωσονται. 14 Οτων γαρ εβην
of the law shall be justified. When for Gentiles

τα μη νομον εχουνα, φυτει τα τοι νομο
those not a law having, by nature the things of the law

ποιη, οτα νομον μη εχουντες, εαυτους εις
may do, these a law not having, to themselves are

νομον 15 οιτινες ενδεικνυονται το εργον του
who show plainly the work of the

νομον γραπτον εν ταις καρδιαις αυτων, συμμα-
written in the hearts of them, testifying-

τυροναις αυτων της συνεδριασεος, και μεταξυ
with them the conscience, and between

αλληλων των λογισμων κατηγορουντον, η και
each other of the reasonings accusing, or even

απολογουμενων.) 16 Εν ὡμερα οτι κρινει ὁ
defending.) In a day when shall judge the

θεος τα κρυπτα των ανθρωπων, κατα το
God the things secrets of the men, according to the

each according to his

works;

7 aionian Life, indeed, to those who, by Perse-

verance in Good Works, are seeking for Glory and Honor and Incorrupti-

bility;

8 but Indignation and Wrath to those who are

† factious, and † obey not the Truth but obey

UNRIGHTOUSNESS;—

9 Affliction and Distress on every Soul of man

working evil; first of the Jew, and then of the

Greek;

10 but Glory and † Honor and Peace to every one

working good; first to the Jew, and then to the

Greek;

11 for † there is no Partiality with God.

12 Therefore, as many as sinned without law, will

perish also without law; and as many as sinned

under law, will be judged by Law;—

13 (for not † the hear-

ers of † Law are just before

God, but the doers of † Law will be justified.

14 When, therefore, those Gentiles not having a Law, † naturally

perform the things of the Law, these, though they do not possess a Law, are a

Law to themselves;

15 who demonstrate the † work of the Law written on their hearts, Their

Conscience co-attesting, and the reasonings between each other, accusing or

defending;—

16 in a Day when, according to my GLAD TI-

* Vatican Manuscript.—13. Law.

18. Law.

† 14. Pharsei, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—35 with Hrb. vii. 9—13; x. 30; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, 41: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (Pharsei,) according to the faith and love which is in Jesus Christ our Savior." See Parkhurst on the word. † 15. Matter or substance of the law, or by a pleonasm, the law itself.

† 8; 1 Tim. vi. 3, 4. † 8. 2 Thess. i. 8. † 10. 1 Pet. i. 7. † 11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. † 13. James i. 22, 23.
Anointed ordinances art may name art but the law to I discernest nations, and Ham boastest, and law; Good knoneat form pro & low, in another, I have knowledge and knowledge and another, thyself not dost thou teach? who art preaching my klepevin, klepevis; do legoyn mh moioue- not to steal, dost thou steal? who art saying not to commit eiv, moioueis: o bdeuusonemos ta adultery. dost thou commit adultery? who art detecting the eidoia, ierosuleis: do ev vouo kauuchai, idols, dost thou rob temples? who in a law boasteast, dia tis parabatoseis tou vouo tou theon through the violation of the law the God atiameis: To yap ouoia tou theon do uan dost thou dishonor? The for name of the God through you blasphemeis ev tois eunastis, kathws gegraptai, is blasphemed among the nations, even as it has been written.

25 Περιποτη μεν γαρ φιλει, εαν νομη πρατει: Circumcision indeed for profits, if law thou sunis: ean de parabatosei vouo us, η peri- prostrate, if but a violator of law thou mayest be, the curlou tou vouo akroboystia egenon. Ean ouv η uncircumcision of thee uncircumcision has become. It therefore the akroboystia ta diakaiwma tou vouo phulasth, uncircumcision the ordinances of the law may keep, oux η akroboystia autou eis peritonh logos, not the uncircumcision of him for circumcission will be θησεται: 27 και κρινει η εκ φυσεωi akroboysti- counted and will judge the from nature uncircum-

17. Law.

INGs, God will judge the HIDDEN things of MEN, through Christ Jesus.

17 But if thou art named a Jew, and dost rest in Law, and boast in God,

18 and knowest this will, and dost discern SUPERIOR things, being instructed out of the LAW;

19 and hast believed thyself to be a Guide of the Blind, a Light of those in Darkness,

20 an Instructor of the Simple, a Teacher of Babes; having the FORM of knowledge and of TRUTH in the LAW;

21 ✱ dost thou, then, who art TEACHING another, not instruct Thyself? THOU who art PREACHING, "Do not steal," dost thou steal?

22 THOU who art saying, "Do not commit adultery!" dost thou commit adultery? THOU who ARHOREST IDOLS, dost thou rob temples?

23 THOU who dost boast in a Law, through the VIOLATION of the LAW dost thou dishonor God?

24 For, even as it has been written, "The NAME of God is blasphemed on your account among the NATIONS."

25 Now Circumcision indeed profits, if thou dost practise Law, but if thou art a Violator of Law, thy Circumcision has become Uncircumcision.

26 If therefore the UN-CIRCUMCISION observe the ORDINANCES of the LAW, will not his UN-CIRCUMCISION be accounted for Circumcision?

27 And the UN-CIRCUM-
22 For not [that which is] external makes the Jew, nor that which is external in the flesh circumcision; 23 but the Jew is hidden within, even [circumcision] of the Heart,—Spiritual, not Literal; Whose praise comes not from Men, but from God.

CHAPTER III.

1 What then is the superriority of the Jew, or what the profit of the circumcision? 2 Much in every respect; but first, indeed, [because] they were entrusted with the oracles of God.

3 For what if some did not believe? will their unbelief annul the fidelity of God? 4 By no means! but let God be true, though every Man be False; even as it has been written, "That thou mayest be justified in thy words, and mayest overcome in thy "JUDGMENT." 5 But if our unrighteousness establishes God's Righteousness, what shall we say? Is that God unrighteous who inflicts wrath? (I speak according to Man.) 6 By no means! otherwise, [how] will God judge the world? 7 For if the truth of God abounded by my Falshood to his glory, why am I also yet judged as a Sinner? 8 And not, (as we are falsely accused, and as

* Vatican Manuscript:—S. and—omitted.
† 27, Matt. xii. 41, 42. † 28, Matt. iii. 9; John viii. 30; Rom. ix. 6, 7; Gal. vi. 15. ‡ 29, Col. i. 11; Phil. i. 3. ² 2. Psa. cxlvii. 19, 29; Rom. ix. 4. ³ 3. Rom. x. 16; Heb. iv. 2. ¼ Psa. li. 4. ½ Gen. xviii. 25; Job viii. 3; xxxiv. 17. ¾ 8, Rom. v. 20; vi. 1, 13.
What the law? is both even law Oi you, do we excel? Not at all; we before convicted for, 'Wbatthea? is. goodness, 10. law in -4 That s;iys, all Gal. ii. of lhcm. tuu mid tou);>ies mouth I all the ptoximation Mif gnt. *fhoKiovaav. vo? awajr ••^ TO, penality 01 6")u (oud 07060 Kos epiwy vouou, do we excel? Not at all; we before convicted both Jews and Greeks to all under Sin; 10 even as it has been written, ¶ There is none "righteous, not even one; 11 There is *none that "understands, there is none that seeks God. 12 They all have turned aside; they are all together worthless; "there is none that does "Good, there is not even "one. 13 ¶ ¶ "An opened "Tomb is their throat; "with their tongues they "deceive; ¶ the Poison of "Asps is under their lips. 14 ¶ ¶ "Their mouth is "full of Cursing and Bitterness." 15 ¶ ¶ "Their feet are "swift to shed Blood; 16 "Rain and Misery "are in their PATHS, 17 "and a Peaceful "Road they have not "known. 18 ¶ ¶ "There is no Fear "of God before their EYES." 19 But we know That whatever things ¶ the LAW says, it speaks to THOSE under the LAW; so that Every Mouth may be stopped, and that All the WORLD may become ame- nable to God. 20 Therefore by Works of Law No Human being shall be justified in his presence; ¶ for through Law there is an Acknowl- edgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God. 12. not is—omit.

† 15. This, with all the following verses to the end of the 18th, are found in the Septenta- gent, but not in the Hebrew text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an ap- proximation to the apostle's meaning and words.—Clarke. Some contend, however, that the Apostle quoted from different parts of Scripture.
21 But now, apart from law, God's Righteousness has been made manifest, + being attested by the law and the prophets;

22 and justifying by faith through the faith of Christ, to all who believe;—for there is no distinction,

23 for + all have sinned, and come short of the glory of God;

24 being justified freely by his favor, + through that redemption which is by Christ Jesus;

25 whom God has set forth to be + a Mercy-seat, by his own Blood, through the faith; for an Exhibition of his righteousness at the Present Time, in order that he may be Righteous while justifying him who is of the Faith of Jesus.
1. Ti ouv eiroumen Aβraam ton patera 6mow
What then shall we say Abraham the father of us

*[εὐρήκειαν] kata sarka; 2 Ei yap Aβraam eι [to have found] according to flesh? If for Aβraam from
erog n edikaiotht, egei kauXhima, alla ou proo
works was justified, he has boasting, but not towards,
tou theon. 3 Ti yap h grafh lgevei; EpiSteuSe
the God. What for the writing says? Believed

de Aβraam to thew, kai elogitha autv eis di-
and Aβraam the God, and it was counted to him for right-
kaionunyv. 4 Ti de egrao.setMinimum ω d misdos ou
ynness. To him but working the reward not
logizeita kata xariv, alla kata oveilhma:
va counted according to favour, but according to debt;

5 τω de μη ergamoevel, piStevnti de eπι tou
he to him but not working, believing but on the
dikaionu του authe, logizetai η piStis
one justifying the ungodly, is counted the faith
autou eis dikaionunyn 6 kathater kai Dauid
of himself for righteousness; even as also David

λεγει τον μακαρισμον του ανθρωπου, ὥ δ θεος
speaks the blessedness of the man, to whom the God

logizetai dikaionunyn xwris erogw 7 makarioi,
counts righteousness without works; blessed ones,

ων aφθησαν ai avomeiai, kai δων ηπεκαλυφθη-
of whom are forgiven the iniquities, and of whom are covered over

σαν ai ámartiav 8 makarios anh, ὥ ou 6n
the sins; blessed man, to whom not:

logistheta kurios ámartiav. 9 O makarisimos ouv
may count Lord sin. The blessedness then

outhe, epi tnu periitoumη kai eπi tnu akor-
this, on the circumcision or also on the uncir-

bussiour; Logomven gar, *[οτί] elogitha tou
cumision? We say for, [that] was counted to the

Aβraam η piStis eis dikaionunyn. 10 Pws ouv
Abraham the faith for righteousness. How then

elogithe; eπi periitoum ουτη, η eν akrobustia;
was it counted? in circumcision being, or in uncircumcision?

Ouk eπi periitoum, allē eν akrobustiai 11 kai
Not in circumcision, but in uncircumcision; and

σημειων έλαβε περιημηνη, σφηραδησ της dikaio-
asign he received of circumcision, a seal of the righteous-

unyn συς της πιστεως της eν τη akrobustia:
ess of the faith of that in the righteousness; in order

to einais auton patera pauton ton pistevntov
that he be a father of all of those believing

* VATICAN MANUSCRIPT.—1. FOREFATHER.
1. to have found—omit. 9. That

1. Isa. ii. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22.
2. Gen. xv. 9; Gal. iii. 6; James i. 23.
3. Psa. xxxii. 1, 2. 4. Rom. xi. 1.
5. Josh xiv. 2.
ROMANS.

1. **The Promise to Abraham.**

I. For the promise to Abraham is to the end, that he should be the father of many **believers**; that the righteousness may be accounted to them;

2. and a Father of Circumcision, not only to those who are of Circumcision, but to those also who **tread** in the footsteps of the faith of our Father Abraham, which he had in Uncircumcision.

3. For the promise to Abraham and to his seed, † that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

4. ‡ For if those of the Law are Heirs, the faith becomes useless, and the promise abrogated.

5. Besides, † the law works out Wrath; * but where Law is not, there is no Transgression.

6. On account of this it is from Faith, † that it may be according to Favor; † in order that the promise might be sure to All the seed; not to that of the Law only, but to that of the Faith of Abraham, ‡ who is a Father of us all.—

7. As it has been written, ‡ "A Father of Many "Nations I have constituted thee,"—in the presence of that God whom he believed, ‡ who makes alive the dead, and calls ‡ things not in being, as though existing;

8. Who, contrary to Hope, believed with Hope, that he should **become** a Father of Many Nations, according to that which had been spoken, ‡ "Thus shall thy seed be."

9. And not having grown weak in the faith, 

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* Vatican Manuscript.—II. also—omit. 15. but where.

† 13. Gen. xvii. 4, &c.; Gen. iii. 29. † 14. Gal. iii. 18. † 15. Rom. iii. 20; v. 18, 20; vii. 8, 10, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4. † 16. Rom. iii. 24. † 16. Gal. iii. 22. † 16. 1 So. ii. 2; Rom. ix. 8. † 17. Gen. xvii. 5. † 17. Rom. viii. 11; Eph. ii. 1, 5. † 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10. † 18. Gen. xv. 5.
* VATICAN MANUSCRIPT.—19, not—omit. 29 also—omit.

2. in the faith—omit.

1 Chap. 4: 20.]

ROMANS.

[Chap. 5: 5.

*κατενωθε το εαυτου σωμα ἡνενε-θυτον τον θεον ου διεκρητη τη απιστη, promise of the God not he disputed in the unbelief,

οὐκ ενεδυναμωθη τη πιστει, δους δοξαν τω but was made strong in the faith, giving glory to the

σπερματος ζωρας εις την death of the womb of Sarah; against and the

ουκ εις την the favor of the Lord.

και ημας, οις μελεται λογισται, τοις also on account of us, to whom it is about to be counted, to those

πιστευομεν εις τον εγειραντα Ιησουν on the one having raised up Jesus the

κυριου ημων εκ νεκρων Lord of us out of dead ones; who was delivered upon account of

τα παραπτωματα ημων, και εγερθη δια την the offenses of us, and was raised upon account of the

δικαιωμα ημων. justification of us.

KEF. ε'. 5.

1 Δικαιωθεντες ουν εκ πιστεως, ειρηνην Having been justified therefore by faith, peace

εχομεν προς τον θεον δια του κυριου ημων we have with the God through the Lord of us

Ιησου Χριστου 2 δι' ου και την προσαγωγην Jesus Anointed, through whom the introduction

εσχατικην εις την πιστει eis την χαριν των—

we have [by the faith] into the favor this,

την, εν εις εστηκανεν και καινιχουσα ση in which we have stood; and we boast in

ελπιδι της δοζης του θεου. 3 ου μονον de,

σπερματος ζωρας η εις την χαριν των—

we have with the God, Not alone and,

ελπις να καταιχηνει, δια της αγαπης του θεου hope not is put to shame, because the love of the God

though he regarded his

...managed, being somewhere about a

Hundred years old, and the

DEADNESS of Sarah's

WOMB;

...did not dispute

against the promise of

God, by UNBELIEF, but

was made strong in the

FAITH, giving Glory to

God;

...having been fully

Assured, That what has been promised, he is able also to perform.

...therefore, it was

accounted to him for Righteousness.

...But it was not written for him alone, That it was accounted to him,

...but also for us, to whom it is about to be accounted, even to those

who believe on him who raised up Jesus our Lord from the Dead;

...who was delivered up on account of our offenses, and raised for our Justification.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have Peace with God, through our LORD Jesus Christ;

2 through whom, also we have been introduced into this favor in which we stand; and we boast in Hope of the GLORY of God.

...And not only so, but we triumph also in afflictions, knowing that affliction works Out Endurance;

4 and Endurance, Approval; and Approval, Hope;

5 ...and this hope is not put to shame, because...
the love of God has been diffused in our hearts, through that holy Spirit which has been given to us.

6 Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the good, some one might even venture to die.

8 But God recommends his own Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified by his blood, we shall, through him, be saved from wrath.

10 For if, being Enemies, we were reconciled to God through the death of his son, by how much more, having become reconciled, shall we be saved by his life?

11 And not only so, but we even boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation;

12 For this reason—as through One Man sin entered into the world, (in whom all sinned,) and through sin, death; so also, death passed upon All Men.

13 For till the Law, Sin was in the World, but Sin is not accounted where there is no Law.

14 Death, however, reigned from Adam till Moses, even over those who had not sinned in the similitude of the transgression of Adam, who is a Type of that being about to come.
15. But not as the fall, so is the gracious gift. For if by the fall of the one, the many died, much more the favor of God, even that gracious gift by the one Man, Jesus Christ, abounded to the many.

16. And not as through One having sinned, is the free gift. For indeed the sentence was from One to condemnation; but the gracious gift is from many Offences to Righteousness.

17. Besides, if by the fall of the one, death reigned through that one; much more will those having received the abundance of the favor and the rightousness reign in Life through the One—the Anointed Jesus.

18. Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19. For as through the disobedience of one Man, the many were constituted Sinners, so even through the obedience of the one, the many will be constituted Righteous.

20. And Law supervised, so that the offence might abound; but where sin abounded, favor super-abounded;

21. That as sin reigned by death, so also favor might reign through Righteousness for aioninn Life, through the Anointed Jesus, our Lord.

CHAPTER VI.

1. What then shall we say? Ought we to continue in sin that favor may abound?
Romans.

1 By no means. How shall we, who have died by sin, live any longer in it?

2 Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his death?

3 We have therefore been *entombed with him by the immersion into that death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life.

4 For if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection.

5 Knowing this, that our old man was crucified with him, that the body of sin might no longer have dominion over us.

6 Though in the likeness of sin, by the body of Christ, we believed, that also we shall live with him, knowing, that the dead having been raised out of dead ones, no longer dies; that the dead no longer be enslaved to sin;

7 For he who died has been justified from sin.

8 And if we live with Christ, we believe that We shall also live with him whom we know that Christ, having been raised from the death, dies no more; death no longer lords it over him.

9 For the death which he died, he died by the life once; but the life which he lives, he lives by God.

10 Thus also do you account yourselves dead indeed in sin, not counting yourselves as dead ones indeed by the body, living one but by the God, in Anointed Jesus.

11 Christ Jesus.

12 To obey its desires.

13 For the Lord is *not present in the mortal body, in order that you may obey its desires, nor present your
MEMBERS TO SIN, as Instruments of Iniquity; but present yourselves to God, as if alive from the Dead, and your Members to God, as Instruments of Righteousness.

14 For Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? Should we sin, because we are not under Law, but under Favor? By no means.

16 Do you not know, That to whom you present yourselves Selves for Obedience, his Slaves you are to whom you are obedient, whether of Sin to Death, or of Obedience to Righteousness?

17 But thanks to God, That though you were Slaves of sin, yet you obeyed from the Heart that Mould of Instruction into which you were delivered;

18 and, having been emancipated from Sin, you became subservient to Righteousness.

19 (I speak humanly, because of the weakness of your flesh;) for as you presented your Members enslaved to Impiety and Iniquity, so now present your Members bound to Righteousness for Sanctification.

20 For when you were Slaves of Sin, you were free as to Righteousness.

21 What Fruit, therefore, had you at that time in things of which you are now ashamed? for the end of those things is Death.

22 But now, having been emancipated from Sin, and having become bound to God, you have

13. Members.

15. Should we sin.

13. as if alive.

10. for the iniquity—omit.
Romans 7:7

Your fruit in sanctification, and the endrimonian life.

23 For the wages of sin is death; but the gracious gift of God is monian life, by the Anointed Jesus, our Lord.

Chapter VII.

1 Are you ignorant, brethren (for I am speaking to those who are acquainted with law,) That the law controls a man for so long a Time as he lives?

2 Hence the married Woman is bound by Law to the living Husband; but if the Husband die, she is released from the Law of the Husband.

3 So then, while the Husband is living, she will be declared an Adulteress, if she belong to another Man; but if the Husband die, she is free from the Law; so that she is not an Adulteress, though she belong to another Man.

4 Therefore, my Brethren, you also were put to death through the Body of the Anointed, in order that deadness may be, to become to you another, to him out of dead ones, having been raised, in newness of life, having become to a man another.

5 Others, adeflfoci, as to the mysteries of the Law, you were put to death through the Body of the Anointed, in order that those who were free from the Law, having died, may be brought forth fruit to God.

6 But now, having died, we are released from the law, by which we were held; so that we may serve in newness of spirit, and not in oldness of letter.

7 What then shall we say? Is the law sin? By
8 But sin having taken opportunity, through the commandment, worked in me all strong desire.

9 And the law is formed to life through death, that sin, being dead, might not have dominion over my body to make me alive unto sin.

10 But sin, finding a habitation in me through the commandment, wrought sin in my members, to be known to sinning.

11 For sin, finding a habitation in me through the commandment, was strong with me in the commandment, and I was dead from the law.

12 But the apostle saith, What shall we say? Shall we continue in sin, that sin may reign in our mortal body, so that we should obey the law?

13 What then? Shall we continue in sin, that grace may abound? God forbid. 

14 What shall we say then? Is the law sin? God forbid. But sin is not sin, if I do not work it.

15 For I do not do that which I would; but I do the thing I hate, and the thing I do not I have not. 

16 For I know not what I do; but I do what I hate, I do not that which I would.

17 If, then, I do that which I would not, I consent unto the law, that it is good.

18 Now though sin reign in me, yet shall not my good still reign in me, but sin, having no dominion over me, I work no more the doing of sin, because I understand not what I do.

19 But I what I do not, that I do. 

20 If I do that which I would not, I consent unto the law that it is good. 

21 Now if I do that which I would not, I consent unto the law that it is good.

22 For I see another law in my members waging war against the law of my mind. 

23 If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me. 

24 What then shall we say? That there is no means. Indeed, 1 did not know sin except through law; for even strong desire I had not known, if the law had not said, "Thou shalt not covet;"
Romans.

I

18 For I know that in me, that is, in my flesh, there dwells nothing good; for to desire is present with me, but to work out what is excellent I find not.

19 For I do not the good which I desire, but the evil which I do not desire, this I practice.

20 But if what I desire, this I do, I no longer work out, but the sin dwelling in me.

21 I find therefore this law, when I am willing to do right, that the wrong lies near me.

22 For I am pleased according to the law of God, according to the inward man;

23 but I perceive another law in my members, warring against the law of my mind, and making me a captive to that law of sin existing in my members.

24 Wretched Man that I am! who will rescue me from this body of death?

25 Thanks to God, by means of Jesus Christ, our Lord. Consequently, then, indeed, I myself, by the mind, am in subjection to the Law of God, but by the flesh to the Law of Sin.

Chapter VIII.

1 There is then no condemnation now to those in the Anointed Jesus;

2 for the law of the spirit of life in the Anointed Jesus, liberated me from the law of sin and of death.

* Vatican Manuscript.—20. I—omit. 22. the mind. 25. Thanks to God. 2. thee.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.
adunatov tou` nomou, en `a h p. eisdevi dia tis
inability of the law, in that it was weak through the
sarkos, o theos tou' eautou vion peneias en omoi-
spirit, the God of himself having sent in a form
omati sarkos amartias, kai peri' amartias,
of flesh of sin, and on account of sin,
ta kateriav tyn amartian en tis sparkei 4 ino to
condemned the sin in the flesh; so that the
dikaiosuma tou' nomou pleraphi en i' miv, tois i'
righteousness of the law might be fulfilled by us, by those not
kata sparke peripatanwv, alla kata
according to flesh, walking, but according to
pneuma. 5 Oi gar kata sparke oynes, ta
spirit. Those for according to flesh being, the things
thes sparke phronousin' o de kata pneuma,
of the flesh are minded; those but according to spirit,
ta twn pneumatov. 6 To gar phronima tis
the things of the spirit. The for mind of the
sarkos, tranatos' to de phronima tou pneuma-
spirit, death; the but mind of the spirit,
tos, thei kai eirign. 7 Dioti to phronima tis
life and peace. Because the mind of the
sarkos, echei eis theon tow gar nomov to theon
flesh, enmity to God, to the for law of the God
oux upotaseitai, oude gar duvanai. 8 o de en
not is subject, neither for it is able; those and in
sparke oynes, theo' aresai ou duvanai. 9 Ti' eis
flesh being, to God to be pleasing not they are. You
de ouk esthe en sparke, all' en pneuma, eiphe
but not are in flesh, but in spirit, if indeed
pneuma theou oikei en i'miv. Ei de tis pneuma
spirit of God dwells in you. it and any one spirit
Xristou ouk exhe, ou'tous ouk esti' autou.
of an Anointed one not has, he not is of him.
10 Ei de Xristos en i'miv, to mev souma nekrwv
If but an Anointed in you, the indeed body dead
o' amartian' to de pneuma thei' dia
with respect to sin; the but spirit life with respect to
dikaiosunh. 11 Ei de to pneuma tou egein
righteousness. If the spirit of him having raised
tos I'ou sov ek nekran oikei en i'miv, de eigein
up Jesus out of dead ones dwells in you, he having
upw Jesus out of dead ones dwells in you, he having
pas ton Xriston ek nekrwv, eisopothei kai
raised the Anointed out of dead ones, will make alive also
ta thvta soumatav i'miv, dia to enoi'kontav autov
the mortal bodies of you, through the indwelling of him
pneuma en i'miv.
spirit in you.

Apa ouv, adelphoi, ofeleistai esmev ou to ti
So then, brethren, deacons, we are not to the
sparki, tov kata sparke 13 Ei gar
flesh, of the according to flesh to live. It for

* VATICAN MANUSCRIPT.—11. Christ.
1 3. Acts xii. 30; Rom. iii. 20; Heb. vii. 18, 19; x. 1, 2. 10, 14.
Cor. v. 21; 16. John iii. 6; 1 Cor. ii. 14. 1 Gal. v. 22, 23;
17. James iv. 4. 7. Cor. iii. 14.
14, 7 Cor. vi. 14, 2 Cor. iv. 16. Eph. ii. 5. : 12. Rom. vi. 7, 14.
2 3. Gal. iii. 13; 2
6. Rom. vi.
kata sarka 

You are not to live according to the flesh, but by the Spirit. The practices of the body you put to death. As many as are led by the Spirit of God are sons of God.

14 For you received a Spirit of adoption, putting off the deeds of death and being born again by the spirit of righteousness, you shall live. As many as are led by the Spirit of God are sons of God.

15 For you did not receive a Spirit of slavery again for fear, but you received a \Spirit of Sonship, by which we cry, ‘Abba! Father!’

16 The Spirit itself testifies with our spirit, that we are children of God. And if children, also Heirs; \Heirs, indeed, of God, and joint-heirs with Christ; if indeed we suffer together, so that we may be also glorified together.

18 For I consider that the sufferings of the present time, as unworthily of Comparison with the future glory to be revealed in us.

19 Indeed, the earnest expectation of the creation longs for the revelation of the sons of God.

20 For the creation was made subject to frailty, not voluntarily, but by Him who placed it under;

21 in Hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God.

22 For we know that the whole creation groans together and travails in pain together till the present time.

† 19, 20, 21, 22. Ktisis, creation, has the same signification here as in Mark xvi. 15: “Proclaim the glad tidings to the whole creation,” that is, all mankind; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the “slavery of corruption” held out in the 21st verse, and the contrast introduced in the 23rd verse, between the kinesis and those “possessing the first-fruits of the Spirit.”

† 13. Gal. vi. 8. † 13. Eph. iv. 22; Col. iii. 5. † 14. Gal. v. 18. † 15. † 15. 2 Tim. i. 7; 1 John iv. 18. † 15. Gal. iv. 5, 6. † 15. Mark xiv. 30. † 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. † 17. Gal. iii. 20; iv. 7. † 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. † 18. 2 Cor. iv. 17; 1 Pet. i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 10.
de, alla kai autoi tyn aparxhyn ton pneumatos and, but also ourselves the first-fruit of the spirit exousies, kai autoi ev eautous sthe- having, and [we] ourselves in ourselves groan, ζωμεν, inethesias apankephaxomeini, tyn apanlou- oin, looking for, the redemption tin ton swmatos hmwn. 24 Tη γαρ ελπιδος εσενν of the body. By the for hope we θημεν. Ελπίς δε bleptomwe, ouk eautin elpisei were saved. A hope but being seen, not is a hope; ο γαρ βλεπετης, ti * [kai] elpizei; 25 Ει δε what for sees one, why [also] hopes? If but ο ou bleptomwe, elpize, de * upomounhs what not we see, we hope, with patience apankephaxomeina. 26 Οσαντως δε και τον pneuma we wait. In like manner and also the spirit συνανταλαμβανεται tais atheniaiis hmwn, to helps the weaknesses of us; the γαρ τι προσευμενεθα καθο δει, ouk oidaomev, for what we should pray as it behoves, not we know, αλλη αυτο το pneuma οπερευγχαναι * [συν] but itself the spirit intercedes [on behalf ήμων] stenagmos alalptoiai. 27 O de erev of us] with groans unspoken. He but search-vass tas karptias, oide ti to frourfma tou ing the hearts, knows what the mind of the pneumatos, oti kata theon entygchanei συν the spirit, because according to God it intercedes on behal- τον αγιων. of holy ones.

28 Oidaumev δε, oti tois agapwosi ton theon We know and, that to those who love the God παντα συνεργει ei agathan, tois kata pru- all things work together for good, to those according to a pur- thesin kalptios ousin. 29 Oti ovs prorgwn, kai pose called being. Because whom he foreknew, also προφητευει συμμορφους tis eikonos ton viv he before marked out copies of the likeness of the son αυτων ει το ενα αυτων πρωτοτοκον ει τολ- of himself for the to be him a first-born among many logos adelphiou. 30 Ovs de prooarist, toutous brethren. Whom and he before marked out, those kai ekaleste kai ovs ekalese, toutous kai also he called; and whom he called, those also edikaiwsev ovs de edikaiwse, toutous kai he justified, whom and he justified, those also edoxase. 31 Ti ouv eroumev proso tauta: Ei he glorified. What then shall we say to these things? If o theos οπερ ήμων, tis kath ήμων; 32 *Ogipe the God on behalf of us, who against us? Who indeed του idioi viv oik uper ήμων, alli οπερ ήμων of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing the first-fruit of the spirit, *even we ourselves groan within ourselves, *waiting for Sonship,—the redemption of our body.

24 For we were saved by the hope; *but a hope which is seen is not hope; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience

26 And in like manner also the spirit assists our weakness; for we do not know what we should pray for as we ought; but the spirit itself intercedes with unspoken groans.

27 and he who search-es the hearts, knows what is the mind of the spirit, Because according to God it intercedes on behalf of Saints.

28 And we know That all things work together for good to those who love God,—to those being invited according to a Purpose;

29 because those whom he foreknew, he also predetermined to be Copies of the likeness of his son, for him to be a First-born among Many Brethren;

30 and those whom he predetermined, he also invited; and whom he invited, these he also justified; and whom he justified, those he also glorified.

31 What shall we say, then, to these things? Since God is for us, who can be against us?

32 Surely he who spared not his own Son, *but de-
ROMANS.

1. I speak the Truth in Christ, I do not speak falsely, my conscience co-attesting with me, in a holy Spirit,

2. that I have great Grief and Unceasing Anguish in my heart,

livered him up on behalf of us all, how will he not with him also graciously give us all things?

33. Who will bring an accusation against God's chosen ones? Will that God who justifies?

34. Who is he who condemns? Will that Anointed one who died; and, still more, who has been raised; who also is at the Right hand of God, and † who intercedes on our behalf?

35. Who shall separate us from that love of God, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Peril, or Sword?

36 (even as it has been written, † “On account of these we are put to death the Whole Day; we are accounted as Sheeps for Slaughter.”)

37. † But in all these things we do more than overcome, through him who loved us.

38. For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39. nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from that love of God, which is in the Anointed Jesus, our Lord.

CHAPTER IX.

1. 1 Albeit an Angel, in Christ: I speak, in Anointed; not I utter.

2. 9. 1 Albeit an Angel, in Christ: I speak, in Anointed; not I utter.

35. That love of God, which is in Christ Jesus;

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. 1 Cor. xv. 30, 31; 2 Cor. iv. 11. 1 37. Phil. iv. 4; v. 4, 5; Rev. xii. 11. 1 1 Rom. i. 9; 2 Cor. i. 23; xiii. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

[Chap. 9: 2.]
3.1 Nor I seed t Not it, leaner. having ufor of those all Jer. the: 077 ovK 077 ovK Kuhing of Godj according to theages. So be it. 6 Oy oion de, Oti ekpeptexen o logos tou Not so as to, that has fallen off the word of the theou ou gar panties oi ex Irapia, ou toI Israpa God; not for all those from Israel, those 7.1 Oo Oti eisis sperma Abraham, panties el. Nor because they are seed of Abraham, all 8.1 teka, alla ev Israal klinhseteis soi sperma, children, but in Isaac shall be called to thee a seed, 9.1 Epanthias gar o are accounted for seed. Of promise for the logos oytos: Kata ton kairon ton ton evew- word this. According to this season, this will sowai, kai esstai tη Sarba vinos. 10 Ov monon come, and shall be to the Sarah a son. Not only de, alla kai Pebeaka, ex Einos koitn evousa and, but also Rebecca, from one conception having Israal ton patros hemwn. 11 Mepw gar genin- Isaiah the father of. Not yet for they having thventon, mihe prazoatov ti agathov η kakov, been born, nor having done anything good or bad, (yva kai ekloyn prodeis ton tou theou menh, so that the according to an election purpose of the God might abide, ouk ex erwv, alla ek ton kalountos,) 12 epre- not from works, but from the one calling,) it was ṭή autη. 'Oti δ μειξων δουλευσει τη ελαστουν' said to her, That the greater shall be subject to the lesser.

* Vatican Manuscript.—१ the covenant.
ROMANS.

13 even as it has been written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is not Injustice with God? By no means.

15 For to Moses he says, "I will pity whom I should pity, and I will oppose whom I should oppose."

16 So, then, it is not of the one willing, nor of the one running, but of God who pities.

17 Besides, the Scripture says to Pharaoh: "For this very purpose I raised thee up, that I may exhibit in thee my Power, and that my Name may be declared in All the Earth."

18 So, then, whom he pleases, he pities; and whom he pleases, he hardens.

19 Thou wilt then say to me; "Why does he still find fault? for who has resisted his will?"

20 But indeed, O Man, who art thou REPLYING against God? Shall the thing formed say to its maker, "Why didst thou make me thus?"

21 Or has not the Potter authority over the Clay, out of the same Mixture to make one Vessel for Honor, and another for Dishonor?

22 But if God, wishing to exhibit his INDIGNATION, and to make known his Power, did carry with much Longsuffering the Vessels of Wrath fitted for Destruction;

23 and that he might make known the riches of his Glory on the Vessels of Mercy, which w

*VATICAN MANUSCRIPT.—19. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, "I have made thee to stand;" accordingly, they are translated by the LXX. "For the sake of this," namely, of showing my power, "then hast been preserved." The apostle's translation of this passage, "For this very purpose I raised thee up," does not alter its meaning.—Macknight.

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 10. † 20. Isa. xxix. xiv. 9; xiv. 8. † 21. Prov. xvi. 4; Jer. xviii. 8. † 22. 1 Tim. ii. 14. † 22. 1 Thess. v. 9. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.
24 righteousness was previously prepared for glory; whom even he called 

Romans. 1:25 righteousness, not only from of Jews, and Gentiles;

26 and Gentiles; 27 as he says by Hosea. ¶ "I will call 'that which was not my "People,' my People,' and "he who was not be- 

"loved,' beloved; 28 "and it shall be, in "the place where it 

was said, 'You are not my "People,' there they shall "be called Sons of the liv- 

ing God.' 29 But Isaiah cries on behalf of Israel, ¶ "If the 'NUMBER of the sons of 

Israel should be as the 'sand of the sea, the 'remnant only shall be 

saved.

29 And, as Isaiah previously said, ¶ "If the "Lord of Hosts had not "left us a Seed, ¶ we "should have become as "Sodom, and should have "resembled Gomorrah." 30 What then shall we say? That those Gentiles not pursuing Righteousness, laid hold on Righteousness, ¶ even that Righteousness from Faith; 31 but Israel ¶ pursuing a Law of Righteousness, attained not a Law of Righteousness.

32 Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For ¶ they struck against the stone of stumbling; even

33 as it is written

+ previously prepared for Glory; 24 even us, whom he called, not only from the Jews, but also from the Gentiles;

25 as also he says by Hosea. ¶ "I will call 'that which was not my "People,' my People,' and "he who was not be- 

"loved,' beloved; 28 "and it shall be, in "the place where it 

was said, 'You are not my "People,' there they shall "be called Sons of the liv- 

ing God.' 29 But Isaiah cries on behalf of Israel, ¶ "If the 'NUMBER of the sons of 

Israel should be as the 'sand of the sea, the 'remnant only shall be 

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32 Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For ¶ they struck against the stone of stumbling; even

33 as it is written
ROMANS.

1 Indeed, brethren, the good desire of my Heart, and that prayer I offer to God on their behalf is, for their Salvation.

2 For I testify to them, that they possess a zeal for God, but not according to Knowledge.

3 For being ignorant of the righteousness of God, and seeking to establish their own, they were not submissive to the righteousness of God;

4 since Christ is the End of the Law for righteousness to every one believing.

5 For Moses writes of that righteousness which is from the Law, "That the man forming these things shall live by them."

6 But the righteousness from Faith thus speaks: "Say not in thine heart, 'Who shall ascend into heaven?' that is, to bring Christ down;

7 or, 'Who shall descend into the abyss?' that is, to bring back Christ from the Dead.

8 But what does it say? "The word is near thee, "in thy mouth, and in thy heart," that is, the word of faith which we publish;

9 that, if thou wilt openly confess with thy mouth That Jesus is Lord, and wilt believe with thy heart That God raised Him from the Dead, thou shalt be saved.

9, openly confess the declaration with thy mouth That Jesus is the Lord, and will believe.

chap. 10:1.]

vatican manuscript.—1 that—omit. 5 law. 9, openly confess the declaration with thy mouth That Jesus is the Lord, and will believe.

133. Ps. cxvii. 22; Isa. viii. 14; xxviii. 16; Matt. xxii. 42; 1 Pet. ii. 6-8.

133 Rom.

13. Rom. i. 17; ix. 30-

5. Lev. xviii. 5; Neh. ix. 29;

7 deut. xiii. 18.
10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the scripture says, ""Every one "believing on him shall not be ashamed."

12 ¶ For there is no distinction either of Jew or of Greek; since the same Lord of all is rich towards all those calling upon him.

13 ¶ For "every one "who may invoke the "NAME of the Lord shall be saved."

14 How then shall they call on him whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim it they should not be sent? as it has been written, ¶ "How beautiful are the FEET OF THOSE PROCLAIMING GLAD TIDINGS OF GOOD THINGS!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, ¶ "Lord, who believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of God.

18 But I say, Did they not hear? Yes, indeed; ¶ "their sound went out into all the LAND, and "their words to the EXTREMITIES OF THE HABITABLES."

19 But I say, Did not Israel know? First Moses says, ¶ "I will provoke you to jealousy by that "which is no Nation; by an unenlightened Nation "I will provoke you to anger."
ROMANS.

20 Besides, Isaiah is very bold, and says, ¶ "I was found by those who did not seek me; I was made manifest to those who did not ask for me."

21 But in respect to Israel he says, ¶ "The whole day I stretched out my hands to a disobedient and contradicting People."

CHAPTER XI.

1 I say then, ¶ Did God put away his own people? By no means; for even I am an Israelite from the seed of Abraham, and of the tribe of Benjamin.

2 God has not put away his people whom he formerly acknowledged. Do you not know what the scripture says in [the history of] Elijah, how he complains to God against Israel?—

3 ¶ "O Lord, they killed the prophets of thee, and the altars of thee they dug down; and I was left alone, and they are seeking my life. But what says him the divine oracle? I left to myself seven thousand men, who not bent to me."

4 But what says the divine oracle to him? ¶ "I reserved for myself Seven thousand Men, who bent not a Knee to Baal."

5 ¶ And in like manner, therefore, at the present time, there is a Remnant according to an Election of Favor.

6 ¶ But if by favor, n. longer from works; otherwise the favor is no longer a Favor. But if from Works, no longer Favor; otherwise favor is no longer Favor.

* Vatican Manuscript.—20. among those who did not seek Me; I became manifest among those who would not. 3. and omit. 6. But if by Favor, n. longer from Works; otherwise Favor is made no longer Favor. But if from Works, no longer Favor; otherwise work is no longer Favor.

† 20. Isa. lxxv. 1; Rom. ix. 30. ‡ 21. Isa. lxv. 2. † 1. 1 Sam. xii. 23; Jer. xxxi. 8. † 1, 2 Cor. xi. 12; Phil. iii. 5. ‡ 8. 1 Kings xix. 10, 14. † 1, 1 Kings xix. 18. 5. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. ‡ 7. Rom. ix. 31; x. 3.
it, and the rest were blinded:—

8 as it has been written,  

† "God gave to them  

a Spirit of Stupor, Eyes  

that they should not see,  

and Ears that they  

should not hear,—  

till this very Day."

9 and David says,† "Let  

their Table become a  

Snare, and a Trap, and  

a Stumbling-block, and  

a Recompense to them;  

10 "let their eyes be  

darkened so as not to  

see, and bow down their  

BACK continually."

11 I say then, Did they  

stumble that they might fall? By no means; but  

† by their Fall the NA-  

tions have SALVATION  

in order to excite them to  

EMULATION.

12 But if their FALL is  

the Wealth of the World,  

and their FAILURE the  

Wealth of the Gentiles,  

how much more will their  

full acceptance be?

13 *And I speak to You, GENTILES; (there-  

fore, indeed, inasmuch as  

I am † an Apostle of the Gentiles, I shall honor my  

MINISTRY;)

14 if possibly I may ex- 

cite MY KINDRED to EMU-  

LATION, and † may save  

some from among them.

15 For if their REJAC-  

TION be the RECONCILI-  

ATION of the World, what  

is their RECEPTION, if not  

Life from the Dead?  

16 And if † the FIRST-  

FRUIT be holy, so also the  

MASS; and if the Root be  

holy, so also the  

BRANCHES.

17 But if † some of the  

BRANCHES were broken  

off, † and thou being a  

Wild olive was ingrafted instead of  

AUTOUS, and Syncopaiowos της ρίζης καὶ τῆς πιου-  

them, and a partaker of the root and of the fat-  

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-

much.
ROOT and FRUIT of the OLIVE.

18 I do not boast against the branches; but if thou dost exult over them, thou dost not sustain the root, but the root thee. 19 Thou wilt say then: "The Branches were broken off, that so I might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. * Be not haughty, but *fear; 21 for if God spared not the NATURAL Branches, *he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, *but the Kindness of God towards thee, *if thou continue in that KINDNESS; for otherwise *thou even shalt be cut off.

23 But they also, *if they continue not in UNBELIEF, shall be grafted in; for God is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good Olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be *conceited with yourselves, I wish you not to be ignorant of this secret, That *Hardness in some Measure has happened to ISRAEL; *till the FULNESS of the GENTILES may come in.

26 And then all Israel shall be saved, as it has been saved of God towards thee, *if thou continue in that KINDNESS.

* VATICAN MANUSCRIPT.—21. he may not even Spare Thee.

22. but the Kindness of God towards thee, *if thou continue in that KINDNESS.

18 *do not boast against the branches; but if thou dost exult over them, thou dost not sustain the root, but the root thee.

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23 But they also, *if they continue not in UNBELIEF, shall be grafted in; for God is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good Olive, how much more shall these, the Natural branches, be grafted into their own Olive?

25 For, Brethren, that you may not be *conceited with yourselves, I wish you not to be ignorant of this secret, That *Hardness in some Measure has happened to ISRAEL; *till the FULNESS of the GENTILES may come in.

26 And then all Israel shall be saved, as it has been saved of God towards thee, *if thou continue in that KINDNESS.
ek "The deliverer, and shall turn away Ungodliness
out of Sion the deliverer, and shall turn away Ungodliness
apo Iacw.  27 Kai a'th autous h par' emou
from Jacob. And this with them the from me
diaphen, otan aphi'emai tas a'martias autwn.
covenant, when I may take away the sins of them.
28 Kata men to evanggelion, ebroro d' umas'
According to indeed the glad tidings, enemies on account of you;
 kata de twn eklagn, agapatn diia tous
according to but the election, beloved on account of the
pateras.  29 Ametameletata yap to harismata
fathers. Things not to be repented off for the gracious gifts
kai k'plpiotis tou theou.  30 Osteper yap umes
and the calling of the God. As for you
pote hpei'pita taw thev, yun de hleta'te tnu
once dis obeyed the God, now but obtained mercy by the
toustan apeiheira.  31 Otyw kai ou tov nui hpei'heira
of these disobedience; thus also these now disobeyed,
san, taw yu'metepo eilea ina kai autw elidhsw.
in the mercy that also they may obtained mercy.
32 Synkleise yap d theos tous pantas eis
Shut up for the God the all for
apeiheiran, ina tous pantas elidhpi.  33 O ba
disobedience, so that the all heavneight compassionato. O depth
thos plouton kai sofias kai gnwseis theou.  34
of wealth and of wisdom and of knowledge of God. How
anekeveneta ta kriwata autou, kai aneikx
unsearchable the judgments of him, and untrace-
viasstoi ai ddoi autou.  34 Tis yap enw vou
who for knew mind
kuvroj; tis tis svmboulos autou egnentej;  35
of Lord? or who a counsellor of him became? or
tis proedwkev autw, kai autap dothsetu
who first gave to him, and it shall be given in return
autw;  36 Oti e autw, kai di autw, kai eis
to him? Because out of him, and through him, and for
auton ta pantat autw h doxa eis tous aiwos.
him the things all; to him the glory for the ages.
Aiwn, to be st.

KEF. j'B. 12.

1 Parakalw ouv umas, adelchoj, dta tww
I entreat therefore you, brethren, through the
ouktriwou tou theou, parastateia ta oukata
tender compassions of the God, to present the body:
oumwn ourian jwswan, anian, evares ton tw thev,
of you a sacrifice living, holy, well-pleasing to the God,
written, "The deliverer, and shall turn away Ungodliness
from Sion, and shall turn away Ungodliness from Jacob;"
27 And this is the Covenant with them from me, when I shall
"take away their sins."
28 In relation to the glad tidings, indeed, they are Enemies on your account; but in regard to the election, they are
† Beloved on account of the fathers;
29 because the gracious gifts and calling
of God are † not things to be repented of.
30 Besides, as now once disobeyed God, but
now obtained mercy by their Disobedience;
31 so also, now, these disobeyed, so that they
* may obtain mercy by your Mercy.
32 For God shut up altogether all for Disobe-
dience, that he might have mercy on all.
33 ° The depth of the Riches and Wisdom and
Knowledge of God! † How unsearchable his judgments, and untraceable his ways!
34 † For who knew the Mind of the Lord? or
who was his Counsellor?
35 or † who first gave to him, and it shall be given to him again?
36 † Because out of him, and through him, and for
him, are all things. To him be the glory for the ages. Amen.

CHAPTER XII.

I 1 I entreat you, therefore, Brethren, by the
tender compassions of God, to present your bodies a living Sacrifice, holy, well-pleasing to God

† Vatican Manuscript.—31. may now obtain mercy.

[Chap. 11: 27.]

ROMANS.

[Chap. 12: 1.]

17*
of service, ratiuui unfeigned; think, thine, not its Col. 1:2 has many you, xiii. xii. 17. to (pio<topi_yo

fivr think, ttf new, l..divided evil, i'jt. in

[doyuu,] thu, not it Col. 1:2 has many you, xiii. xii. 17. to (pio<topi_yo

fivr think, ttf new, l..divided evil, i'jt. in

"Vatican Manuscript.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15. 2. Eph. iv. 23; Col. iii. 10. 17. xii. 20; 27; Eph. i. 23; iv. 25. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 2. Eph. v. 10.

† 2. 1 Pet. i. 14; 1 John ii. 15. 2. Eph. iv. 23; Col. iii. 10. 17. xii. 20; 27; Eph. i. 23; iv. 25. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 2. Eph. v. 10.

† 2. 1 Pet. i. 14; 1 John ii. 15. 2. Eph. iv. 23; Col. iii. 10. 17. xii. 20; 27; Eph. i. 23; iv. 25. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 2. Eph. v. 10.

† 2. 1 Pet. i. 14; 1 John ii. 15. 2. Eph. iv. 23; Col. iii. 10. 17. xii. 20; 27; Eph. i. 23; iv. 25. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 2. Eph. v. 10.

† 2. 1 Pet. i. 14; 1 John ii. 15. 2. Eph. iv. 23; Col. iii. 10. 17. xii. 20; 27; Eph. i. 23; iv. 25. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 2. Eph. v. 10.
ROMANS.

Chapter 12: 11.

11. *Ye have not received the spirit of slavery again unto fear; but ye have received the spirit of adoption, whereinto ye call the Son of God, unto him that judgeth every work of man, and maketh his intercession for us.*

Chapter 13: 1.

14. *You omit.*
Romans

اَيَّ الْدِّينَ يُوْلِدُ الْأَمْوَالَ الْأُمَّةَ، وَالْأَهْلَ الْمَلَكَةَ.

For the rulers are not an terror unto good works, but unto evil. And dost thou wish not to be afraid of the authority? Do good, and thou shalt have praise, from it;

4 For he is God's servant for thy good. But if thou do evil, be afraid; for he bears the sword; for it is written, The sword is the avenger of every transgression of whatsoever kind.

5 Wherefore it is necessary to be subordinate, not only on account of the wrath, but also on account of conscience.

6 For on this account also you pay taxes; because they are God's public Ministers, constantly attending to this very thing.

7 Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.

8 Owe Nothing to any one—unless love to each other; for he who loves another has fulfilled the Law.

9 For this, "Thou shalt " not commit adultery, "Thou shalt not commit murder, Thou shalt not "steal, Thou shalt not "covet," and if Any Other Commandment, it is briefly summed up in this Precept, namely,

EXISTING have been arranged under God;

2 so that he who sets himself in opposition to the authority, opposes the institution of God; and the opponents will procure Punishment for themselves.

3 For rulers are not a terror unto a good Work, but to an evil. And dost thou wish not to be afraid of the authority? Do good, and thou shalt have Praise, from it;

4 for he is God's Servant for thy *Good. But if thou do evil, be afraid; for he bears the sword not in vain; since he is God's avenging Servant for him on doing evil.

5 Wherefore it is necessary to be subordinate, not only on account of the wrath: but also on account of conscience.

6 For on this account also you pay taxes; because they are God's public Ministers, constantly attending to this very thing.

7 Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.

8 Owe Nothing to any one—unless love to each other; for he who loves another has fulfilled the Law.

9 For this, "Thou shalt " not commit adultery, "Thou shalt not commit murder, Thou shalt not "steal, Thou shalt not "covet," and if Any Other Commandment, it is briefly summed up in this Precept, namely,

* Vat. Manuscript.—3, a good Work, but to an evil, 4. Good, 7, therefore—ornit.

† 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. 9. Exod. xx. 13; Deut. v. 17; Matt. xix. 18.


10. Mark and Deigbbor Anointed; recently Thou shalt have grown near to the neighbor, not to be afraid of evil and the neighbor will not make thee afraid of evil, but will make thee love thyself. The love to the neighbor evil not.

11. James Lord received to the day, as is my understanding, and not in nearer day, unless he makes the salvation, than when we believed; the night is far.

12. Let not the neighbor be made to stand, and for able for is the God to make stand.

13. As in the Day, we shall walk becomingly; not in Revelries and Carousings, nor in Whoredoms and Debaucheries; not in Strifes and Envyings.


CHAPTER XIV.

1 Now receive to yourself, the weak in the Faith; not, however, for Doubtful Reasonings.

2 One, indeed, believeth he may eat all things; not the weak eats Vegetables only.

3 Let not him who eats despair him who eats not; and let not him who eats not condemn him who eats; for God received him.

4 Who art thou condemning the Domestic of Another? To his own Master he stands or falls; and he shall be made to stand, for God is able to make him stand.

* Vatican Manuscript.—13. Strifes and Envyings.

† 9. Lev. xix. 18; Matt. xxi. 30; Mark xli. 31; Gal. v. 14; James ii. 8. † 10. Matt. xxii. 40. † 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col. iii. 8. † 13. 1 Cor. xvii. 13; 1 Thess. v. 8. † 14. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12. † 15. 1 Pet. iv. 3. † 16. 1 Cor. xiv. 24; Col. iii. 10. † 17. Rom. xv. 1. 7; 1 Cor. viii. 9. 11. 12. 

[Chap. 14: 10.]
ROMANS.

6, 14: 5

10 One indeed esteems one Day better than another Day; but another esteemed Every Day. Let each one be fully assured in his own Mind.

6 He who MINDS the DAY, minds it for the Lord; and he who MINDS not the DAY, minds it not for the Lord. And he who EATS, eats in regard to the Lord, for the gives thanks to God; and he who EATS not, eats not in regard to the Lord, and gives thanks to God.

7 For no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the Lord, and if we die, we die for the Lord; whether, therefore, we live, or die, we are the Lord’s.

9 For Christ died and lived for this end, that the might rule over both the Dead and the Living.

10 But in, why dost thou condemn thy brother? or why dost thou despise thy brother? for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, ‘If I live, I will live, says the “Lord, Because to Me shall bend Every Knee, and Every Tongue shall confess to the Father.’

12 Each one of us, therefore, shall give an Account concerning himself to God.

13 No longer, then, we should judge each other; but judge ye this rather, not to place a Stumbling-block before a brother or a stumbling-block to the brother for an stumbling-alon.

14 I know, and have been assured by the Lord.
Romans, 14: 15—23.

Jesus, † That nothing is common of itself; yet † to him who regards anything to be, to him it is common.

15 But if, through thy food, thy brother is grieved, thou walkest no longer according to love. † Do not, with thy food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the kingdom of God is not food and drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for he who in this serves the Anointed one, is well-pleasing to God, and approved by men.

19 † So then we should pursue the things of peace, and things for † the Edification of each other.

20 Do not, on account of food, demolish the work of God. All things indeed are pure, but evil to that man who eats so as to cause stumbling.

2 It is good not to eat † flesh, nor to drink wine, nor to do any thing by which thy brother stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of the God. † Happy is he who does not condemn himself in what he approves.

23 But he who makes a distinction, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* Vatican Manuscript.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transposed to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthias, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Blemodius, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

‡ 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. † 16. 1 Cor. vi. 11. † 19. Psa. lxxxiv. 14, xlii. 18. † 20. Rom. xv. 2, 1 Cor. xiv. 12; 1 Thess. v. 11. † 21. 1 Cor. viii. 13. † 22. 1 John iii. 21.
KEF.  \15.

1. Ofeileomew de hmes oii dynatoi ta asitenv-
Are bound and we the strong ones the infirmities
matata anuvatov betaasew, kai m"e eautous
of those without strength to bear, and not ourselves
arasekeiv 2 ekastos h"myi tov planhion araseketov
to please each one of us to the neighbor let please
eis to agathon pros oikodomewn. 3 Kai yap o
for the good to building up. Also for the
christous oux eautw presen, alla, kathos xev-
anointed one not himself pleased, but, as it has
rappatv Oi onoideismoi ton onoideizontwn se,
been written; The reproaches of those reproaching thee,
epesevon epi eme, 4 Osa yap [pro]e-
fell on me. As many things as for was [fore]
graphi, eis thn hmetepan didaskalian *
written, for our instruction was [fore]
graphi tvna dia ths upomous kai ths para-
written, so that through the patience and of the consol-
klysewov ton graphon, thn elpida eexome. 5 O
lation of the writings, the hope we might have. The
de theos ths upomous kai ths para-
and God of the patience and of the consolation
an h"myi to auto frounein ev allhlois,
may give to you the same to be minded among each other,
kata xristov tinov. 6 tvna diwoudadon ev
according to Anointed Jesus; that with one mind with
en statematoo deoxagete ton theon kai patera ton
one mouth you may glorify the God and father of the
kaiw h"myi xristov inov. 7 dia proqslam-
Lord of us Jesus Anointed. Wherefore take to your-
bezeneve allhlois, kathos kai o xristos pros-
selves each other, as also the Anointed took to
elabete h"myas eis doxan theou. 8 Lego de, *
himself us for glory of God. I say but, [Je-
sovov] xristov diakonov xegovesei perioteous,
us] Anointed a servant became of circumcision,
yper allhdeias theou, eis to bebaswastas
on behalf of truth of God, in order that to confirm the
epaggelias tov pateron, 9 ta de ethn yper
promises of the fathers, the and nations on account of
elcous doxasei tov theou, kathos xevrappetai
mercy to praise the God, as it has been written;
dia touto efomologoumeno sto ev ethnei,
Because of this I will confess to thee among nations,
Because of this I will confess to thee among nations,

CHAPTER XV.

1. Now this, the strong, are bound to bear the *in-
firmities of the weak, and not to seek to please
Iourselves.
2. Let each one of us please his neighbor, so far as is good for Edification;
3. For even the Anointed one sought not to please himself, but, as it has been written, "The
reproaches of those who reproached thee "fell on me."
4. For what things were before written for our Instruction, were written that we through the Patience and * the
consolation of the scriptures might possess the hope.
5. And may the God of that patience and that
consolation give you the same disposition towards each other, according to the Anointed Jesus;
6. So that with one mind, and with One Mouth, you may glorify the God and Father of our Lord Jesus Christ.
7. Therefore kindly receive each other, even as the Anointed one also kindly received you, to the Glory of God.
8. For I affirm, that Jesus \x Christ became a Servant of the Circumcision, on account of the Truth of God, in order to confirm the promises of the fathers;
9. And that the Gentiles should glorify God on account of Mercy; as it has been written, "Because
cause of this I will confess to thee among the

* Vatican Manuscript.—4. all things whatever were written, 4. fore—omit.
3. fore—omit. 4. through consolation of the scriptures might have the hope of
consolation. 7. us. 8. For. 8. Jesus—omit.
† 1. Gil. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 10, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.
† 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16.
† 8. Matt. xv. 24; John i. 11; Acts xii. 25, 26; xiii. 40. † 6. Psa. xviii. 41.
kai tων οὐσιών σου ψαλώ. 10 kai palin legei, and to the name of these sing praises. And again it says;  

Εὐφραίνητε εὐνή, μετὰ τού λαού αυτού. 11 kai Rejoice you nations, with the people of him. And  

παλιν Ανείπε του κυρίου παντα τα εὐνή, και again; Praise you the Lor, and  

εσπαρέστε αυτον παντες οι λαοί. 12 kai palin extol you him all the peoples. And again  

Hσιας λεγει: Εστι η δικα του Ιεσσαί, και η ζακα says; Shall be the root of the Jesse, and he  

αισιομενοι αρχειν ευνων, επ αυτω ευνη ελπιστ- standing up to rule nations, or hire nations shall  

ουσιν. 13 'O de theos tis elipidios plerwsei hope. The and God of the hope to fill  

υμας πασης χαρας και ειρηνης εν τω πιστευειν, you all of joy and of peace in the believing,  

* [eis to perisoevein, υμας] εν τη ελπιδι, εν [in order that to abound, you] in the hope, in  

dunamei pneumatos άγιου. 14 Πεπεσισμαι de, power of spirit holy. I have been persuaded but,  

 Adlerio mou, kai autos eγω περι υμων, δι' brethern of me, and myself I concerning you, that  

και αυτοι μεστοι εστε αγαθωτων, πεπληρω- also yourselves full you are of goodness, having been  

μενοι πασης γνωτεσι, δυναμεω δι' αληθες all of knowledge, being able also each other  

νουσεως. 15 Τολμηροτερον δε εγγραφη υμιν, to admonish. More boldly then I wrote to you,  

αδελφοι, απο μερους, οσ επαναμιμηντων υμας, brethern, from of a part, as reminding you,  

dia την χαριν την δυνατον μοι υπο του θεου, through the favor that having been given to me by the God,  

εις το ευαιμονι την δειον η ιησου Χριστου is order that to be a public servant of Jesus Anointed  

[eiς τα ευνη,] ιεροπροφητη απο το ευαγγελιον [for the nations], administering as apostle the glad tidings  

tου θεου, ην γενεται η προσφορα των ευων of the God, so that maybe the obligation of the nations  

ευπροσδεκτος, ηγιασμεν εν πνευματι άγιον, well-pleasing, having been sanctified by a spirit holy.  

Εχω ουν καυχησιν εν Χριστω ιησου τα I have then a ground for boasting in Anointed Jesus the things  

προ θεου. 17 ου γαρ τολμησαι λαλειν τι δν to God; not for I will dare to speak any of these things  

ου κατεργασατο Χριστος δι' εμου, εις ου- not worked out anointed through me, for obei-  

"Nations, and sing to thy "NAME."

10 And again it says, † 11 "Rejoice, you NATIONS, "with his PEOPLE."

11 And again, ‡ * "Praise "the LORD, All NATIONS; "and * extol him, All Peo- "ples."

12 And again Isaiah says, § "There shall be "a ROOT of JESSE, even "He who shall STAND UP "to rule Nations; in him "shall Nations hope."

13 And may the God of that HOPE * fully establish you with ‡ All Joy and Peace in believing, in order that you may A- "BOUND in that hope, by the Energy of the holy Spirit."

14 And I am assured, my Brethren, † even § myself, concerning you, that you also are full of Good- "ness, having been filled with * All knowledge, being able also to admon- "ish each other.

15 * But I have written to you, with more free- dom, partly as reminding you, † through THAT FA- "vor which has been IM- "PORTED to me * from God,  

16 In order to my BE- † ing ‡ a public Servant of the *Anointed Jesus to the GENTILES, ministering the GLAD TIDINGS of God, that the OBLATION of the GENTILES * might become acceptable, having been sanctified by the holy Spirit.

17 I have, therefore, * cause of boasting in the Anointed Jesus, as to the THINGS pertaining to God.

18 For I will not pre- "sume to speak anything of † what Christ did not work  

* VATICAN MANUSCRIPT.—11. Let All the PEOPLEs praise him.  

13. that you may ABOUND — omit.  

14. All knowledge.  

15. But I have written.  

16. from God.  

18. Anointed Jesus.  

19. to the GENTILES— omit.  

16. might become acceptable.  

17. CAUSE OF BOASTING.


* 12. Isa. xi. 10; Rev. v. 5. xxii. 16.  

† 13. Rom. xii. 17; xiv. 17.  

‡ 14. 2 Pet. i. 12; 2 John ii. 21.  

§ 15. Rom. i. 5; xii. 8; Gal. i. 15; Eph. iii. 7, 8.  

† 16. Rom. xi. 13; Gal. ii. 4—2; 2 Tim. i. 11; Phil. 17.  

‡ 18. Acts xxii. 10; Gal. ii. 8.
through me, *for the Obedience of the Gentiles, by Word and by Work; *by the Power of Signs and Prodigies; *by the Energy of the Spirit; *so that, from Jerusalem, and in a Circuit as far as Illyricum, I have fully set forth the glad tidings of the Anointed one. *And I was thus ambitious to evangelize where Christ was not named; *so that I might not build on Another's Foundation; *but as it has been written, ¶ "They shall see to whom nothing was said concerning me; and, "those who had not heard "shall understand." *Wherefore, also, ¶ I was *frequently hindered from coming to you. *But now ¶ I am going to Jerusalem, ministering to the Saints. *For Macedonia and Achaia ¶ were pleased to make some Contribution for the poor of those Saints who are in Jerusalem. *They were pleased [I say.] and their Debtors they are; for if the Gentiles have ¶ participated in their Spiritual things, ¶ they are obligated also to serve them in things pertaining to the Flesh.

* Vatican Manuscript.—is, by my Word. ¶ frequently hindered. 24. from you.
28 Having, then, completed this, and having secured to them this fruit, I will go through your country into Spain;

29 and I know that when I come to you, I shall come with the fullness of the blessing of Christ.

30 And I entreat you, Brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God on my behalf;

31 that I may be delivered from those that obey not in Judea; and that that gift-bearing of mine may be acceptable to the saints in Jerusalem;

32 so that with joy I may come to you through will of God, and be refreshed together with you.

33 And the peace of God be with you all. Amen.

CHAPTER XVI.

1 I now recommend to you Phoebe, our sister, being also a servant of the congregation in Cenchrea,

2 that you may receive her in the Lord, in a manner worthy of the saints, and assist her in the business in which she may have need of you; for she also has been an assistant of Many, and especially of me.

3 Salute Priscilla and Aquila my fellow-labourers in the Anointed Jesus.

* Vatican Manuscript.—28. to them—omit.
28. Spain.
30. Brethren—omit.
31. That gift-bearing of mine may be acceptable to the saints in Jerusalem.
32. and may take rest together with you—omit.
1 also a servant.
Chap. 16: 14.

ROMANS.

Chap. 16: 14.

These persons on behalf of my life, laid down their own neck; to whom not alone give thanks, but also the congregations of the Gentiles.

5 Salute also the congregation at their House, Salute Epenetus, my beloved, who is the First-fruit of Asia to Christ.

6 Salute Mary, who labored much for us.

7. Salute Andronicus and Junias, my relatives, and Fellow-prisoners, who are highly esteemed among the Apostles, and who were in Christ before me.

8 Salute *that Amplias who is beloved in the Lord.

9 Salute Urbanus, our Fellow-laborer in Christ, and Stachys, my beloved.

10 Salute that Apelles, who is approved in Christ. Salute those who are of the family of Aristobulus.

11 Salute Herodion, my relative. Salute those of the family of Narcissus, those being in the Lord.

12 Salute Tryphena and Tryphosa, those sisters laboring in the Lord. Salute Persis, the beloved, her who labored much in the Lord.

13 Salute that Rufus, who was *chosen in the Lord, and his mother and mine.

14 Salute Asuncritus, Phlegon, Hermas, Patrobas, Hermas, and the brethren with them.

* Vatican Manuscript.—8. That Amplias who is beloved.

5. The common version reads of Achaia; but the best MSS. have Asia. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of Achaia." Sharpe in his Notes on this passage says:—"This is an important change as helping to prove that the person here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Priscas and Aquila in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodicæans."

15. 1 Cor. xvi. 15.

17. Gal. i. 22.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.

16 ¶ Salute each other with a holy kiss. All the congregations of the Anointed one salute you.

17 Now I entreat you, brethren, to watch those who are making factions and buying snares, contrary to the teaching which you have learned, and turn away from them.

18 For such like ones as they are not in subjection to our Anointed Lord, but to their own冯 Appetite; and by kind and Complimentary words they deceive the hearts of the unsuspecting.

19 Your Obedience, indeed, is reported to all. Therefore, I rejoice on your account; but I wish you to be wise with respect to that which is good, and harmless with respect to that which is evil.

20 And the God of Peace will soon bruise the adversary under your feet. The favor of our Lord Jesus Christ be with you.

21 ¶ Timothy, my fellow-laborer, and ¶ Lucius, and ¶ Jason, and ¶ Sosipater, my relatives, salute you.

22 ¶ Tertius, who wrote this letter, salute you in the Lord.

23 ¶ Gains, the hospitable friend of me and of the whole congregation, salutes you. ¶ Erastus, the treasurer of the city, salutes you, and our Brother Quartus.


† 10, 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1. 5. 24. 1 Tim. iv. 3. † 17. 1 Cor. v. 0, 11; 2 Thess. iii. 0, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. † 13. Phil. iii. 19; 1 Tim. v. 5. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 21. Acts xvi. 1; Col. i. 1; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21. Acts xiii. 11; † 21. Acts xviii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 22; 2 Tim. iv. 20.
24 [The favor of our Lord Jesus Christ be with you all. Amen.]
25 Now to him who is able to establish you according to my glad tidings and the proclamation of Jesus Christ, agreeably to the Revelation of the Secret, kept concealed in the Times of the Ages,
26 but now having been disclosed; and through the Prophetic Writings, according to the Appointment of the Aionian God, has been made known to all the Nations, in order to the Obedience of Faith;
27 to the Wise God alone, through Jesus Christ, to him be the glory for the Ages. Amen.

*TO THE ROMANS. WRITTEN FROM CORINTH.*
FIRST TO THE CORINTHIANS.

KEF. a'. 1.

1 Paulos, κλητος αποστολος Ιησου Χριστου, Paul, called an apostle of Jesus Anointed, δια θεληματος θεου, και Σοσθενης δ αδελφος, through will of God, and Sosthenes the brother, τη εκκλησια του θεου την ουσα εν Κορινθη, to the congregation of the God to that being in Corinth, ηγιασμενοι εν Χριστω Ιησου, κλητος αγιως having been sanctified in Anointed Jesus, called saints συν πασιν τοις επικαλουμενοις το ονομα του with all those calling upon the name of the κυριου ιμων Ιησου Χριστου εν παντι τοπω, Lord of us Jesus Anointed in every place, αυτων ται την χαριν αυτων και επιρημην of them [both] and of us; favor to you and peace απο θεου πατρος ιμων, και κυριου Ιησου Χρισ- from God father of us, and Lord Jesus Anointed. tous. 4 Ευχαριστω τω Θεω μου παντοτε I give thanks to God [of me] always περι ιμων, επι τη χαριν του θεου τη δο- concerning you, for the favor of the God for that haveθεση ιμων εν Χριστω Ιησου 5 οτι εν παντι being given to you in Anointed Jesus; that in everything επλουτισθη τε εν αυτω, εν παντι λογι και was enriched in him, in every word and παντα γνωσει, 6 (καθως το μαρτυριον του Χριστου, when the testimony of the Anointed του εμεσαι ιμων) 7 ωστε θας μη υστεροδαναρισματι, απεκδεχομενου inferior in any one gracious gift, waiting for την αποκαλυψιν του κυριου ιμων Ιησου Χριστου in the revelation of the Lord of us Jesus Anointed του θεου, 8 δι και βεβαιωσει ιμας εως τελους ανεγο- who also will confirm you to an end irreκλητους εν τη ημερα του κυριου ιμων Ιησου Χριστου. 9 Πιστος οθεος, δι ου εκλησθη-has confirmed among you,) so that you not to be Anointed. Faithful the God, through whom you were called εις κοινωνιαν του ιους αυτου Ιησου Χριστου, into fellowship of the son of him Jesus Anointed, του κυριου ιμων. 10 Παρακαλω δε ιμας, αδελ- the Lord of us, lictreat and you, brethren, φοι, δια του ονοματος του κυριου ιμων Ιησου through the name of the Lord of us Jesus

CHAPTER I.

1 Paul, † a Constituted Apostle of the *Anointed Jesus, by the Will of God, and † Sosthenes, the brother, 2 to that Congregation of God which is in Corinth, having been sanctified in the Anointed Jesus, Constituted Holy ones, with all those, ‡ Invoking the Name of our Lord Jesus Christ in Every Place,—theirs and ours; 3 ‡ Favor and Peace be with you from God our Father, and the Lord Jesus Christ. 4 ‡ I give thanks to God always concerning you, for that Favor of God which has been imparted to you in the Anointed Jesus; 5 because in every thing you were enriched by him, • in Every Word, and in All Knowledge, 6 (‡ when the Testimony of the Anointed was confirmed among you.) 7 so that you are not inferior in Any, one Gift, ‣ waiting for the Revelation of our Lord Jesus Christ; 8 who also will confirm you to the End, Irreproachable in the Day of our Lord Jesus Anointed. 9 ‡ Faithful is God, by whom you were invited into † the Fellowship of his Son Jesus Christ, our Lord. 10 Now I entreat you, Brethren, through the NAME of our Lord Jesus

* VATICAN MANUSCRIPT.—Title—First to the Corinthians.

1. Anointed Jesus
2. both—omit.
3. of me—omit.
4. † Rom. i. 1.
7. Cor. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2.
8. 1 Cor. xxii. 8; 2 Cor. vii. 7.
11. 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23.
12. John xv. 4; xvii. 11;
I. CORINTHIANS.

I. STewards

1. Let the wise among you learn from the simple.
2. Let the simple learn from the wise.
3. Let the children of the wise learn from the children of the simple.
4. Let the wise among you learn from the simple.
5. Let the simple learn from the wise.
6. Let the children of the wise learn from the children of the simple.
7. Let the wise among you learn from the simple.
8. Let the simple learn from the wise.
9. Let the children of the wise learn from the children of the simple.
10. Let the wise among you learn from the simple.
11. Let the simple learn from the wise.
12. Let the children of the wise learn from the children of the simple.
13. Let the wise among you learn from the simple.
14. Let the simple learn from the wise.
15. Let the children of the wise learn from the children of the simple.
16. Let the wise among you learn from the simple.
17. Let the simple learn from the wise.
18. Let the children of the wise learn from the children of the simple.
19. Let the wise among you learn from the simple.
20. Let the simple learn from the wise.
21. Let the children of the wise learn from the children of the simple.

Death; whether things present, or things future, —all are yours;
1. And you are Christ's, and Christ is God's.

CHAPTER IV.

1. Let a Man thus esteem us as Ministers of Christ, and Stewards of the Mysteries of God.
2. But, moreover, it is required in Stewards, that every one should be found faithful.
3. Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgement; because I do not even condemn Myself;
4. (for I am conscious to myself of Nothing evil; though I am not by this justified;) but he who judges me is the Lord.
5. Therefore, judge ye not Anything before the proper Time, till the Lord come, who both will bring to light the secrets of Darkness, and will make manifest the purposes of the Hearts; and then the Praise shall be to each one from God.
6. Now these things, Brethren, I figuratively applied to myself.
7. For who distinguishes Thee? and what hast thou which thou didst receive? and also thou dost receive, why dost thou boast as not having received? Already having been filled you are, already enriched and you were rich, without you were reign'd, and

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20. † 1. 1 Cor. iii. 5; ix. 17; 2 Cor. iv. 15; Col. i. 25. 5. Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 11. † 5. Rom. iii. 13. † 5. Rom. ii. 29; 2 Cor. v. 10. † 6. 1 Cor. i. 12; iii. 4. † 6 Rom. xii. 3. † 7 John i. 17; 1 Pet. iv. 10.
I. CORINTHIANS.

1. I wish indeed you did reign, so that also we with you
2. might reign together. I think for [that] the God
3. and apostles exhort us apēteuēge, ἠνίκητον, ἡμῖν
4. to appointed death, because a spectacle we were made to
5. the κοσμῷ and αγγέλους and αὐτῶν. We
6. vnuo, to honor, but wise ones in Anointed;
7. ἡμῖν to appoint death, because a spectacle we were made to
8. the κοσμῷ and αγγέλους and αὐτῶν. We
9. world and messengers to men. We
10. ἠνίκητον, ἡμῖν to appoint death, because a spectacle we were made to
11. as επίθανατον, ὁτι θεατης εγεννηται μεν to
12. appointed death, because a spectacle we were made to
13. being persecuted, we endure;
14.欧κ ἑντραν ύμᾶς γραφω
15. ταύτα, ἀλλ' ύμιν τεκνά μου αναπηρη νουθετα, these things, but as children of me beloved Iadmonath,
16. Παρακαλω ύμᾶς, μημαται μου γινεσθε.
17. Δια τοτε επεμφα ύμιν Τιμοθεου, δο εστι


† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction.

‡ 10. The atimoi were held to be outlaws, and might be slain as well as ill-treated with impunity. † 18. The words περικαθηραιακα and πεπιστευμα are thought to allude to those human expiatory sacrifices which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, afflictions and injuries while on their way to execution.

† 9. Heb. x. 30. 10. 2 Cor. i. 18; ii. 14; iii. 18. 11. 2 Cor. iii. 12. 12. 2 Cor. iv. 25—27; Phil. ii. 12. 13. 2 Thess. iii. 8; 1 Tim. iv. 10. 14. Matt. v. 44. Luke xviii. 34; Acts viii. 20; Rom. xii. 19; 1 Pet. ii. 23; iii. 9. 15. Acts viii. 11; James i. 18. 16. 10. 1 Cor. xi. 17. Phil. iii. 1. 2 Thess. iii. 9. 17. 2 Cor. vii. 22; 1 Cor. xvi. 10; Phil. iii. 14.
1. Incest is certainly heard of among you, and Such Incest as is not even among the Gentiles, that one has his Father's Wife.

2. And you have been puffed up, and did not rather lament, so that he having done this work might be removed from the midst of you.

3. For, indeed, being absent in the body, but present in the spirit, have already judged, as if present, HIM who thus has performed this act:

4. In the name of our Lord Jesus, you being assembled, and my Spirit, with the power of our Lord Jesus,

5. to deliver up that person to the adversary, for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

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4. Anointed—omitting twice.
5. Jesus—omit.

VATICAN MANUSCRIPT. — 3, 35—omit.
I. CORINTHIANS.

καυχήμα ὑμών. Οὐκ οἴοντες, ὅτι μικρὰ ἐννομίζετε ὑμᾶς βοστίν τίνος; 7 Εκκαθάριστε τὴν

καθὼς ὅλον τὸ φυράμα ὑμῶν; 7 Εκκαθάριστε τὴν όλην τὴν ὅλην, τίνος; 7 Εκκαθάριστε τὴν

παλαίαν καθὼς, ἵνα ητὲ ὅνοι φυράμα καθὼς, ἵνα ητὲ ὅνοι

εἰστε ἀχύμοι καὶ γαρ τὸ πασχά ἱμῶν ἡμῶν *[ὑπὲρ you are unleavened; even for the paschal lamb of us [on behalf of us [ὑμῶν] ἐτυγκαὶ, Ἐρυταίος. 8 ὡστε ἑυρα[κ[omev, of us] was slain. Annointed. Therefore let us keep the feast ὑμὴς ἐν ὅμης παλαία ὡς ὑμὴς κακίας καὶ not with leaven old, nor with leaven of vice and with πουνριας, ἀλλ' ἐν ἀχύμοις εἰκονορεισ τὶς ἀληφωκις, but with unleavened things of sincerity and of θείας. 9 Ἐργασία ὑμίν ἐν τῇ εὐπορίᾳ, μη συνείρρησιν; I wrote to you in the letter, not to be ναμαγινυθεῖν παρασκεύας. 10 *[Καὶ] οὐ παντως associated with fornicators. [Ανδ] not altogether τοῖς παρασκεύαις τοῦ κοσμοῦ τοῦτον, η τοῖς πλεον—

with the fornicators of the world this, or with the coveious εκταις, ἡ ἀρπαξίν, ἡ εἰδωλολατραίς εἰπει ὁφει-

ones, or extortioners, or idolaters; since you are ητὲ αρις ἐκ τοῦ κοσμοῦ ἐξελθείν. 11 Νῦν δὲ bound indeed from the world to come out. Now but εγραφαία ὑμῖν, μη συναγινυθείσας, εκν τίς, I wrote to you, not to be associated, if any one, ἀδελφος οὐμαζομένως, ἡ παρασκεύας, ἡ πλεονεκρὸς; being named, may be a fornicator, or a covetous—

νος, or an idolater, or a reviler, or a drunkard, or ἀρπαξίν τοὺς τοιούτους μηδὲ συνεργεῖσιν; 12 τι an extortioner; with the such like not even to eat, what γαρ μοι *[καὶ] τοὺς ἔξω κρίνετε; Οὐχὶ τοὺς for to me [also] those without to judge? Not those εἰσὶν κρίνετε; 13 Τοὺς δὲ ἔξω δ' Θεος κρίνει
to me, to judge those whom. But those who without the God will κρίνει; 14 Τοὺς δὲ ἔξω δ' Θεος κρίνει judge? Put out the evil one from of yourselves.

ΚΕΦ. 5', 6'.

1 Τολμάς τίς ὑμῶν, πραγμα εὐφυν προς τὸν Dare any one of you, a matter having with the ἐστιν, κρίσεις δι' εἰς τὸν αἰῶνα, καὶ οὐχὶ εἰπει ἐστιν, κρίσεις δι' εἰς τὸν αἰῶνα, καὶ οὐχὶ εἰπει other, to be judged by the unjust ones, and not by

6 + Your boasting is not good. Do you not know that a little Leaven ferments the Whole Mass. 7 + Cleanse out the old Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us † keep the festival, not with old Leaven, nor with + Leaven of Vice and Wickness, but with the Unleavened principles of Sincerity and Truth. 9 In that letter I wrote to you † not to be associated with Fornicators;— 10 In no wise with the Fornicators of this World, or with the COVETOUS and Extortioners, or Idolaters, since indeed you are bound to come out from the World;— 11 But now I write to you + not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with such a person not even to eat. 12 For what is it to me to judge those whom? Do not you judge those within? 13 But those without God will judge. † Put out from among yourselves that evil person.

CHAPTER VI.

1 Dare any one of you, having an Affair with another, be judged by the UNRIGHTEOUS, and not by the SAINTS?

* VATICAN MANUSCRIPT.—7. on our behalf—omit. 12. also—omit.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—Macknight.

1 6. 1 Cor. iii. 21; iv. 19; 10. 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17. 7. 6. 1 Cor. xvi. 14; Eph. v. 11; 2 Thess. iii. 14. 8. 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. 9. 12. 13. Deut. xxiii. 5; xvii. 7; xxi. 22. xxiii. 18. 22. 24.
I. CORINTHIANS.

1. Do you not know that the saints shall judge the world? And if by you the world is judged, are you inadequate to decide trivial Causes?

2. Do you not know that we shall judge angels? Why not then things pertaining to this life?

3. If then, indeed, you should have Causes as to the things of this life, do you appoint these, the least esteemed in the Congregation?

4. For shame to you, I say it. It is so, that there is not among you a wise man—not even one—who shall be able to decide between his brethren.

5. But Brother with Brother is judged, and this by Unbelievers?

6. Therefore, indeed, it is now a great Fault in you. Because you have Law-suits with each other. Why not rather suffer injustice? why not rather be defrauded?

7. But you injure and defraud—even these things you do to Brethren.

8. Do you not know, That Unrighteous persons shall not inherit God's Kingdom? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminiates, nor Sodomites,

9. nor Thieves, nor Covetous persons, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

10. And such characters were some of you, but you were washed, but you were separated,

*VATICAN MANUSCRIPT.—5. not even one—omit.

1. 2 Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 20; iii. 21; xx. 4.

2. 7. Prov. xx. 22; Matt. v. 30, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15.

3. 1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15.

4. 1 Cor. iii. 2; Eph. ii. 2; iv. 22; 8; Col. iii. 7; Titus iii. 5.

5. 11. 1 Cor. i. 30; Heb. 4. 10.
I. CORINTHIANS.

Chap. 6: 12.

I. Having been justified by the name of *our Lord Jesus Christ, and by the Spirit of our God.

12 ¶ All things are allowed to me;—but all things are not proper.

13 ¶ "Aliments for the stomach, and the stomach for aliments;"—but God will put an end both to it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God both raised the Lord, and will raise up Us by his power.

15 Do you not know ¶ That your bodies are Members of Christ? Having taken away, then, the members of Christ, shall I make them members of an Harlot? By no means!

16 What! do you not know ¶ That he who adheres to the Harlot is One Body; (for ¶ the two, it says, "shall be for one Fleshand.")

17 ¶ but that he who adiaffes to the Lord is One Spirit?

18 ¶Flee from fornication! Every Crime which a Man may commit is exterior to the body; but the fornicator sin within his own Body.

19 What! ¶ do you not know That your body is a Temple of that holy Spirit in you, which you have from God? ¶ Besides, you are not your own;

20 ¶ for you were bought but you were justified by the name of *our Lord Jesus Christ, and by the Spirit of our God.


1. CORINTHIANS.

[Chap. 7: 11]

1 Now concerning the things of which you wrote;—

It is well for a Man not to touch a Woman.

2 But on account of FORNICATIONS, let each man have a Wife of his own, and let each woman have her own Husband.

3 ¶ Let the husband render to the wife the conjugal OBLIGATION; and in like manner also, the wife to the husband.

4 The wife controls not her own Body, but the husband; and in like manner also, the husband controls not his own Body, but the wife.

5 ¶ Do not deprive each other, unless by agreement for a Season, that you may have leisure for prayer; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

6 But this I say as a Concession—not as an INJUNCTION.

7 For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

8 To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as E.

9 ¶ but if they do not possess self-control, let them marry; for it is better to have married, than to be infamal.

10 And to the MARRIED it is not E, but the LORD who commands, that a Wife must not be separated from her Husband;—

11 but, if she should
I. CORINTHIANS.

14. BROTHER.

18. has any

be separated, let her remain unmarried, or let her be reconciled to her husband;—and that a husband do not dismiss his wife.

12 But to the remaining matters I speak, the Lord does not;—If any brother have a wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her; 13 and if any wife have a husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss the husband.

14 For the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the brother; otherwise, indeed your children were impure, but now they are holy.

15 But if the unbelieving withdraw, let him withdraw; the brother or the sister is not enslaved in such cases,—but in peace God has called us:—

16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?

17 If not, as the Lord has apportioned to each one, even as God has called each one, so let him walk. And thus in all the congregations I appoint.

18 Was any one called, having been circumcised? let him not become uncircumcised; in Uncircumcision has any one been called? let him not be circumcised.
29 Pers de ton parthenon; epitagyn kuriou
Concerning the virgin, a commandment of Lord

21 τοις εχετε γυναικιν δε διδωμι δοσ
not I have a judgment but I give, as having obtained mercy
γινουσα πιστα εκατ. 
into faith to be. I declare then, this

22 Νομισθε γονο τοιοντος ειναι.
I am of God to be. I declare then, this

23 Deo en tois anaptyxh tois gynaikeis. 
that work for a man the to be. Art thou husband

24 Ean de 
from a wife, not seek thou her release, but thou hast been released

25 Kαι γυναικα, eun harem
even thou shouldst have married, not thou didst sin, and if

26 Σαντο ποιειστε 
be the cause of causing to do the will of God in the flesh such will have;

27 Toite de fymi, adelos, o karios 
This but I say, Brethren, the seasons

28 But even if thou shouldst marry, thou dost not sin; and if a virgin should marry, she does not sin; but Affliction in the flesh such will have;—however, I spare you.

29 But this I say, Brethren, the time being shortened, it remains.

VATICAN MANUSCRIPT.—22. also—omit. 23. a Virgin.

25. The word partikhe, a virgin, signifies in this place, a young unmarried person of either sex; as is evident from verses 20, 27, 32-34, and Rev. xiv. 4. 25. See Note on verse 12.

*19 chap. 7: 29. Circumcision is nothing, and uncircumcision is nothing; but keeping God's Commandments.

20 Let each one remain in that vocation in which he was called,

21 Wait thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 for the Slave being called by the Lord, is the Lord's freedmen; in like manner the free being called is Christ's Bond-servant.

23 Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, let each one remain with God in that vocation in which he was called.

25 And concerning the virgins, I have not a Commandment of the Lord, but I give my Judgment, as having received mercy from the Lord to be faithful.

26 I declare this to be well, then, on account of the present Distress; because it is well for a Man to be thus;

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if a virgin should marry, she does not sin; but Affliction in the flesh such will have;—however, I spare you.

29 But this I say, Brethren, the time being shortened, it remains.
I. CORINTHIANS.

1. having wives, as not having should be; and those marrying, as not marrying, as those rejoining. Words of a. 
2. The world, of them is divided. And the unmarried man, even the virgin, is concerned for the things of the Lord, how *he may please the Lord; 
3. then you are not possessing; and those marrying, as not marrying, as those rejoining. Words of a. 
4. things of the Lord, that she may be holy both in body and in mind; but she having married is anxious about the things of the world, how *she may please her husband. 
5. But I say this for your own Advantage, not that I may throw a Snare over you; but for the honorable and constant attention to the Lord without distraction. 
6. But if any one think he acts improperly in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; let them marry. 
7. The true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

* Vatican Manuscript.—32. he may please. 
33. he may please his wife,—and is divided. And the unmarried woman, even the virgin, is concerned for the things of the Lord, and in mind. 
34. the things of the world.—omit. 
35. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. 
† 35. An allusion to a small casting net, something like the lasso of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them.
† 36. Parthenos, commonly translated virgin, has been rendered as meaning also a state of virginity or celibacy. 
† 38. Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

† 31. 1 John ii. 17. 
† 32. 1 Tim. v. 8.
37. \(\text{ος} \ \text{δε} \ \text{εστηκεν} \ \text{εδραιος} \ \text{εν} \ \text{τη} \ \text{καρδια,} \ \text{μαρτυρον.} \ \text{Who} \ \text{but} \ \text{he} \ \text{has} \ \text{stood} \ \text{in} \ \text{the} \ \text{heart,} \ \text{and} \ \text{he} \ \text{who} \ \text{marries} \ \text{shall} \ \text{do} \ \text{well.} \)

38. \(\text{ος} \ \text{δε} \ \text{εστηκεν} \ \text{εδραιος} \ \text{εν} \ \text{τη} \ \text{καρδια,} \ \text{μαρτυρον.} \ \text{Who} \ \text{but} \ \text{he} \ \text{has} \ \text{stood} \ \text{in} \ \text{the} \ \text{heart,} \ \text{and} \ \text{he} \ \text{who} \ \text{marries} \ \text{shall} \ \text{do} \ \text{well.} \)

39. \(\text{ος} \ \text{δε} \ \text{εστηκεν} \ \text{εδραιος} \ \text{εν} \ \text{τη} \ \text{καρδια,} \ \text{μαρτυρον.} \ \text{Who} \ \text{but} \ \text{he} \ \text{has} \ \text{stood} \ \text{in} \ \text{the} \ \text{heart,} \ \text{and} \ \text{he} \ \text{who} \ \text{marries} \ \text{shall} \ \text{do} \ \text{well.} \)

40. \(\text{ος} \ \text{δε} \ \text{εστηκεν} \ \text{εδραιος} \ \text{εν} \ \text{τη} \ \text{καρδια,} \ \text{μαρτυρον.} \ \text{Who} \ \text{but} \ \text{he} \ \text{has} \ \text{stood} \ \text{in} \ \text{the} \ \text{heart,} \ \text{and} \ \text{he} \ \text{who} \ \text{marries} \ \text{shall} \ \text{do} \ \text{well.} \)
1. AM I NOT A FREEMAN? 

**Verses 1-11**

1. Am I not a Freeman? 
3. Neither if we should not eat, are we deficient, nor if we should eat, do we abound.
4. Him who has knowledge.
5. For by the knowledge the weak brother perisheth by this thy knowledge.
6. And thus sinning against the brethren, and smiting their weak conscience, ye sin.
7. Wherefore if food ensnares you, whether it be meet for thee, or not, devour it not through conscience.

**Verses 12-13**

12. And to whom is Christ divided? or were we made partakers of Christ for nought? 
13. Are we not the table of God, and in all things showeth the table of God, and in all things showeth the table of God? Thus, as God hath proved me, ye shall eat thereof also.

**Chapter IX.**

1. Am I not a Freeman? 
3. Neither if we should not eat, are we deficient, nor if we should eat, do we abound.
4. Him who has knowledge.
5. For by the knowledge the weak brother perisheth by this thy knowledge.
6. And thus sinning against the brethren, and smiting their weak conscience, ye sin.
7. Wherefore if food ensnares you, whether it be meet for thee, or not, devour it not through conscience.

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**Chapter IX.**

1. Am I not a Freeman?
1. CORINTHIANS.

[Chap. 9: 2.]

Eikolais ouk eimai apostolos, allagyni Xyn, if to others not I am an apostle, at all events to you eimai x yap sfragis tis eimis apostolh is ymias law; the for seal of the my apostleship you este en kurio. 3'H emi apologia tais eimi are in Lord. The my defence to those me anakrinoun, auti esti. 4 Mvi ouk exomei: condemning; this is. Not not have we exousian falhein kai pieun; 6 Mvi ouk exoumen a right to eat and to drink? Not not have we exousian adelaphn gnwika periaschein, 8s kai oj a right a sister a wife to lead about, as also the laouti apostoloi, kai oj adelafon kuriou, others apostles, and the brothers of the Lord-

και Κηφα; 6 Η μανος εγκαι Βαρνάβας ουκ and Kephais? Or only I and Barnabas ao: exoumen exousian twn μη eragazeitai; 7 Tis have we a right of the not to work? Who stratevetai idios oswinov pote; tis fuvnevei serves in war with his own wages any time? who plants amulevna, kai * [ek] tov kavton autov vok a vineyard, and [from] of the fruit of it not esthei; η tis pioanvei pioyn, kai ek twn eats? or who tends a flock, and from of the galaktos tis poimyn ouk esthei; 8 Μη milk of the flock not eats? Not kata anadrapon tauta laiv; η ouxi kai according to man these things I speak? or not also δο νομος tauta legei; 9 En yap tω Mountheos the law these things says? In for the Moses 

novos ygevaptau: On φιμωο αυνου law it has been written; Not thou shalt muzzle an ox threshing. 

τα. Μη των Βουω μελει τω θεοι; 10 η δοι? Not for the oxen cares the God? or on account of ημας παντως legei; Δι ημας γαρ εγγαν αut to together he says? On account of us for it was φη, δοι επ ελπυ δοφει μοναρ τον πραφων, because in hope it is right he plowing to τρια και δο αλων, επ ελπυ δο του μετεχειν, plow; and he threshing, in hope of that to partake. 11 Ei ημεις αυνον τα πνευματικα εοπειραμεν, If we to you the spiritual things sowed, μεγα, ει ημεις αυνον τα σωρικα θερισαμεν; a great thing, if we of you the fleshly things shall reap? 12 Ei allos tis υμων ἐξουσιας μετεκυμν, ou If others of the of you right partake, not not you my work in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for you are the seal of my apostleship in the Lord.

3 My Defence to those who condemn me in this:—

4 † Have we not a Right to eat and to drink?

5 Have we not a Right to lead about a Sister—a Wife, as the other Apostles, and the brethren of the Lord, and of Cephas?

6 Or Ι and Barnabas, have we alone no Right to abstain from labor?

7 † Who serves in war at his own Expense at any time? Who plants a Vineyard, and does not eat the fruit of it? or who tends a Flock, and does not eat of the milk of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the law of Moses it has been written, † “Thou shalt not muzzle ‘the ox threshing?’ Is God concerned for oxen?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the FLOW-MAN to plow in Hope, and the Thresher to PARTICIPATE in that Hope.

11 † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

12 If others are partaking of this Right over

* Vatican Manuscript.—2. My apostleship.

6 to abstain from labor. 7. from—omit.
you, ought not we rather? I But we did not use this right; but we endure all things, that we may not cause any Hindrance to the GLAD TIDINGS of the ANointed.

13 Do you not know that those who perform the temple services, eat from the temple?—That those attending to the altar are partakers with the altar?

14 Thus, also, the Lord has appointed to those who publish the GLAD TIDINGS, to live by the GLAD TIDINGS.

15 But I have not used any of these things; and I did not write these things that thus it should be done to me; for it is good for me to die, rather than that any one should make my boasting void.

16 For if I should evangelize, it is no cause of exultation to me; because necessity is laid on me: for I do not willingly do it, but rather out of necessity.

17 For if I do this voluntarily, I have a reward; but if I have been entrusted with a Stewardship reluctantly,

18 What is my Reward then? So that evangelizing, I will establish the GLAD TIDINGS without expense, so as not to use my entire authority in the glad tidings.

19 For, being free from all, I enslaved myself to all, that I might gain the more.

20 And to the Jews I became as a Jew, that

* Vatican Manuscript.—13. of the Anointed—omit.
I. CORINTHIANS.

I might gain the Jews; that I might gain those under Law, as under Law, (not being myself under Law,) that I might gain those under Law;

21 to those without Law, as without Law, (yet not being *without God's Law, but under Christ's law,) that I might gain those without Law.

22 To the weak, I became weak, that I might gain the weak; *thou to them all I have become a Joint-partaker of the same.

23 Do you not know, that those running in a Race-course,—all indeed run, but one receives the prize? *Thus run, that you may obtain.

24 And every concupiscence is to temperate in all things;—thus, indeed, that they may receive a Perishable Crown; but we, one Imperishable.

25 If therefore so run, as not uncertainly; I so strike, as not beating the Air;

26 *But I severely discipline my Body, *and make it subservient; lest possibly, having proclaimed to Others, I myself should *become one unapproved.

\* Vatica. Manuscript.—21. without God's law, but under Christ's law: that I might gain those under Law.

22. as—omit. 23. All things. 24. all things.

† 23. Clarke thinks these ἔραπται, &c., glad tidings, should be rendered here prize or reward, which he says is frequently its meaning.

‡ 26. The apostle here, implies to the course of training so much which each one. As selected. The contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c.

The crown was won by the victor, in the Olympian games was made of the wild olive; in the Pythian games, of laurel, in the Nemean games, of parsley and in the Isthmian games, of the pine—all of which, though evergreen, soon withered.

† 25. 1 Cor. x. 33. † 22. Rom. xli. 14. † 24. Gal. ii. 2; v. 12. Phil. ii. 10; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. ‡ 23. Tim. ii. 5. † 25. 2 Tim. iv. 7; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. ‡ 27. Rom. vili. 13, Col. iii. 5. † 27. Rom. vi. 13, 18.
I. CORINTHIANS.

CHAPTER X.

1. For I wish you not to be ignorant, Brethren. That our fathers were all under the cloud, and all passed through the sea;

2. and that all were immersed into Moses in the cloud and in the sea;

3. and that all ate the same spiritual Food,

4. and all drank the same spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the Rock was the Anointed)

5. With the most of them, however, God was not well-pleased; † for they were laid prostrate in the desert.

6. Now these things were made Types for us, in order that we might not be Cravers after Evil things, † even as they craved.

7. Nor become you Image worshippers, like some of them; as it has been written, † The people sat down to eat and to drink, and stood up to dance.

8. Nor should we practice fornication as some of them committed it, and fell in One Day twenty-three thousand.

9. Nor should we tempt the Lord, † as some of them tempted him, and were destroyed by the serpents.

10. Neither murmur you, † as some of them murmured, and were destroyed by the destroyer.

† VATICAN MANUSCRIPT.—9. the Lord.

9. also—omit. 10. also—omit.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 8.
† 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3.
† 7. In ancient times the Hebrews always sat at meat, Gen. xxxii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—MacKnight.

† 1. Exod. xiii. 21; xl. 34, 35, &c. 1. Exod. xiv. 22; Num. xxxiii. 8, &c. 1. Exod. xvi. 15, 35. 1. 4. Exod. xvii. 6. 1. 5. Num. xiv. 29, 31, 33; xx. 6, 8, 9; Psa. cvii. 26; Heb. i. 17; Jude 5. 2. Num. xii. 22, 33, 34; Psa. cvii. 10. 3. Exod. xxii. 6. 1. 8. Num. xiv. 1, 9; Psa. cvii. 29. 1. 9. Exod. xvii. 2, 7; Num. xi. 4—6. 1. 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 9; xvi. 15. 1. 10. Num. xxxi. 37; xvi. 48.
I. CORINTHIANS.

[Chap. 10: 11.] 

11 But these things occurred to them typically, and were written for our Admonition, on whom the Ends of the Ages have come.

12 Wherefore, let him who is thinking that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it.

14 Wherefore, my Beloved, flee away from Image-worship.

15 I am speaking as to wise men; judge you what I say.

16 The Cup of Blessing, for which we bless God,—is it not a Participation of the Blood of the Anointed one? The Loaf which we break,—is it not a Participation of the Body of the Anointed one?

17 Because there is One Loaf, we, the Many, are One Body; for we all partake of the One Loaf.

18 Look at Israel according to the Flesh; are not those who eat the Sacrifices Partakers with the Altar?

19 Why then do I affirm this? Because what is sacrificed to an image is anything, or Because an Image is anything?

20 No; but Because what they sacrifice, they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the Demons.

* Vatican Manuscript.—II. But these things occurred to them typically.

11. have come.
10. what is sacrificed to an image is anything, or Because an Image is anything?
20. they sacrifice, they.
I. CORINTHIANS.

Chap. 10: 21. 21. If you cannot drink the Lord's cup, and the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

22. Do we provoke the Lord to jealousy? Are we stronger than he?

23. "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not profit.

24. Let no one seek his own, but that of another.

25. Eat everything which is sold in the Market, asking no questions on account of conscience.

26. For "the earth is the Lord's, and the fulness of it." 27. If any unbeliever invite you, and you wish to go, eat everything which is presented to you, asking no questions on account of conscience.

28. But if any one should say to you, "This is an Idol-sacrifice;" do not eat, on account of him who informed you, and conscience.

29. Now, I say Conscience, not that of man, or of him who informed you, and conscience.

30. If I partake with Gratitude, why am I defamed on account of that; for which I give thanks? 31. Therefore, whether you eat, or whether you drink, or do any thing, do all for the Glory of God.

* VATICAN MANUSCRIPT.—28. offered in sacrifice.
32. 

I. CORINTHIANHS.

32. \( \frac{\text{Be you inoffensive both to Jews and Greeks, and } + \text{ to the church of God;}}{\text{33 even as } + \text{ also please all men in all things, not seeking my own Advantage, but that of the many, so that they may be saved.}} \)

CHAPTER XI.

1 Become \( + \) Imitators of me, even as \( + \) also am of Christ.

2 And, Brethren, I praise you, \( + \) Because you have remembered all My [instructions] and retain the OBSERVANCES as I delivered them to you.

3 But I wish you to know, \( + \) That the Anointed is Head of Every Man; and the Head of Woman, the Man; and \( + \) the Head of the Anointed, God.

4 Every Man praying or prophesying, having his Head covered, disgraces his Head;

5 but Every Woman praying or prophesying with her Head uncovered, disgraces her Head; for it is just the same as if it were shaven.

6 For if a Woman be unveiled, let her hair also be cut off or shaven; but if it is \( + \) Disgraceful to a Woman to have her hair cut off, or to be shaven, let her be veiled.

7 Now a Man, indeed, ought not to cover the Head, he being God's Glorious Likeness; but Woman is Man's Glory; for Man is not from Woman, but Woman from Man;

* VATICAN MANUSCRIPT.—2. brethren—omit.
I. CORINTHIANS.

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† 10. Benson, gives it as his opinion, that because the Hebrew word radad, (which comes from the word radad, to have power,) signifies a veil, the apostle uses the word ekkainia, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley, Ruth iii. 15. A veil of this sort, called a plaia, was worn not long ago by the women of Scotland.—MacKnight. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—Sharpe.

† 9. for Man also was not created for the woman, but Woman for the man.

† 10. Therefore the woman ought to have authority on the head, on account of the angels.

† 11. However, neither is Woman without Man, nor Man without Woman in the Lord.

† 12. For as the woman is from the man, so also the man is by the woman; but all things are from God.

† 13. Judge for your selves; is it becoming for a woman to pray to God, unveiled?

† 14. Does not nature herself teach you, That if a man indeed should wear long Hair, it is a disgrace to him?

† 15. But if a Woman should wear long Hair, it is a Glory to her; Because her hair has been given to her instead of a Veil.

† 16. If, however, any one is disposed to be contentious, we have no such Custom, neither have the congregations of God.

† 17. But in noticing this matter, That you come together not for the better but the worse, I do not praise you.

† 18. For indeed, in the first place, I hear that, on your coming together in the assembly, there are divisions among you; and, as to a certain part I believe it;

† 19. for it is necessary that there should be factions among you, so that...
6 and there are Varieties of Workings, \(\ddagger\) and \(\ddagger\) the same God is he who works all things among all.

7 \(\ddagger\) And to each is given the Manifestation of the Spirit for the Benefit of all.

8 For to one is given, through the Spirit, \(\ddagger\) a Word of Wisdom; and to another, \(\ddagger\) a Word of Knowledge, according to the Same Spirit;

9 and to another, \(\ddagger\) Faith by the Same Spirit; and to another, \(\ddagger\) Gifts of Cures by the \(\ast\) Same Spirit.

10 And to another, \(\ddagger\) Operations of Mighty works; and to another, \(\ddagger\) Prophecy; and to another, \(\ddagger\) Discriminations of Spirits; and to another, \(\ddagger\) Different Languages; and to another, Interpretation of Languages.

11 But All these things perform the One and the Same Spirit, distributing to each in particular as it will.

12 \(\ddagger\) For just as the Body is one, and has many Members, but all the Members of the Body, being many, are One Body; so also the Anointed.

13 For, indeed, by One Spirit \(\ddagger\) we were all immersed into One Body.—whether \(\ddagger\) Jews or Greeks, whether Slaves or Free-men; and \(\ddagger\) we were all made to drink One Spirit.

14 For the Body also is not One Member, but many.

15 If the foot should

* Vatican Manuscript.—\(\ddagger\) and the same God is he. 9. the one Spirit. 10. of the one—\(\ddagger\) omit.

11. into—\(\ddagger\) omit.
I. CORINTHIANS.

[Chap. 12: 26.] 16 And if the ear should say, "Because I am not an eye, I am not of the body,"—is it for this not of the body?

17 If the Whole Body were an Eye, where is the hearing? If the Whole were Hearing, where is the smell?

18 But now, ✺ God has placed the members, each One of them in the body, ✺ as he would.

19 And if the whole were One Member, where is the body?

20 But now, indeed, there are Many Members, but One Body.

21 The eye is not able to say to the hand, "I have no Need of thee;" or again, the head to the feet, "I have no need of you."

22 But much more necessary are those members of the body which are thought to be more feeble;

23 and those parts of the body which we esteem to be less honorable, around them we throw more abundant Honor, and our unconsumed parts have more abundant Comfort;

24 but our common parts have no Need. God, however, put together the body, having given somewhat more abundantly to that part which was lacking,

25 so that there may be no Division in the body, but that the members may be concerned equally for each other;

26 and whether One

* Vatican Manuscript.—24. somewhat more abundantly to that which was lacking.

18 verse 23. 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.
I. CORINTHIANS.

CHAPTER XIII.

1. If I should speak in the languages of men and of angels, but have not love, I have become sounding Brass or a noisy Cymbal.

2. And if I have \( \dagger \) Prophecy, and know all secrets and all knowledge, and if I have all Faith, so as to remove Mountains, but have not Love, I am nothing.

3. † If I distribute all my possessions in feeding the poor, and if I deliver up my body to be burnt, but have not Love, I am profited nothing.

4. ‡ Love suffers long, and is kind; Love does not envy. Love is not boastful; is not puffed up;

Member suffer, All the members sympathize; or, whether \( \star \) One member is glorified, All the members rejoice with it.

27 Now \( \dagger \) you are a Body of Christ, \( \dagger \) and Members in part.

28 And those whom \( \dagger \) God placed in the congregation, are first \( \dagger \) Apostles; second, \( \dagger \) Prophets; third, Teachers; next, \( \dagger \) Powers; then, \( \dagger \) Gifts of Cures; \( \dagger \) Assistants; \( \dagger \) Directors; different Languages.

29 All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

30 all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

31 But you earnestly desire the \( \star \) More eminent Gifts; and yet a much more Excellent Way I point out to you.

\( \star \) Vat. Manuscript.—\( \dagger \) 26. A Member be. 31. More eminent Gifts. 4. Love—omitted.
1 Corinthians

5 acts not unbecomingly; seekst not that which is not her own; is not provoked to anger; does not impute evil.

6 I rejoices not with iniquity, but rejoices with the truth;

7 covers all things; believes all things; hopes for all things; endures all things.

8 Love fails not at any time; but if there be "Prophecies," they will be done away; or if "Languages," they will cease; or if "Knowledge," it will be made useless.

9 For Partitively we know, and Partitively we prophesy;

10 but when the perfect thing comes, that which is perfectivewill be done away.

11 When I was a Child, as a Child I talked; as a Child I thought; as a Child I reasoned; but when I became a Man, I put away the manner of the child.

12. For now we see through a glass, obscurely; but then we shall see Face to Face. Now, I know Partitively, but then I shall know fully, even as also I have been fully known.

13 But now these three remain,—Faith, Hope, Love;—but of these the greatest is love.

CHAPTER XIV.

1 Ardently pursue love, and be emulous of the spiritual gifts; but rather that you may prophesy.

2 For he who is speaking in a foreign language,
is not speaking to Men, but to \* God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

3 He who is prophesying, however, speaks to Men for Edification, and Exhortation, and Consolation.

4 The speaker in a foreign Language edifies himself; but he who prophesies edifies the Congregation.

5 I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is he who prophesies, than he who speaks in different Languages; unless, indeed, he should interpret, so that the Congregation may receive Edification.

6 And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by \* a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrift?"

7 In like manner, animate Things giving a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the Tune on the Flute of Harp be known?

8 For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

9 So even you by the tongue, if you do not give intelligible Speech, how shall it be known what is spoken? For you will be speaking to the Air.

10 It may be there are So many Kinds of Languages in the World, and no one is meaning;

\* Vatican Manuscript.—2. God.
I. CORINTHIANS.

[Chap. 14: 11] 11 if, then I do not know the meaning of the language, I shall be to the speaker a barbarian, and the speaker will be a barbarian to me. 12 So also you, since you are zealous for spiritual gifts, seek them, that you may abound for the edification of the congregation. 13 Wherefore, let the speaker in a foreign language pray that he may interpret. 14 For if I pray in a foreign language, my spirit prays, but my understanding is without fruit.

15 How then is it? I will pray in the spirit, but I will pray also with the understanding; † I will sing praise in the spirit, but I will sing praise also with † the understanding; 16 otherwise, if thou shouldst bless in the spirit, how shall he who fills the place of the private person say the "Amen" to thy † thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanksgiving, but the other is not edified. 18 I give thanks to God, speaking in different languages more than all of you; 19 yet, in a congregation, I would rather speak five words through my understanding, so that I might also instruct others, than ten thousand words in a foreign language.

20 Brethren, † be not little children in thought; (in evil, however, be infantile;) but in thought become fully mature.

* Vatican Manuscript.—15. but—omil.

† 15. Eph. v. 19; Col. iii. 16. 15. Psa. xxi. 7. 16. 1 Cor. xi. 24. 17. Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xlv. 14; Rom. xvi. 13; 1 Cor. iii. 1; Ep. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2,
1 In the law it has been written, 1 "With Other Languages, and "with the Lips of others "I will speak to this "people; and neither "so will the listen to me, "says the Lord."

22 So that the Languages are for a Sign, not to the believers, but to the unbelievers; the prophesying, however, is not for the unbelievers, but for the believers.

23 If, therefore, the whole congregation should come into one place, and all should speak in foreign languages, and there should come in illiterate persons or unbelievers, will they not say, 1 "That you are insane?"

24 But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is examined by all, the secrets of his heart become manifest; and other peoples will convince one another, and prophecy will come to an end. If all should prophesy, and one prophesy a foreign language, and another interprets, why will the one prophesy, when another may interpret?

25 Also, if they prophesy in a foreign language, and another does not understand, he will become insane. If you prophesy in a foreign language, and another does not understand, will he become insane, or will he be brought to reason?

26 If two or three are gathered together in my name, and one speaks, and another interprets, let the interpretation be made known to all. For he who speaks in a foreign language speaks not for others, but for God; interpreting the secrets of God. But he who interprets speaks for others, and is ministering to the edification of the congregation; and he who speaks in a foreign language speaks not for others, but for himself; and he who interprets speaks for others, and is ministering to the edification of the congregation; and he who speaks in a foreign language speaks not for others, but for himself; and he who interprets speaks for others, and is ministering to the edification of the congregation; and he who speaks in a foreign language speaks not for others, but for himself. If any man speaks in a foreign language, let him prophesy, so as to minister to those who understand; but if he speaks in a foreign language, let him speak to himself, and to God. For he who speaks in a foreign language does not speak to men, but to God; since no one understands him, but by means of translation, and he who speaks in a foreign language speaks not for others, but for himself; and he who interprets speaks for others, and is ministering to the edification of the congregation; and he who speaks in a foreign language speaks not for others, but for himself; and he who speaks in a foreign language speaks not for others, but for himself; and he who speaks in a foreign language speaks not for others, but for himself.

21 In the law it has been written, "With Other Languages, and "with the Lips of others "I will speak to this "people; and neither "so will the listen to me, "says the Lord."
1. CORINTHIANS.

29. Prophetai δε δυο η τρεις λαλεισ

Prophets but two or three let

λαλουν, και οι αλλοι διακρινετωσιν. 30 ειν δε speak, and the others dictate; if but

αλλα αποκαλυφθη καθημενω, δο πρωτος σημαν

ανασσομενως, ανασσομενως, δο πρωτος σημαν-

to another may be revealed sitting by, the first let be

τως. 31 Δυνασθε γαρ καθ εινα παντες προφητευ

silent. You are able for one by one all to prophesy,

εικα παντες μαθησομεν; και παντες παρακα
that all may learn, and all may be

λειτουν. 32 και πνευματα προφητων προφηται

comforted; and spirits of prophets to prophets

ωποτασσομεναι 33 ου γαρ εστιν ακαταστασις δ

are subject; not for is of confusion the

ός, αλλα ειρηνης. Οη ειν παναις ταις εκκλη
cos, all' eirinys. 'Ως εν παναις ταις εκκλη-

σεις, διακρινων, 34 αι γυναικες 6[ιους] εν
gations of the saints, the women [of you] in

tαι εκκλησιαι σημαντωσιν ου γαρ επιτερασ
ta εκκλησιαι σημαντωσιν ου γαρ επιτερασ-

the congregations let be silent; not for it has been

ουν, εν αικας τους αιδιους ανδρας επερωτουσωσι

whether, in a house the own husbands let them ask;

αισχυνον γαρ εστι γυναικει εν εκκλησια λα

ai'schunon gar esti gynaikei en ekklēsiā lana-

ειν μενους καταρτισεις: 35 Ει δε τι μαθεις θελου

ειν, en monous katartiseis; 35 Ei de ti mathēs thelou

ειν τις δοκει or to you alone did it come? If anyone thinks

η εις ιιμας μονος καταρτισεις; 37 Ει τις δοκει

the things I write to you, because of Lord they are command-

οις μονοις καταρτισεις; 37 Ei tis dokēi

lacari' 33 ει δε τις αγνοει, αγνοειτω. 33 Όστε

but anybody is ignorant, let him be ignorant. So that,

αισχυλοι, ηλιοτει το προφητευειν, και το

ai'schuloi, ἥλιοτει το προφητεύειν, και το

βραβεων, έχεις λειτειν το προφητευειν, και το

esuchianomai kai kata taiv givestei,
in a becoming manner and according to order be done.

* VATICAN MANUSCRIPT.—34. vol.——omit. 34. let them be submissive. 35. a

Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.

1 1 Cor. xii. 10. 1 34. 1 Tim. ii 11, 12. 1 34. 1 Cor. xi. 3; Eph. v. 22; Col

2 2 Cor. xii. 31; 1 Thess. v. 20. 3 4. verse 33.

29 And let two or three Prophets speak, and let the others judge;

30 but if to another sitting by, there should be a Revelation, let the

31 For you can all prophesy one by one, so that all may learn,

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for God is not a God of Confusion, but of Peace. As in All the

34 let your wives be silent in the assemblies; for it has not been per-

mitted to them to speak, but let them be submissive; even as the

35 and if they wish to learn anything, let them ask their own Hun-

dreds at Home; for it is an indecent thing for a Woman to speak in

the Assembly.

36 Did the word of God go out from you, or did it only extend to

you?

37 † If any one assume to be a Prophet, or a Spiritual person, let him

acknowledge the things which I write to you, * That they are Command-

ments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, earnestly desire to pro-

样子; and forbid not to speak in foreign Lan-

guages;

40 † but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34. vol.——omit. 34. let them be submissive. 35. a

Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.
KE. ia. 15.

I. I

GREEK TEXT:

Γενόσθω δὲ υμῖν, αδελφοί, το ευαγγέλιον I declare but to you, brethren, the glad tidings δ ἐυαγγελισμάτων υμῖν, δ καὶ παραλαβετε, which I announced as glad tidings to you, which also you received, εν 'ω καὶ εἴστηκατε, δι' οὗ καὶ σώζεσθε in which also you have stood, through which also you are being saved; (τινί λογον εὐαγγελισμαν υμίν εἰ κατέχετε) (by a certain word I announced as glad tidings to you if you retain) εκτὸς εἰ μὴ εἰκῇ εἰσπέντευσα. 3 Παρεδώκα I delivered except if not inconsiderably you believed. I delivered γαρ υμῖν εν πρώτοις δ καὶ παρελαβοὺν δι' ὑμών to you among first things what also I received, that Χριστὸς απεθανεν ὑπὲρ τῶν ἁμαρτίων ἡμῶν, Christos aposthav nude pro ton amartin hmon, Anointed died on behalf of the sins of us, κατα τὰς γραφάς καὶ δι' εἰστηκατε, καὶ δι' κατα τὰς γραφὰς: and that he was buried, and that εὑρεθεφτη τῇ τρίτῃ ἡμέρᾳ, κατά τὰς γραφάς: he was raised the third day, according to the writings; 5 καὶ δι' ὁμοίως Κυρία, εἰς τοὺς δωδεκά. After that τὰ ὁμοίως εἰσαγων ταυτακοσιοι αδελφοί εφαπάζει he was seen above by five hundred brethren at once, εἰ δὲν οἱ πλείονες μενουσιν ἐνος ἀριτί, τινες δὲ, εἶναι τοίς αποστολοις πασιν, ἐσχατον δὲ παντῶν, Last and of all, ἐσπείρα τῷ εἰκτρωματί, ωφθη καμιόν. Εὐγενείεσθαι 3 as just is the abortion, he was seen also by me. (I) γαρ εἰμί ὁ ἐλαχιστος τῶν ἁπόστολων ὅσων for an the least of the apostles; who not εἰμί ἱκανος καλεισθαι ἁπόστολος, διότι εἴδοξα I am fit to be called an apostle, because I persecuted τὴν εκκλησίαν τοῦ θεοῦ. 10 Ἡ Χαρίτι δὲ θεοῦ εἰμί I am the congregation of God. By favor but of God I am δ εἰμι καὶ ὁ χαρις αὐτοῦ ἡ εἰς εἰμε, οὐ κενὴ what I am; and the favor of him that to me, not vain εὐγενείη, ἀλλὰ περισσότερον αὐτῶν παντῶν was made, but more abundantly of them all εὐκοπιοσάν, οὐκ εγὼ δέ, ἀλλ' ὁ χαρις τοῦ θεοῦ I labored; not I but, the favor of the God

VATICAN MANUSCRIPT.—10. but the favor of God.

I. CORINTHIANS.

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS which I evangelized to you, and which you received; in which also you have stood, 2 and through which you are being saved, if you retain a certain Word I evangelized to you; unless, indeed, you believed inconsiderately.

3 For I delivered to you among the chief things that also I received, That Christ died on behalf of our sins according to the scriptures; 4 and That he was buried; and That he was raised the third day according to the scriptures; 5 and That he was seen by Cephas; then by the twelve; 6 afterwards, he was seen by more than five hundred brethren at once, of whom the greater number remain till now, but some have fallen asleep. 7 After that, he was seen by James; then, by all the APOSTLES; 8 and, last of all, he was seen by me also, as if by the one prematurely born; 9 for if I am the last of the apostles, who am not worthy to be called an Apostle, because I persecuted the CHURCH of God. 10 But what I am I am by the Favor of God; and that favor of his towards me was not fruitless; for I labored more abundantly than all of them; yet not I, but the favor of God with me.
Whether \\ e, then, or \\ then, thus we preach, and thus you believed.

13 But if it is proclaimed that Christ has been raised from the Dead, how say some among you that there is not a Resurrection of the Dead?

14 And if Christ has not been raised, void certainly is our Proclamation, and void is your Faith.

15 And we are found even False witnesses concerning God: ✯ Because we testified in regard to God, that he raised up the Anointed one: whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your Faith * is deceptive; ✯ you are still in your Sins;

18 then, also, those Having Fallen Asleep in Christ, have perished.

19 ✯ If in this Life only we have hope in Christ, we are more pitiable than All Men.

20 But now ✯ Christ has been raised from the Dead, ✯ a First-fruit of those Having Fallen Asleep.

21 For ✯ since through a Man, there is * Death, ✯ through a Man, also, there is a Resurrection of the Dead;

22 for as by Adam All die, so by the Anointed also, will All be restored to life.

* [Vatican Manuscript.—14. and—omit. 17. is deceptive. 21. Death.]

† 13. 1 Thess. iv. 14. † 15. Acts ii. 32; iv. 10, 33; iii. 20. † 17. Rom. iv. 25
† 10. 2 Tim. iii. 12. † 20. 1 Pet. i. 3. † 20. Acts xxvi. 23; verse 23; Col. i. 18
† Rev. i. 5. † 21. Rom. v. 12, 17. † 21. John xi. 25; Rom. vi. 33.
23. But each one is his own rank; Christ is First-fruit; afterwards, those who are Christ's at his appearing.

24. (Then, the end, when he shall give up the kingdom to the God and Father; when he shall have abrogated All Government and All Authority and Power.

25. For he must reign till he has placed All Enemies under his feet.

26. Even death, the Last Enemy, I will be rendered powerless;

27. for the he has subjected. All things under his feet. But when he says that All things are subjected it is manifest that he is excepted, who has subjected all things to him.

28. And when he shall have subdued all things to him, then the son himself will be subject to him who subdued all things to him, that God may be all in All.)

29. Otherwise, what will those do who are being immersed on behalf of the Dead? If the Dead are not raised at all, why then are they immersed on their behalf?

30. and why are we in danger every Hour?

31. I solemnly declare, by the boasting concerning you, Brethren, which I have in Christ Jesus our Lord, that I am Closing daily.

* Vatican Manuscript.—23. also—omit. 25. the—omit. 31. our—omit.
I. CORINTHIANS.

32 If, as men do, ; I fought a wild beast at Ephesus, of what benefit is it to me? If the Dead are not raised up, ; Let us eat and drink, for to-morrow we die.

33 Be not led astray; ✴ vicious intercourse corrupts virtuous Habits.

34 ✴ Awake to sobriety, as it is fit, and sin not; ✴ for some are Ignorant of God; ✴ for Shame to you I say it.

35 But some one will say, "How are the Dead raised up? and in What Body do they come?"

36 O senseless man! ✴ what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the other kinds;

38 but God gives it to a Body, as he designed, and to Each of the seeds its Own Body.

39 All Flesh is not the same Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another * of Birds, and Another of Fishes.

40 and there are Heav'ny Bodies, and earthy Bodies; but the Glory of the Heavenly, indeed is One; and of the Earthly, Another.

41 There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

42 ✴ And thus is the Resurrection of the Dead. It is sown in Corruption, it is raised in Corruption;

43 ✴ it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

* VATICAN MANUSCRIPT.—33. the—omit.

39. of Birds, and another of Fishes.

1 32. Cor i. 8. 2 32. Isa. xxii. 13; liv. 12; Eccli. ii. 24; Luke xii. 19. 3 32. 1 Cor. v. 6. 4 34. Rom. xiii. 11; Eph. v. 14. 5 34. 1 Thess. iv. 5. 6 32. 1 Cor. vi. 5. 7 36. John xii. 24. 8 42. Dan. xii. 2; Matt. xiii. 43. 9 43. Phil. ii. 7.
I. CORINTHIANS.

44 opoieiatai sôma phüxikon, egyereiatai sôma
it is sown a body soulical, it is raised a body
pnuematikon. Etti sôma phüxikon, kai eti
spiritual. In a body soulical, and is
*pnuematikon. 45 Oûto kai geyratapi
[a body] spiritual. So and it has been written;

Eugevote ð pròtous *[anbropous] Adam eis phüxyn
Was the first [man] Adam into a soul
[ðosan] ð eshaxtous Adaum eis pneuma ðosopoiou;
living, the last Adam into a spirit life-giving.

46 All' ou pròtou to pnuematikon, alla to
But not first the spiritual, but the
phüxyn' eitep ta pnuematika. 47 O pròtous
soucal, afterwards the spiritual. The first
anbropous, eç ÷hês xoikou: ð deuterous anbropous,
man, from earth earthly; the second man,
*[ð kuriou] eç ouranov. 48 Oios ð xoikou, toi-
the Lord) from heaven. Of what kind the earthly, such
iontou kai ð xoikou kai oioi ð epouranious;
outo kai ð xoikou kai ð oioi ð epouranious;
like also the earthyones; and of what kind the heavenly,
toiou kai ð epouranious; 49 kai kathos efrose-
toi one also the heavenly ones; and even as we bore
aTìv tnh einaiv ð xoikou, foresecomer kai tnh
the image of the earthly, we shall bear also the
einaiv tou epouranivou. 50 Tou to de fthm,
the image of the heavenly. This and I say,
adelephoi, ðti sarx kai aima basileivn theou
brethren, that flesh and blood a kingdom of God
kplronomfais ou dýnatai, oude ð fthma tnh
kleronomopoióis ou dhýnatai, oude ð fthma tnh
inher to not be able, nor the corruption the
afbarasiai kleronomoi. 51 Ídov, moutpirov
incorruptibility shall inherit.
Lo, a mystery

ðin lin euvg. Pantes men ou komphthmoue-
to you I speak; All indeed we shall be asleep,
pantes de allagmenouthea, 52 ev atomo, ev bi-
an all we shall be changed, in a moment, in a twink-
all we shall be changed, in a moment, in a twink-
lelous flhloyn, ev tnh eschatìa alalulw. (sal-
lensing of an eye, in the last trumpet. (It shall
awn, and ð ykevou egevthhtounai afbar-
and ð ykevou egevthhtounai afbar-
sound for, and the dead ones shall be raised incor-
so, and ð ykevou egevthhtounai afbar-
toi, kai ð ykevou egevthhtounai afbar-
incor-
toi, kai ð ykevou egevthhtounai afbar-

53 Dei yar
ruptible, and we shall be changed.) It is necessary for

54 Ótvan de to afbarou toutou edvusasthai afbarasiai,

55 afbarou toutou edvusasthai afbarasiai,

the mortal this to be clothed with immortality.
When but the incorruptible this shall be clothed with incor-
ciar, kai to thnout toutou edvusasthai afbar-

56 afbarou toutou edvusasthai afbarasiai,

57 the mortal this shall be clothed with immortality,
### 1. CORINTHIANS

<table>
<thead>
<tr>
<th>Chapter 16: 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>clothed with immortality, then will that word be accomplished which has been written, “Death was swallowed up in victory!”</td>
</tr>
<tr>
<td>55 Where, O Death! is Thy sting? Where, O Hades! is Thy victory?</td>
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<tr>
<td>56 The sting of death is sin, and the power of sin is the law;</td>
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<tr>
<td>57 But thanks to God, who gives: † the victory, through our Lord, Jesus Christ.</td>
</tr>
<tr>
<td>58 Wherefore, my beloved Brethren, be ye settled, unmoved, abounding in the work of the Lord at all times, knowing that your labor is not in vain in the Lord.</td>
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### CHAPTER XVI.

1 And concerning †the collection which is for the saints,—as I directed the congregations of Galatia, so also do you.

2 †Every †First day of the Week, let each of you lay something by itself, deposing, as he may be prospered, so that when I come Collections may not then be made.

3 And when I arrive, †the persons whom you may authorize by letters, I will send to convey your gift to Jerusalem;

4 †and if it be proper that even I should go, they shall go with me.

5 And I will come to you, †when I have passed through Macedonia; for I am coming by Macedonia;

6 And, perhaps, I shall remain with You, or even

† 2. As kata polin signifies every city; and kata meena, every month; and Acts xiv. 23, ekklesiasin, every church; so kata mian sabbatan signifies the first day of every week.—Macknight.

† 54. Isa. xxv 8; Heb. ii. 14, 15; Rev. xx. 14. † 55. Rom. iv. 15; v. 15; vii. 5, 13. † 56. 2 Pet. iii. 14. † 57. Rom. vi. 25. † 58. 1 John v. 4, 5. † 59. Acts xiv. 17; Rom. xv. 20; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 60. Acts x. 4. † 61. 2 Cor. viii. 4, 13. † 62. Acts xix. 21; 2 Cor. g. 16.
pass the winter, that you may send me forward wherever I may go.

7 For I do not wish to see you now in passing, since I hope to remain some Time with you, if the Lord permits.

8 But I will remain at Ephesus till the PENTECOST;

9 for a great and effective Door has been opened to me; yet there are many OPPonents.

10 Now, if Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as also I do.

11 ¶ Let no one, therefore, despise him; but send him forward in Peace, that he may come to me; for I am expecting him with the BRETHREN.

12 But concerning Apostle, the BROTHER, I entreated him repeatedly that he would come to you with the BRETHREN; but his inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 ¶ Watch you! ¶ Stand firm in the faith! ¶ Be manly! ¶ Be strong!

14 ¶ Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the FAMILY of Stephanas, that it is a First-fruit of ACHALIA, and that they have devoted themselves to Service for the SAINTS.

16 ¶ that you also be submissive to such, and to everyone who co-operates and labors.
I. CORINTHIANS.

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus, because these brethren supplied the Want of you;

18 for they have refreshed my Spirit and yours. Acknowledge, therefore, such brethren.

19 The congregations of Asia salute you. Aquila and *Priscilla, *together with the CONCERGATIONS at their House, salute you much in the Lord.

20 All the brethren salute you. Salute each other with a holy Kiss.

21 *This is the SALU- TATION of Paul with my OWN HAND.

22 If any one love not the Lord, let him be accursed. The Lord comes.

23 *The Savor of the Lord Jesus be with you.

24 My love be with you all in the Anointed Lord.

*FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

KEΦ. α'. 1.

1 Paulos, apostolos Ihsou Xristou dia
Paul, an apostle of Jesus Anointed through
thelmatos theou, kai Timodevos ό adelphos, τη
will of God, and Timothy the brother, to the
ekklastia tou theou tis ourh eis Kointhia, suv
congregation of the God to that being in Corinth, with
tois agiois pasi tous ouvem ev dhia tis Axia;
the saints to all those being in whole the Achaia;
2 xaris umin kai eirinhen apo theou patros hymos,
favor to you and peace from God a father of you,
και kuriou Ihsou Xristou. 3 Euloghtos o theos
and Lord Jesus Anointed, Worthy of praise the God
και pathe tou kuriou hymos Ihsou Xristou, δ
and father of the Lord of Jesus Anointed, the
parakalw hymas epi pasi τη
fort, we one comforting us in all the
those in every affliction, by means of the comfort, of which
parakalouvomeba autoi upo tou theou 5 otai kadoi
we are comforted ourselves by the God, because as
periesuei tis patheuma tou Xristou eis hymas,
abounds the sufferings of the Anointed in us,
aito dia tou Xristou periesuevei kai pathe
so by means of the Anointed abounds also the com-
klesia hymos. 6 Eis de thelombeba, uper
fort of us. Whether but we are afflicted, on behalf
tis umwn parakliseos, *kai swthelis* eite
of the of you comfort, [and salvation:] whether
parakalouvometha, uper tis umwn parakliseos,
parakalouvometha, on behalf of the of you comfort,
tis energumeneis ev upomoun twn auton
of that operating in patient endurance of the same
pateumati, av kai imeis paschomen (kai et
sufferings, which also we suffer; (and the
ekpi hymon bebeia uper hymon) 7 eidothes, opti
hope of us steadfast on behalf of you; knowing, that
ωσπερ koinonoi esthe twn katehmatwn, o'tov kai
as partners you are of the sufferings, so also
tis parakliseos. 8 Oun gar theloumen hymas ag-
of the comfort. Not for we wish you to
moiein, adelphoi, uper tis thlisis hymon tis
be ignorant, brethren, concerning the affliction of us of that

* Vatican Manuscript.—Title—Second to the Corinthians. 1. Anointed
Jesus. 6. and salvation—omit. 6. on behalf of that comfort of you which operates
by a Patient endurance of the same sufferings which we also suffer; and our hope on your
account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing,
That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. 1. 1. Phil. i. 1; Col. i. 2.
† 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phil. e.
† 3. Eph. i. 3; 1 Pet. i. 8. 4. Acts xix. 5; 2 Cor. iv. 10, xiv. i. 24. 06. 2 Cor. iv. 15.
17. Rom. viii. 17. 1. Tim. xii.
II. CORINTHIANS.

12. But the testimony of our conscience, That with *the greatest Simplicity and †Sincerity, ‡not with fleshly Wisdom, but by the Favor of God, we conducted ourselves in the world; but more especially towards you.

13. For we write to you, That we are your Boast, *if as you also will be ours in the Day of *the Lord Jesus.

14. And in this Confidence †I was purposing to come to you at first; so that you might have †a *Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia ‡to come again to you, and by

* VATICAN MANUSCRIPT.—8. to us—omit.
† 11. Prosopon, like the Latin Person, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character." —Sharpe.
† 11. Rom. xv. 30; Phil. i. 13; Phil. xii. 22. † 11. 2 Cor. iv. 13. 12. 2 Cor. ii. 17; iv. 3. ‡ 12. 2 Cor. ii. 14, 15. † 14. 2 Cor. v. 12. ‡ 14. Phil. i. 13; iv. 1; 1 Thess. ii. 10. † 15. 1 Cor. iv. 9. † 15. Rom. i. 11. 16. 10. 1 Cor. xvi. 3, 6.
II. CORINTHIANS.

17. *This therefore, being my intention, did I certainly regard it lightly or are my purposes formed according to the flesh, that there should be with me both the yes, yes, and the no, no?*

18. *But God is witness, That that word of ours which was toward you is not yes and no;*

19. *For whatever be the Promises of God, they are in him yes, and in him amen, to the Glory of God through us.*

21. *Now he establishing us with you in Christ, and having anointed us, is that God who also has sealed us, and given the pledge of the spirit in our hearts.*

23. *But ye invoke God as a Witness to my Soul; that, sparing you, I have not yet come to Corinth;*

24. *Not because we domineer over you through the faith, but because we are Associates of your Joy; for in the faith you have stood firm.*

CHAPTER II.

1. *But I decided this with myself, not to come again to you, in Grief.*

2. *For if I grieve you, who indeed could make me glad, but the one who is grieved by me.*

VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him amen.

The original phrase, pistos ho theos, is the same form of an oath with The Eternal father that is, "As certainly as the Eternal God liveth." 20. Nor, yes, was the word used by the Greeks or affirming anything; amen was the word used by the Hebrews for the same purpose — Macknight.
II. CORINTHIANS.

3 I wrote also this very thing, that coming, if I might not have sorrow from those by whom I ought to rejoice; having confidence in you all, That my Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; not that you should be grieved, but that you might know the Love which I have more abundantly towards you.

5 But if any one has caused grief, he has not grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for such a person is this Punishment, which was inflicted by the Majority.

7 So that, on the other hand, you ought to forgive and comfort him, lest such an one should be overwhelmed by Excessive Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the Proof of you, whether you are obedient in all things.

10 But, to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven anything, is on your account, in the presence of Christ;

11 that we may not be overreached by the adversary; for we are not ignorant of his Devices.

12 But having come to Troas in order to preach the GLAD TIDINGS of the Anointed, and a Door having been opened to me by the Lord, I had no Rest in my Spirit, because I

*VATICAN MANUSCRIPT.—S. to you—omit. 7. rather—omit.
II. CORINTHIANS.

13. Not Titus my brother; but having bid them farewell, I went forth into Macedonia.

14. Now, thanks be to God, who always leads us forth to triumph with the Anointed one, and who diffuses by us the fragrance of the knowledge of him, in every place.

15. Because we are a sweet odor of Christ to God, among those who are being saved, and among those who are perishing;

16. To these, indeed, an odor of Death to Death, and to those, an odor of Life to Life; and for these things who is sufficient?

17. For we are not like the many, trafficking the word of God; but really from sincerity, and as from God, in the presence of God, we speak concerning Christ.

CHAPTER III.

1. * Are we beginning again to recommend ourselves? or do we require, as some, + 1 Recommendation-Letters to you, or from you? 

2. + You are our Letter, (written on our hearts,) known and being read by All Men; 

3. It being plainly declared that you are a Letter of Christ + delivered by us, and written not with ink, but with the Spirit of the living God, + not on Stone-tablets, but  on

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*VATICAN MANUSCRIPT.—17. of the—omit. 1. of recommendation—omit. 3. and written.
II. CORINTHIANS.

... tablets of stones, but on tablets of hearts fleshly.

4 And such Confidence towards God we have through the Anointed; not that we are qualified of ourselves to reason anything as from ourselves, but *our qualification is from God;*

5 who also qualified us to be † Servants of a † New Covenant; not † of the Letter, but of the Spirit; for † the Letter kills, † but the spirit makes alive.

7 Now, if † the dispensation of death, † engraved in Letters on Stones, was attended with Glory, † so that the sons of Israel were unable to look steadily into the face of Moses, because of the brightness of his countenance; — which [dispensation] is passing away; —

8 how, rather, shall not the † dispensation of the spirit be attended with Glory?

9 For if the ministry of condemnation be Glory, much more does the ministry † of righteousness abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the surpassing glory.

11 For if that is being annulled, through doth's, polllv mallov to men, en doth, glory; by much that remaining, in glory.

"Exeicte ouv toioiavn epitapa, polllv par-laving therefore such a hope, much fre-

ensitivity x. awedla 13 kai ou, kahapper Mawseus dom weuse, and not, as Moses etihe kalumia epi to prosopon eautou, pros placed a veil on the face of himself, for to mu atenias tais vious Israelp eis to telos the not to gaze intently the sons of Israel to the end of that katorheumeno. 14 "All' eparwth ta of that passing away. (But were blinded the

19*
II. CORINTHIANS.

14 (But *their minds* were obtuse; for to this day, the same Veil remains over the Reading of the Old Covenant; nor discovering that it is taken away by Christ; 15 but, even to this day, when Moses is read, a Veil lies on their Heart.

17 And *the Lord is* the Spirit; and where the Spirit of the Lord is, there is Freedom.)

18 But we all beholding the Glory of the Lord in a Face Unveiled, *are* transformed into the Same Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having *this ministry*, even as we received Mercy, we faint not; 2 but have repudiated the secret things of shame; not walking in Craftiness, *nor* falsifying the Word of God, but, by the exhibition of the Truth, *approving ourselves to Every Human Conscience in the sight of God.*

3 (But if, indeed, our Glad Tidings be veiled, they have been veiled to those who are Perishing; 4 to those Unbelievers, whose Minds the God of this age blinded, in order that they might not see clearly the Effulgence of the Glad Tidings of the Glory of the Anointed One, *who is the Likeness of God.*}

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* Vatican Manuscript.—17. there—omit.
For we do not proclaim ourselves, but the Anointed Jesus, as Lord; and ourselves his bond-servants on account of Jesus.

6 Because that God who commanded the light to shine out of Darkness, shone into our hearts for illuminating with the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in Earthen Vessels, in order that the excellence of the power may be of God, and not from us;

8 being afflicted in every thing, but not distressed; being perplexed, but not in despair;

9 being persecuted, but not deserted; being thrown down, but not destroyed;

10 always carrying about in the body, the dying state of Jesus, that the life of Jesus also may be manifested in our body.

11 For we who are living are always delivered up to Death on account of Jesus; in order that the life of Jesus also may be manifested in our mortal flesh.

12 So that Death is working in us, but life in you.

13 But having the same Spirit of faith, according to that having been written; "I believed, therefore I spoke;" we also believe, and therefore we speak;

14 knowing that He who raised up Jesus, will also raise us up with Jesus, and will present us with you.

15 For all these things are on your account, that that...
II. CORINTHIANS.

[Chap. 5:6]

**16.** Therefore, we faint not; {wv} but even if our outward man is wasted, yet **our inward man** is renewed Day by Day.

17 Besides, the momentary lightness of the affliction, works out for us an excessively alonion Weight of Glory;

18 For we aiming not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are alonion.

**CHAPTER V.**

1 For we know, That if the tent of our earthy Dwelling be taken down, we have a Building from God, a House not made by hands, alonion, in the Heavens.

2 For indeed, in this we are groaning, earnestly desiring to be invested with that habitation of ours which is from Heaven;

3 and surely, having been invested, we shall not be found destitute.

4 For, indeed, those being in the tent are groaning, being oppressed; in which we desire not to be divested, but invested, that the mortal may be absorbed by Life.

5 Now He who has produced us for this same thing is that God who has given to us the pledge of the Spirit.

6 Therefore, being always confident, and knowing That being at home in the body, we are from the bounding favor may overflow, through the thanksgiving of many, to the glory of God.

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*Vatican Manuscript.—16. our inner.

17. of us—omitted.

5. also—omitted.

† 16. Rom. vii. 29; Eph. iii. 16; Col. iii. 10; 1 Pet. ii. 4.

† 17. Matt. v. 12; Rom. viii. 18; 1 Pet. i. 2, 6; 2 Cor. x. 10.

† 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1.

† 1. Joh. iv. 10; 2 Cor. iv. 7; 2 Pet. i. 13, 14.

‡ 1. 2. Rom. viii. 23.

‡ 4. 1 Cor. xv. 53, 54.

† 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.
II. CORINTHIANS.

[Chap. 5: 15.]

... home, away from the Lord;
7 (for † we are walking by Faith, not by Sight;)
8 but we are confident, and † well-pleased rather to be separated from the body, and to be at home with the Lord.
9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.
10 † For we must all appear before the TRIBUNAL of the ANointed, † so that each one may receive the THINGS through the body, according to what was performed, whether good or bad.

11 Knowing therefore the TERROR of the Lord, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

12 We are not recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANointed one constrains us.

15 judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for Him who died and rose again on their behalf.
II. CORINTHIANS.

6. So that we from the now no one know according to
7. The things old
8. passed away. Whence, has become new the all things.
9. The but all things out of the God, that one having reconciled
10. has become new the all things.

16. So that we, from this time, regard. No one on account of flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17. For, if any one be in Christ, he is a new creation; the old things have passed away; behold they have become new.

18. But all things are from that God who has reconciled us to himself through Jesus Christ, and has given to us the ministry of the reconciliation;

19. namely, That God was by Christ reconciling the World to himself, not counting to them their offenses; and has disposed with us the word of the reconciliation.

20. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, be ye reconciled to God!

21. For him who knew no Sin, he made a sin-offering on our behalf; so that we might become God's Righteousness in him.

CHAPTER VI.

1. And being also co-laborers, we exhort you not to receive the favor of God in vain;

2. (for he says, "In a season acceptable, I listened to thee, and in a day of salvation I assisted thee." Behold! now is the season of salvation.)


†16. or fleshly descent. See Rom. vi. 14, where Paul styles his countrymen his flesh. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious. †21. There are many passages in the Old Testament, where amaritain, sin, signifies a sin-offering. Hesych. v. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word sin has the same signification. Heb. ix. 26, 28; xiii. 11.—Macknight.

†216. Gal. v. 6. †17. Gal. vi. 15. †17. Epiph. ii. 15. Rev. xxi. 5. †18. Rom. v. 10; Eph. vi. 15; Col. i. 20. †19. Rom. iii. 24, 25. †20. Eph. vi. 20. †21. Col. vii. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. †21. Rom. i. 17; v. 10; x. 3. †2. Isa. iii. 8.
II. CORINTHIANS.

11. by the Word of Truth, by the Power of God; through those arms of Righteousness, on the right hand and left; through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true; as being ignorant, yet being duly appreciated; as dying, yet being-lived; as being men, aye de chaiontes; as the world, aye rejoicing; as poor, many; as ploutizautes; as mehen exouotes, and many but making riches; as nothing having, and all things katekoutes. There has been opened to you, O Corinthians, the heart of us has been enlarged. You are not contracted in us; you are contracted in your own tender affections. But as a re-payment for the same, I speak as to Children, be you also enlarged.

14. Be not unequally yoked with Unbelievers; for what Participation has Righteousness with Iniquity? * or what Com-

VATICAN MANUSCRIPT.—14. or what.

† 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 6. 2 Cor. iv. 2. † 7. 2 Cor. x. 4. Eph. vi. 11; 13; 2 Tim. iv. 7. † 8. 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9; 10. 1 Cor. i. 9; iv. 10. † 11. 12. 2 Cor. xii. 15. † 12. 13. 1 Cor. iv. 14. † 13. Lev. xix. † 14. 1 KINGS. xviii. 21. 1 Cor. x. † 15. Eph. v. 7, 11.
II. CORINTHIANS.

Communion has Light with Darkness?

15 and What Accordance has Christ with Believers or What Portion has a Believer with an Unbeliever?

16 And What Connection has God's Temple with Idols? for we are a Temple of the living God; as God said, "I will dwell among them, and walk among them; and I will be their God, and they shall be to Me a People."

17 Wherefore, "depart "from the Midst of them, and be separated," says the Lord, "and touch not the impure; and I will receive you, and I will be to you for a Father, and you shall be to Me for Sons and Daughters, says "the Lord Almighty."

CHAPTER VII.

1 Having, therefore, These promises, Beloved, let us purify ourselves from all Pollution of Flesh and Spirit, perfecting Holiness in the Fear of God.

2 Receive us; we have injured No one; we have corrupted No one; we have defrauded No one.

3 I speak not for Condemnation; for I previously said, That it is in our Hearts to Die together, and to live together.

4 Great is my Confidence in regard to you; great is My Boasting on your behalf; I have been filled with CONCLUSION; I am overflowing with joy in All our AFFLICTION.

* Vatican Manuscript.—10. We are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. Believers is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peschito-Syriac, by the word Satan.

† 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6. 16. 3. Acts xx. 33; 2 Cor. vii. 17. 2. 3. 2 Cor. v. 11, 12. 4. 2 Cor. i. 4; 2 Cor. v. 11, 12. 4. Phil. ii. 17; Col. i. 24.
II. CORINTHIANS.

Chap. 7: 5.

For, indeed, we having come into Macedonia, our flesh had no rest, but we were distressed in every way; outwardly fightings, inwardly fears.

But that God who comforts the disconsolate, comforted us by the presence of 1. us;

and not only by his presence, but also by the comfort with which he was comforted on your account, narrating to us your earnest desire, your lamentation, your zeal on my behalf; so that I greatly rejoiced.

Because if even I grieved you by the letter, I do not repent; and if even I did repent, I see that that letter grieved you but for a short time.

I now rejoice, not because you were grieved, but because you were grieved in order to reformation; for you were grieved according to God, so that you might suffer loss from us in nothing.

For the sorrow according to God produces reformation for salvation, not to be repented of; but the sorrow of the world produces death.

For behold this very thing,—to be grieved according to God,—how much earnestness it produced in you! what an apology! what indignation! what fear! what earnest desire! what zeal what a punishment! In everything you proved yourselves to be pure in this matter.

If therefore, indeed, I wrote to you, it was not on his account who suffered the wrong, nor indeed on his account who did the wrong; but
II. CORINTHIANS.

13. On this account we were comforted; and in our comfort, we rejoiced more abundantly at the joy of Titus, because his spirit was refreshed by you all.

14. Because if I have astonished in any thing to Him on your behalf, I was not ashamed; but as we spoke All things to you in Truth, * thus also our Boasting before Titus became a Truth.

15. And his Tender Affections are overflowing toward you, remembering the Obedience of you all, how with Fear and Trembling you received this.

16. I rejoice That in every thing I have confidence in you.

CHAPTER VIII.

1. Now, Brethren, we make you acquainted with that Gift for God which has been given by the Congregations of Macedonia;

2. That in a Great Trial of Affliction, the Abundance of their Joy, even in their Deep Poverty, overflowed in the Wealth of their Liberty;

3. Because That according to their Ability, I testified, and even beyond their Ability, voluntarily.

4. With Much Entreaty asking us to accept the Gift, even the Joint Participation of that Service which is for the Saints;

5 and not as we ex-
picted, but they gave themselves first to the Lord, and to us, through the Will of God;
6 so that επεδειξαμεν Titus, that as he had previously begun so also he would finish this gift among you.

7 But as ναποκοινωνω you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in All Love to us, see that you abound in this Free Gift also.

8 τις ίδιος do not speak this by Commandment, but through the Earnestness of others, I am testing also the Reality of your Love.

9 For you know the Favor of our Lord Jesus, ἤδη This, that being rich, yet on your account he was made poor, so that, by his Poverty, you might be enriched.
10 And εἰn this I give an Opinion; for this is beneficial for you, who, previously began not only to do, but also to be willing, since the last Year.

11 At present, therefore, finish the Doing also, that according to the Promptitude to Will, so also may be the accomplishment, according to Ability.

12 τις ίδιος For if Readiness of Mind be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress.
14 but an Equality; at this Time let your Abundance be for their Deficiency, so that also their Abundance may be for your Deficiency; so that there may be an Equality.
II. CORINTHIANS.

15 even as it has been written, † He who had "Much, had no surplus; "and he who had Little, "had no deficiency.”

16 But Thanks be to that God who has put into the heart of Titus, the Same Earnestness on your behalf;

17 † because he received, indeed, the Exhortation; but being very earnest, he went away of his own accord to you.

18 And we sent with him † the Brother, whose Praise by the Glad Tidings is throughout all of the Congregations; and not only so, but also he has been voted by the Congregations our Fellow-traveler for this Gift, which is being dispensed by us for † the Glory of the Lord, and of our Earnestness;

90 avoiding this, that no one should blame Us in this Abundance which is being dispensed by us.

21 † for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our Brother, (whom we have often found diligent in many things, but now much more diligent,) because of that great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the Congregations, and the † Glory of Christ.

24 Show, therefore, to them the Proof of your Love, and of Our † Boasting on your behalf, before the Congregations.

* Vatican Manuscript.—10. Same—omitt.

19 Exod. xvi. 18. † 17. verse 6. † 18. 2 Cor. xii. 18. † 10. 7 Cor. xvi.

Phil. ii. 25. † 24. 2 Cor. vii. 14; 12. 1.
II. CORINTHIANS.

CHAPTER IX.

1 For, indeed, concerning that service which is for the saints it is superfluous for me to write to you;

2 for I know your promptitude, of which I am boasting on your behalf to the Macedonians, that Achaia was prepared last year, and your zeal has excited many.

3 But I sent the brethren, lest that boasting of ours on your behalf should be vain in this respect; in order that you may be prepared;

4 lest, perhaps, if the Macedonians should come with me, and find you unprepared, we, not to say you, should be ashamed in this confident expectation.

5 I thought it necessary, therefore, to exhort the brethren, to go on before to you, and to first make ready this previously announced gift of yours, that thus it may be ready as a gift, and not as an Extortion.

6 But this I say, if he who sows sparingly, will also reap sparingly; and he who sows bountifully, will reap also bountifully;

7 even as each one purposes in his heart, not from Grac, or from Necessity; for God loves a Cheerful Giver.

8 And God is able to make Every favor abound to you, so that always having All Sufficiency in every thing, you may abound in Every good Work.

9 as it has been written, "He has dispersed, he has given to the poor; "his righteousness re mains for the age."
10 And he \( \dagger \) who supplies Seed to the sower, and Bread for Food, will multiply your sowing, and increase the products of your \( \dagger \) righteousness;

11 you being enriched in everything for All Liberality, \( \dagger \) which produces through us Thanksgiving \( \dagger \) to God;

12 because the Dispensing of this Public Service, not only is \( \dagger \) amply supplying the wants of the Saints, but also is abounding through the Thanksgiving of Many \( \dagger \) to God;

13 for \( \dagger \) they are glorifying God on account of the proof of this ministration in your Aowed Subjection to the glad tidings of the Anointed one, and the Liberality of the \( \dagger \) contribution for them and for all;

14 and by Their Prayer on your behalf, ardently loving you on account of the surpassing \( \dagger \) Favor of God bestowed upon you.

15 Thanks to God \( \dagger \) for his INEXPRESSIBLE free Gift!

CHAPTER X.

1 Now \( \dagger \) (the same Paul, \( \dagger \) who, in Appearance, indeed, am humble among you, but being absent am bold \( \dagger \) toward you,) exhort you by the Meekness and Gentleness of the Anointed one;

2 and I pray \( \dagger \) that I may not be bold, being present, with the Confidence which I presume of daring to display toward some who regard us as walking according to the Flesh.

3 For though we are

* Vatican Manuscript.—11. of God. 12. to the Anointed. 15. but—omit.

1. on account of you.

walking in the Flesh, we are not warring according to the Flesh.

4 † since the ARMS † of our WARFARE are not of Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

5 † demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of God, and leading captive Every Mind to the OBEDIENCE of the ANOINTED ONE;

6 and † being prepared to punish All Disobedience, when † YOUR OBEDIENCE may be completed.

7 † Do you look on THINGS according to Appearance? † If any one * seems to trust in himself

That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

8 For if indeed † should boast somewhat more abundantly in Divinity of the Anointed, who has persuaded himself of Anointed to be, let him consider

9 That he is of Christ, and that himself is indeed the Anointed, for building the Lord gave for your Building up, and not for your overthrowing, † I shall not be ashamed;

9 so that I may not seem as if I would terrify you by LETTERS;

10 because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."

11 Let such a one consider this, That such as we are in word through LETTERS, being absent, such also will we be in work, being present.

12 † For * we dare not rank or compare ourselves with some of those who COMMEND Themselves;

9. to us— omit.

8. 10, 12. 2 Cor. iii. 1, v. 12.

1 4. Eph. vi. 13; 1 Thess. v. 8.

1 4. 1 Tim. i. 18; 2 Tim. ii. 3.

1 4. Acts viii. 22; 1 Cor. ii. 5; 2 Cor. vii. 13; xiii. 3, 4.

1 4. 1 Cor. i. 19; vi. 19; 10. 10. 10; 2 Cor. iii. 10; vii. 15.

1 4. 7. John. vii. 24; 2 Cor. v. 18; xi. 18.

1 4. 1 Cor. xiv. 37; 1 John iv. 6.

1 8. 2 Cor. xiii. 10.

1 8. 2 Cor. vii. 14; xii. 6.

1 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. iii. 5, 7, 9; Gal. iv. 13.

1 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xii. 6.

* VATICAN MANUSCRIPT.—7. seems to trust in himself.
II. CORINTHIANS.

II. CORINTHIANS.

but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.

13. *But we will not boast respecting unmeasured things; but according to the measure of the rule which the God of measure assigned to us, to reach even to you.

14. For we do not, as not reaching to You, overstretch ourselves; (for we came even to You with the glad tidings of the Anointed;)

15. not boasting with reference to unmeasured things, in the Labors of Others; but having a Hope, your faith being increased, to be enlarged among you, according to our rule, for a superabundance;

16. to announce glad tidings in parts beyond you, not to boast concerning Things prepared by Another's Rule.

17. *But he who boasts, let him boast in the Lord;

18. for not the one commending Himself is approved, but whom the Lord commends.

CHAPTER XI.

1 I wish you would bear with me some little in my foolishness; and indeed you do bear with me.

2 For I am ardentlv devoted to you with a godly Zeal; because I brotlied you for one Husband.—a chaste Virgin to present to the Anointed;

3 but I am afraid, lest, as the serpent deceived Eve by his craft, your minds may be corrupted.

VATICAN MANUSCRIPT.—I. some little in my foolishliness.

3. so—omit:  

† 13. verse 15.  † 14. I Cor. iii. 5, 10; iv. 15; ix. 1.  † 15. Rom. xvi. 20.  † 17.  

Isa. lxv. 16; Jer. ix. 24; 1 Cor. i. 31.  † 18. Prov. xxvii. 2.  † 19. Rom. ii. 25.  

1 Cor. iv. 5.  † 1. verse 10; 2 Cor. v. 13.  † 2. 1 Cor. iv. 15.  † 3. Col. i.  —  

2. Gen. iii. 4; John viii. 44.  † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb.  

till. 9; 2 Pet. iii. 17.  

† 13. verse 15.  † 14. I Cor. iii. 5, 10; iv. 15; ix. 1.  † 15. Rom. xvi. 20.  † 17.  

Isa. lxv. 16; Jer. ix. 24; 1 Cor. i. 31.  † 18. Prov. xxvii. 2.  † 19. Rom. ii. 25.  

1 Cor. iv. 5.  † 1. verse 10; 2 Cor. v. 13.  † 2. 1 Cor. iv. 15.  † 3. Col. i.  —  

2. Gen. iii. 4; John viii. 44.  † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb.  

till. 9; 2 Pet. iii. 17.  

† 13. verse 15.  † 14. I Cor. iii. 5, 10; iv. 15; ix. 1.  † 15. Rom. xvi. 20.  † 17.  

Isa. lxv. 16; Jer. ix. 24; 1 Cor. i. 31.  † 18. Prov. xxvii. 2.  † 19. Rom. ii. 25.  

1 Cor. iv. 5.  † 1. verse 10; 2 Cor. v. 13.  † 2. 1 Cor. iv. 15.  † 3. Col. i.  —  

2. Gen. iii. 4; John viii. 44.  † 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb.  

till. 9; 2 Pet. iii. 17.
II. CORINTHIANS.

chap. 11: 4.]

II. CORINTHIANS.

[Chap. 11: 12.

from *that simplicity
and that purity which
is in the Anointed.

4 For if he who is com-
ing proclaims Another
Jesus, whom we did not
preach; or you receive
a different Spirit which
you did not receive; or
other Glad tidings which
you did not embrace, you
might well bear with it.

5 And I reckon my-
self in Nothing to have
been behind those very
Eminent Apostles.

6 But even if I am a
simple person in speech,
yet not in knowledge;
but in every way I have
been manifested in all things

eis ymias. 7 THe amartiai eipos, emauton
among you. Or sin did I commit, myself
tapeinou, iva yuweis yprorthe; dti dwerean to
humbling, so that you might be exalted? because freely the
tou theou evanggelion eunuggeleiasmwn ymn;
of the God glad tidings I announced to you;
8 Allas ekklesiais eulupha, labwv ofwion
Other congregations I robbed, having taken wages
pros yuweis diakionv v kai parwv pros ymias
for the ofyou service; and being present with you
kai vsterpeis, ou kataenarkhsa oudeinos,
and having been in want, not did I hasty burden any one;
9 (to yap vsterpeia mou prosanetptlraswv oj
the for want of me supplied before the
adelphoi elthontes apo Macedonias;) kai ev
brethren having come from Macedonia;) and so
pantai abaper ymn emauton eipos, kai
everything was burdensome to you myself I kept, and
tepiro.

10 Estin altheia Xristou ev emos,
It is a truth of Anointed in me,
do h' kauwchis authe v fagaipesei eis eme
that the boasting this not shall be stopped concerning me in
tois klimatwv theis Achaiai. 11 Diate; *[doi] ouv
the regions of the Achaia. Why? [because] not
agapi ouv; O theos oidev. 12 O de poias, kai
I love you? The God knows.
What but I do, even
poiesw, iva ekkoivous ym vafomwv tov vlektov
will do, so that I may cut off the opportunity of those wishing
vafomwv, iva ev 'w kauwchontai, evwepoiv
an opportunity, so that in what they boast, they may be found

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY AND THAT PURITY WHICH IS IN THE ANOINTED.
5. And I reckon.
11. because—omit.

† 4. Gal. i. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. i. 17; II. 13., 9 Cor.
† 7. ix. 10. † 8. Eph. iii. 4. † 9. 2 Cor. iv. 2; v. 11; xii. 12. † 10. Acts xviii. 9; 1 Cor.
† 11. 6, 12; 2 Cor. x. 1. † 12. Phil. iv. 10, 15, 16. † 13. 2 Cor. xii. 14, 10. † 14. 10. Rom. ix. 1. † 15. 10. 1 Cor.
† 16. ix. 15. † 17. 2 Cor. vi. 11; vii. 3; xii. 15. † 18. 12. 1 Cor. ix. 12.
II. CORINTHIANS.

13 Acts xv. 24; Rom. xvi. 18; Gal. 1. 7; vi. 12; Phil. i. 15; 2Pet. ii. 1; 1 John iv. 1;
Rev. ii. 2. + 13. 2 Cor. i. 17; Phil. iii. 2; Titus i. 10, 11. ¶ 15. 2. Cor. iii. 9.
† 15. Phil. iii. 19. ¶ 16. verse 1; 2 Cor. xii. 6, 11. ¶ 17. Cor. i. 4. ¶ 18. Phil.
1. 3, 4. ¶ 19. 1 Cor. iv. 10. ¶ 20. Gal. ii. 4; iv. 9. ¶ 21. 2 Cor. x. 10. ¶ 22. Phil.
3. 4. ¶ 22. Acts xxii. 3; Rom. xli. 1; Phil. iii. 5. ¶ 23. 1 Cor. xv. 10.
I. Corinthians.

24. Five times I received, by the Jews, *four* stripes less one; 
25. three times I was beaten with rods; *once* I was stoned; three times *I* was shipwrecked; a night and day I have spent in the deep.

26. During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; *in* Dangers from Kindred; *in* Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among false-brethren.

27. in Labor and Toil; *in frequent* Watchings; *in* Hunger and Thirst; *in frequent* Fastings; in Cold and Nakedness.

28. Besides these outward troubles, *the anxious care for all the congregations, which is crowding me every day.*

29. *Who* is weak, and I am not weak? *Who* is mad to stumble, and *I* do not burn?

30. If it is necessary to boast,* I will boast of the things which concern my weakness.

31. *God,* even the Father of our Lord Jesus, *who is the blessed One* for the ages, knows That I do not falsify.

32. In Damascus, the Ethnarch of Aretas, the king, guarded the Damascus city, which was the chief city in the region.

33. But I was through an Opening lowered down the wall in a Rope-basket, and escaped from his hands.

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*Vatican Manuscript.*— 23. Prisons frequently, in scourges to excess, in deaths often.

23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. 23. 1 Cor. xv. 30—32; 2 Cor. i. 9, 10; iv. 11; vi. 9. 24. Daut. xxvj. 3. 25. Acts xvi. 22. 25. Acts xiv. 19. 25. Acts xvii. 41. 26. Acts ix. 23; xiii. 50; xiv. 6; xvii. 5; xx. 3; xxi. 31; xxxii. 10, 11 xxv. 1. 27. Acts x. 23; 2 Cor. vi. 4. 27. 2 Cor. iv. 11. 29. 1 Cor. viii. 13; ix. 22. 30. 2 Cor. iii. 6, 9, 10. 31. Rom. i. 5; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. 31. Rom. ix. 5. 32. Acts 2. 24. 33.
II. CORINTHIANS.

LISTEN TO VISIONS AND REVELATIONS OF THE LORD.

1. Is it necessary to boast? It is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2. And I know this very Man, whether with a Body, I know not; or without a Body, I know not; God knows;—such a one I suddenly conveyed away to the Third Heaven.

3. And I know this very Man, whether with a Body, or without the Body, I know not; God knows:

4. That he was suddenly conveyed away into Paradise, and heard indescribable things spoken, which it is not possible for a Man to relate.

5. Respecting such a person I will boast; but respecting myself I will not boast, unless in my weaknesses.

6. For if I should desire to boast, I shall not be wise; for I will speak the Truth; but I foretell, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7. And in order that I might not be unduly elated by the transcendancy of the Revelations, a Thorn in the Flesh was given to me—an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8. Concerning this, I entreated the Lord three times, that it might be removed from me; and

9. But he said to me, "My favor is sufficient for thee, for power is perfected in Weakness." Most gladly, then, I will boast rather in weaknesses, so that the power of the Anointed may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. 1. for me—omit. 2. the—omit.

5. of me—omit. 9. of me—omit.


4. Luke xxiii. 43. 5. 2 Cor. xi. 30. 6. 2 Cor. x. 8; xi. 16. 7. Gal. iv 13, 14. 7. Job ii. 7; Luke xiii. 18.

8. See Deut. iii. 23—27; Matt. xxvi. 44.
II. CORINTHIANS.

Chap. 12: 10.

Wherefore, & I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Me; & since when I am weak, then I am strong.

11 Have I become a Simpleton? You have constrained Me; & for I ought to be commended by You; & for in nothing I was inferior to those Very Eminent Apostles—even if I am nobody.

12 & The signs of the Apostle, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

13 & For in what is it that you were inferior to the other Congregations, unless That & I myself was not a burden to you? Forgive me this Injustice!

14 Behold, this third time I hold myself ready to come to you, and I will not be burdensome; & because I seek not your Property, but you; & for the children are not obliged to treasure up for the parents, but the parents for the children.

15 And & I most gladly will spend and be utterly spent on behalf of your souls; even if the more abundantly loving You, the less I be loved.

16 Be it so then, & I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

17 & Did I defraud you by any of those whom I sent to you?

18 & I requested Titus, and I sent & the brother with him. Did Titus defraud you? Did we not walk in the same Spirit,—in the very same Steps?

* Vatican Manuscript.—14, you—omit.
II. CORINTHIANS.

19. 

Again, do you think that we are apologizing to you? In the presence of God we speak by Christ; 

† but all things, O beloved, for your Edification.

For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and you may be found by you such as you do not wish;—lest there be Strifes, Jealousies, angry Feuds, Contentions, Evil-speaking, secret Slanders, proud Swellings, Disturbances—

21. lest, having come again, my God may humble me before you; and I should lament for many of those who had previously sinned, and have not reformed from the impurity, and Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1. † This third time I come to you; † by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2. † I have said before, and I say beforehand, (as when present the second time, though now absent,) to those † who had previously sinned, and to all the others, That if I come again, † I will not spare.

3. Since you seek a Proof of the ANOINTED † speaking by me; (he is not weak towards You, but is powerful among you;)

† for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from power of God "..."
whether you are in the faith; prove yourselves. Or do you not know yourselves, "That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And *I wish before God, that you may do nothing Evil; not that the may appear approved, but that you may do what is good, *though indeed we may be without proof;

8 for we have no power at all against the truth, but on behalf of the truth.

9 We rejoice, indeed, *when we are weak, and you are strong; and this we wish, your complete restoration.

10 † On this account, being absent, I write these things, so that, being present, † I may not use Severity; *according to the authority which the Lord gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, re-joyce! Be you fully restored; be admonished; †mind the same thing; cultivate peace; and the God of Love and Peace shall be with you.

12 † Salute each other with a Holy Kiss.

13 All the saints salute you.

14 The † favor of the Lord Jesus, and the love of God, and the joint participation of the Holy Spirit be with you all.
CHAPTER I.

1 Paul, an Apostle,—

(Not from Men nor by a Man, but by Jesus Christ, and that God the Father who raised him from the Dead,)

2 and all the Brethren who are with me, to the Congregations of Galatia;

3 Grace to you and Peace from God the Father, and that Lord of ours, Jesus Christ;

4 who gave himself on account of our sins, in order that he might rescue us from the present evil Age, according to the will of our God and Father;

5 to whom be the Glory for the Ages of the Ages. Amen.

6 I am astonished that you have so quickly turned away from him who called you by the favor of Christ, to other, glad tidings;

7 that there are any other; but there are certain persons who are troubling you, and wishing to subvert the glad tidings of the Anointed.

8 But even if I, or an Angel from Heaven, should announce glad tidings to You different from what we announced to you, let him be accursed.

9 As we before said, even now again I say,—If any one announce glad tidings to You different from what you received, let him be accursed.

10 For do I now obey Men, or God? or do I

* Vatican Manuscript.—Title—To the Galatians.
11.3

(1)

GALATIANS.

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(1)

11. But I make known to you, Brethren, that these glad tidings which were announced by me, that they are not according to men;

12. For if I neither received nor learned them from a Man, but through a revelation from Jesus Christ.

13. For you heard of my conduct formerly in Judaism, that I persecuted the congregation of God, and laid it waste;

14. And made proficiency in Judaism beyond Many of the same age among my own race, being an excessive zealot for the traditions of my fathers.

15. But when it pleased God that sitting me apart from the womb of my mother and having called dia tis xaritos autou, apokalypsi to vion through the favor of himself, to reveal the son autou en emoi, eva evangeliomai auton en of himself to me, so that I might announce him to tais elenein eutheu, ou prostaneisphari swri the nations; immediately, not immediately, but I consulted with myself kai aima, ouden anphilon eis Ierousolyma and blood, nor I went up to Jerusalem proso tous pro emou apostolous, ala anphilon to those before me apostles, but I went eis Aradia, and pali unpertsepsia eis Damascon, into Arabia, and again returned to Damascus.

16. Epeita meta eii tria anphilon eis Ierousolyma, and then after three years I went up to Jerusalem, ma, istorhiai Petron, kai eteimeina pro auton tis apostolous to visit Peter, and I remained with him hmeras dekapeine 19, etepon de twn apostolou days almost fourteen; other but of the apostles

ov eido, ei mi Iakwthos ton adelphon tou not I saw, if not James, the brother of the kuriou, A de graphe omi, idou enwthion Lord. (What now I write to you, lo in presence)

Seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

But for as I neither received nor learned them from a Man, but through a revelation from Jesus Christ.
GALATIANS.

CHAPTER II.

1 Then within fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE IN HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 But not even Titus, my associate, though a Greek, was under a necessity to be circumcised. On account of the false brethren who stole the freedom of which they had spied out in Christ, Iva ywas kastadov- we hold in Anointed Jesus, so that we might enslave them; to whom not even for an hour we yielded the submission, in order that the truth of the glad tidings might am writing to you, behold, in the presence of God, † I do not falsely affirm.

† 1 After that I went into the regions of Syria and of CILICIA;

† 22 but I was unknown personally to THOSE CONGREGATIONS OF JUDEA which are in Christ;

† 23 they only having heard, That he who was once PERSECUTING US, is now announcing as glad tidings the faith which he formerly laid waste.

† 24 And they glorified God on my account.

† 21 Acts ix. 20; ‡ 2 Cor. xi. 26. ‡ † 4. 2 Cor. xi. 29; Gal. iv. 3, 9. † 4. verse 14.

6. But from those of reputation, whatever they were formerly is of no consequence to me; (for God does not accept a Man for Personal appearance:) for to Me, those of reputation communicated nothing.

7 But on the contrary, James and Cephas and John,—those seeming to be Pillars,—perceiving that I was entrusted with the glad tidings for the uncircumcision, even as Peter was for the circumcision:

8 (for he who operated in Peter for the Apostleship of the circumcision, operated in me also for the Gentiles;) and acknowledging that Commission given to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the Gentiles, and they for the circumcision;

10 only urging that we should be mindful of the poor,—which thing I was even ardently hastening to perform.

11 But when Cephas came to Antioch, he distrusted me, and Barnabas the Right hands of Fellowship, in order that we should be for the Gentiles, and they for the circumcision;

12 (for he who operated in Peter for the Apostleship of the circumcision, operated in me also for the Gentiles;) and acknowledging that Commission given to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the Gentiles, and they for the circumcision;

14 But when I saw that they walked not straight tidings might remain with you.

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8 (for he who operated in Peter for the Apostleship of the circumcision, operated in me also for the Gentiles;) and acknowledging that Commission given to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the Gentiles, and they for the circumcision;

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14 But when I saw that they walked not straight tidings might remain with you.
GALATIANS.

With respect to the truth of the glad tidings, I said to Cephas in the presence of all; "If thou, being a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to Judaize? We are Jews by natural birth, and not Sinners of the Gentiles; and knowing that a Man is not justified by Works of Law, except on account of Faith of Christ Jesus, even for have believed into Jesus Christ, so that we may be justified by Faith of Christ, and not by Works of Law; because by Works of Law will no Flesh be justified."

17 But if seeking to be justified by Christ, even as we ourselves are found Sinners, is Christ then a Servant of Sin? By no means.

18 For if, rebuilding those very things I pulled down, I constitute Myself a Transgressor.

19 Besides, if I through Law died by Law, so that I might live by God.

20 have been crucified together with Christ; still I live, yet no longer I, but Christ liveth in me; for that life which I now live in the flesh, I live by Faith in the life of the Son of God, who loved me even to delivering himself up on my behalf.

I do not set aside the favor of God; for if through Law I have righteousness, then Christ died unnecessarily.

CHAPTER III.

1 O Thoughtless Gal-

anweto, Galatai, tis vmas ebasokan; ois thoughtless, Galatians, who you. deined to whom kai othalous Iousis Christos prosegraphe with respect to eyes Jesus Anointed was before set forth
* [en vim] esapproxenos. 2 Tount monon belep among you! having been crucified. This thing only I wish mastein aph vimov ex erwv vnomov to pneu- to have learned from you; on account of works of law the spirit
ma elaBete, e akous pistaBov; 3 Oub- did you receive, or on account of a hearing of faith? So
tos anweto esti; enavatamemon pneumat, vuv thoughtless are you? having begun in spirit, now sarke epiteleisoh; 4 Togounta epaBete in flesh are you being made perfect? So many things you suffered eisqh; eige kai eis. 5 O ouv epixo- without cause? if indeed, without cause. He then supply,
rho2 vouin to pneuma, kai energwv dvnamieis ev- ing to you the spirit, and working miracles among
vum, ex erwv vnomov, e akous you, on account of works of law, or on account of obedience
pistwov; 6 kados Abraam eipeta kov thew, of faith? even as Abraam believed in the God, kai eblogh autov eis dikhiosunh. 7 Givwv and it was counted to him for righteousness. Know you
kete ara, oti o eis pistaBov, oidos eisin vioi certainly, that those of faith, these are sons
Abraam. 8 Proiodusa de h graphe, oti ek pios
of Abraam. Having before seen and the writing, that by faith
tewo dikaioi ta evthi o theos, proevthgyelisato justifies the nations the God, before announced glad tidings
tov Abraam. 9 Oti eunyloghouvontai ev soi othe Abraam; That shall be blessed in the
panta ta evthi. 9aute o eis pistaBov, eluo-
all the nations. So that those of faith, are
yuvtaiv svn tv pistaAbraam. 10 Oute gav blessed with the believing Abraam. As many as for
eis erwv vnomov eisin, upo katapar evin. vge- of works of law are, under a curse they are; it has
rpauta cav. 11 Oti eipikataratos pas dos vun em-
been written for; That accused every one who not con-
menei ev pasi tois geqrapmenvois ev tv biblia
in all those things having been written in the book
tv vnomov, tov pothisv auta. 11 Oti de ev
of the law, of this to have done them. That but By
vouw ondev dikaioiv para tv ths, dhvoun
law no one is justified before the God, clear;
dtv d dikaio 3 ek pistaBov, Gwsetai. 12 de
decame the just by faith, shall live; the but

tians! f who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

2 This only I desire to learn from you;—1 Did you receive the spirit on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless? fHaving begun in Spirit, are you now being made perfect in flesh?

4 Have you suffered so Much for nothing? if indeed it is for nothing.

5 fHe then supplying to you the spirit, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

6 even as Abraham fbe-

lieved God, and it was
counted to him for Right-

eousness;

7 Know you, certainly, fThat those of Faith, these are Sons of Abraham.

8 And the scripture, having foreseen That God would justify the nations by Faith, previously announced glad tidings to Abraham, That fin thee
shall All the nations be
blessed.

9 Those of Faith, therefore, are blessed with be-

lieving Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, f"Accursed is "every one who continues not in All those things "Having been written "in the book of the Law "to do them."

11 Besides, That no one fis justified by Law before God is clear; Because, f"The Righteous "by Faith, shall live."
GALATIANS.

12 Now the law is not of Faith; but ✝ "He hasting done these things "shall live by them."

13 ✝ Christ has redeemed Us from the curse of the law, having become a Curse on our behalf; (for it has been written, ✝ "Every one who is "hanged on a Tree is ac- "cursed;")

14 I so that the blessing of Abraham might be for the nations, by Christ Jesus; and that through the faith we might receive the announcement of the spirit.

15 Brethren, I speak according to man;—no one sets aside or superadds conditions to ✝ a ratified Compact, though human.

16 Now to Abraham were the promises spoken even for his seed. He does not say, "And to the seeds," as concerning many, but as concerning one; ✝ "And to thy "seed,"—who is Christ.

17 Now this I affirm, that a Covenant-engage- ment previously ratified by God, the law, ✝ issued four hundred and Thirty Years afterwards does not annul, ✝ so as to invali- date the promise;

18 for if the inheritance be by law, ✝ it is no longer by Promise; but God graciously gave it to Abraham by Promise.

19 Why then the law? It was appointed on account of transgressions, till ✝ the seed should come to whom the promise related; ✝ having been instituted by means of Angels, in the hand of ✝ a Mediator.

20 Of one party, how- ever, he is not the Media- tor; ✝ but God is one.

* Vatican Manuscript.—concerning Anointed—omit;
21 Is the law then contrary to the promises? by no means; for if a law were given which was able to make alive, certainly righteousness would come from that law;

22 but the scripture has shut up all under sin, that the promise by faith of Jesus Christ might be given to the believers.

23 And before the coming of that faith, we were guarded under law, being shut up together for the sake of the promise by faith.

24 That the law was set aside that the promise by faith might be justified; having come but the faith, we have no longer under a child-leader we are.

25 For we are sons of God through the faith by Christ Jesus.

26 As many as are joined into Anointed were clothed. Not there is a slave, nor a Greek, nor there is male and female; for you all one in Christ Jesus; all for which you are are Anointed; certainly of the Abraham seed you are, and heirs according to promise.

1 Now I say, for as long a time as the heir is a child, he differs in nothing from a Slave, Lord of all though he be;


† 24. "Paidagoogos, from pao, a child, and ageoogos, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (agpein) him to and from school and the place of exercise. These paidagoogoi were generally slaves, improper and severe and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.
παντων ἦν 2 άλλα ὑπο, επιτροποι εστι και οἱ
of all being; but under guardians it is and stew-
κομούνοις, αχρι της προσβεσίας του πατριο-
ards, till the before-appointed of the father.

8 Ο��ω καὶ ἡμεις, ὅτε ἡμεν νηπίου, ὕπο τα
So also we, when we were children, under the
στοιχεία του κοσμού ἡμεν δεδουλωμενοι. 4 ὅτε
rudiments of the world we were having been enslaved; when
δε ἐλθε το πληρωμα του χρονον, εξαπεστειλεν
but came the fulness of the time, sent forth
δ θεος τον νιόν αὐτον, γενομενον εκ γυναικος,
the God the son of himself, having been born from a woman,
γενομενον ὑπο νομον, 5 ἵνα τους ὑπο νομον
having been born under law, in order that those under law
ἐξαγόραση, ἵνα την νιόθειαν απολαβωμεν.
he might buy off, that the sonship we might receive.

6 Ὑπε ΕΙ ὑπο νιόν, εξαπεστειλεν * [ὁ θεος]
Because and you are sons, henceforth [the God]
το πνευμα του νιόν αὐτον εις τας καρδιας ἡμων,
the spirit of the son of himself into the hearts of us,
κραζον Αββα, ο πατερ. 7 'Ωστε ουκετι ει
κrying; Abba, the father.
So that no longer thou art
δουλος, αλλ' νιός ει δε νιόν, και κληρονομοσ
a slave, but a son; if but a son, also an heir
θεου *[δια Χριστου.] 8 Αλλα τητε μεν, ουκ
of God [through Anointed.] But then indeed, not
ειδοτες θεου, εδουλευσατε τοις φυτευ μη ουσι
knowing God, you were enslaved to those by nature not being
θεος; 9 νυν δε, γνωτες θεου, μαλλον δε γνωσ-
now but, having known God, more and having
θεους ὑπο θεουν, τοις επιστρεφετε παλιν επι τα
the God, how do you turn back again to the
εσθενη και πτωχα στοιχεια, οις παλιν αναβεν
weak and poor rudiments, to which again as at first
δουλευν θελετε; 10 Ημερας παρατριπεσθε;
be in subjection you wish?
Days you watch narrowly?
και μηνας και καιρους και ειραντος; 11 φοβου-
and moons and seasons and years?
ντε με κατα τη δύναμιν και κατα την
I am
μυσα, μπως εικη κεκοινα και εις υμα.
afraid you, lest perhaps in vain I labored hard for you.

12 Γενοσθε ὃς εγω, δει καγω δο γυμεις αδελ-
Become you as I, for even as you; brethren,
φοι, δεομαι υμων ουδε μη ηδικισατε. 13 Οι-
I entreat you; nothing me you wronged. You
δατε δε, δει δι αθεναιαν της σκπας ευαγγε-
know but, through weakness of the flesh I announced

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER.
6. GOD.—7. through Anointed—omit. 7. through God.

1 3, verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10.
2 Mark i. 15. 3 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. 4 4. Luke ii. 27. 5
5 Gal. iii. 13; 1 Pet. i. 18, 19. 6 5. John i. 12; Gal. iii. 26; Eph. i. 5. 6 6. Rom. viii. 15.
7 7. Rom. viii. 16, 17; Gal. iii. 29. 8 8. Rom. i. 25; 1 Cor. xi. 2. 8 9. Gal. iii. 3;
9 Col. ii. 20. 10 9. Rom. viii. 3; Heb. viii. 18. 11. 10. Rom. xiv. 5; Col. ii. 10. 11. 11. Gal. ii.
12; v. 2, 4; 1 Thess iii. 5. 13 13. 1 Cor. ii. 3; 2 Cor. xi. 5; xili. 7, 9.
Galatians.

13 And* that trial of mine which was in my flesh, you did not despise nor reject me, but received me even as Christ Jesus.

14 What then were your benedictions? For I bear you witness, That, if possible, you would have dug out your eyes, and given them to me.

15 So that I have become your enemy, by telling you the truth!

16 They love you ardent ly, not honorably; but they desire to exclude us, so that you may love them ardent ly.

17 Now, it is honorable to be ardent ly devoted to wards a good cause, at all times; and not only during my presence with you,

18 O my Little children! whom I am bearing again, till Christ be formed in you;

19 And I could wish to be present with you now, and to change my tone; because I am perplexed concerning you.

20 Tell me, you who are desiring to be under Law, do you not hear the Law?

21 For it has been written, That Abraham had Two Sons; one from the bond-woman, and one from the free-woman.

22 Now, the one from the bond-woman was naturally produced; but the other from the free-woman was through the promise.

23 Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai, for servitude...
Galatians.

γεννώσα, ἕτις ἐστίν Αγαρ. 25 τῷ γαρ Αγαρ, bring forth, which is Agar; the free-woman.

Σινα ἀρος εἰς τῇ Αραβίᾳ, συντοιχία δὲ τῇ Sinai mountain it is in the Arabia, it corresponds and to the

τον Ἱερουσαλήμ, δουλεύει γαρ μετὰ τῶν τεκ- present Jerusalem, she is in bondage for with the children

νων Αγαρ, της, but above Jerusalem, a free-woman

ἔστιν, ἕτις ἐστὶ μητὴρ ήμῶν. 27 γεγραπται γαρ, is, who is a mother of us; it has been written for,

Eufranvtheni steira òn το τικτουσα, ῥηζον και Be thou made glad O barren who not is bearing, burst thou forth and

εἰς τον Ισακ αὐτής. 26 ἡ δὲ ανώ Ἱερουσαλήμ, εὐθευρα of herself; the but above Jerusalem, a free-woman

τον Ἰσακ, τῆς, and 1 Agar, Gal. the 36 th of her.

τον Ἰσακ; οἵ, who is a mother of us; it has been written for,

εἰς τον Ισακ, τῆς, and 1 Agar, Gal. the 36 th of her.

τον Ἰσακ; οἵ, who is a mother of us; it has been written for,

τον Ἰσακ, τῆς, and 1 Agar, Gal. the 36 th of her.

τον Ἰσακ; οἵ, who is a mother of us; it has been written for,

τον Ἰσακ, τῆς, and 1 Agar, Gal. the 36 th of her.

τον Ἰσακ; οἵ, who is a mother of us; it has been written for,

τον Ἰσακ, τῆς, and 1 Agar, Gal. the 36 th of her.

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τον Ἰσακ; οἵ, who is a mother of us; it has been written for,
Galatians

Chapter 5

5:13

For you were called to freedom, only do not use freedom as an opportunity for the flesh, but through love serve one another.

5:14

For the whole law is fulfilled in one word, in Deuteronomy 6:5: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.

5:15

Love your neighbor as yourself.

5:16

So the law is not meaningless, but sustaining life.

5:17

Now the person who acts out of love does not keep on sinning, but the one who acts out of habit does sin, although it is not the same sin.

5:18

So whoever is in Christ is free from the law of sin and death.

5:19

For I do not set aside the law of God because of faith in Christ. For if I were still bound by the law, I would be under its power.

5:20

But grace has been bestowed on you in Christ Jesus, which leads to freedom from the law, so that you are no longer a slave to fear;

5:21

Howbeit in truth I speak, and I shall never contradict myself.

5:22

For the entire law is summed up in a single statement, namely, "You shall love your neighbor as yourself.

5:23

But there is no longer a law that says, "You shall not commit adultery.

5:24

Or, "You shall not kill.

5:25

Or, "You shall not steal.

5:26

Or, "You shall not bear false witness.

5:27

Or, "You shall not covet.

5:28

But all these are summed up in this one commandment, "You shall love your neighbor as yourself.

5:29

But if you are living in the freedom with which Christ has made you free, hold your body in subjection to it, lest you may lose it in pleasing the feelings of the flesh.

5:30

For you were called to freedom, not to become slaves.

5:31

Submit yourselves to one another out of respect for Christ.

5:32

It is because of this that Christ has submitted to himself, in order to make the two into one new human being, treating with affection what was once divided.

5:33

Though you were formerly slaves of sin, you have been set free from sin by obeying the human nature.

5:34

For you were called to freedom, only do not use freedom as an opportunity for the flesh, but through love serve one another.

5:35

For the whole law is fulfilled in one word, in Deuteronomy 6:5: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.

5:36

Love your neighbor as yourself.

5:37

So the law is not meaningless, but sustaining life.

5:38

Now the person who acts out of love does not keep on sinning, but the one who acts out of habit does sin, although it is not the same sin.

5:39

So whoever is in Christ is free from the law, so that you are no longer a slave to fear;

5:40

But grace has been bestowed on you in Christ Jesus, which leads to freedom from the law, so that you are no longer a slave to fear.

5:41

And the law is not meant to be abolished, but to be fulfilled.

5:42

So the saying, "It is not possible to keep the law,

5:43

is not about abolishing God's words, but about rejecting the knowledge of the one who is judging.

5:44

But when the whole law is summarized in the commandment, "Love your neighbor as yourself,"

5:45

it is not full of judgment.

5:46

For if you are living in the freedom with which Christ has made you free, hold your body in subjection to it, lest you may lose it in pleasing the feelings of the flesh.

5:47

For you were called to freedom, not to become slaves.

5:48

Submit yourselves to one another out of respect for Christ.

5:49

It is because of this that Christ has submitted to himself, in order to make the two into one new human being, treating with affection what was once divided.

5:50

Though you were formerly slaves of sin, you have been set free from sin by obeying the human nature.

5:51

For you were called to freedom, only do not use freedom as an opportunity for the flesh, but through love serve one another.

5:52

For the whole law is fulfilled in one word, in Deuteronomy 6:5: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.

5:53

Love your neighbor as yourself.

5:54

So the law is not meaningless, but sustaining life.

5:55

Now the person who acts out of love does not keep on sinning, but the one who acts out of habit does sin, although it is not the same sin.

5:56

So whoever is in Christ is free from the law, so that you are no longer a slave to fear;

5:57

But grace has been bestowed on you in Christ Jesus, which leads to freedom from the law, so that you are no longer a slave to fear.
GALATIANS.

14. "If ye walk in the Spirit, ye shall not fulﬁl the lusts of the ﬂesh.

15. "For the inborn nature does not fulﬁl the law of the Spirit which is in us, but fulﬁlls it.

16. "So we do not set about to fulﬁll the law through self-discipline, but through love do we become subservient to one another.

17. "For the whole law is fully set forth in this single precept:—"Thou shalt love thy neighbour as thyself.

18. "But if you bite and devour each other, beware lest you be consumed by each other.

19. "Now I say, walk by the Spirit, and fulﬁll not the Desires of the Flesh.

20. "The works of the Flesh are manifestly these:—Fornication, Impurity, Drunkenness, Revellings, Similarities, Self-control.

21. "Envyings, Inebrieties, Revellings, and Things similar to these; respecting which I told you before, even as I previously told you, that those who practise such Things shall not inherit God's Kingdom.

22. "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, meekness, self-control; against the suchlike not is law.

Those but of the Anointed, the flesh cruciﬁed for the ﬂesh; but through love do you become subservient to each other.

* Vatican Manuscript.—17, for these.


41. murder—omit.

1. also—omit.

with the passions and desires.

26 If we live by Spirit, we should also walk by Spirit.

26 We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, if a Man should be surprised by some Fault, do you, the spiritual, reinstate such person with a Spirit of Meekness; watching thyself, lest thou also shouldst be tempted.

2 Hear you each other’s burdens, and thus fulfill the law of the Anointed one.

3 For if any one think he is something, being nothing, he deceives himself; but let him try his own work, and then he will have boasting in himself alone, and not in another;

5 for each one shall bear his own Burden.

6 Let the person being taught the Word, communicate to the Instructor in All Good things.

7 Do not mistake; God is not to be derided. For whatever a Man may sow, this also he will reap;

8 because the one sowing for his Flesh, will from the Flesh reap Corruption; but the one sowing for the Spirit, will from the Spirit reap aionian Life.

9 Therefore, we should not flag in Doing well; for we shall reap, at the proper season, if we do not relax.

10 So then, as we have Opportunity, we should

* Vatican Manuscript.—4. each one—omit.
do good to all, but especially to the \( \frac{1}{2} \) members of the family of the faith.

11. You see how many things in a letter, I have written to you with my own hand, as many as wish to appear fair in the flesh; these constrain you to be circumcised, only, that not for the cross of our Lord Jesus Christ.

12. For not even the circumcision themselves keep the Law, but they wish You to be circumcised, so that they may boast in your flesh.

13. But it is not for Me to boast, except in the cross of our Lord Jesus Christ, through which the World has been crucified to Me, and to the World.

14. For neither is Circumcision anything, nor Uncircumcision, \( \frac{1}{2} \) but a New Creation.

15. And as many as will walk \( \frac{1}{2} \) this rule, Peace and Mercy be on them, \( \frac{1}{2} \) and on the Israel of God.

16. Finally, let no one cause me Trouble; \( \frac{1}{2} \) for I bear in my body the \( \frac{1}{2} \) marks of Jesus.

17. The favor of our Lord Jesus Christ be with your \( \frac{1}{2} \) spirit, Brethren. Amen.

*TO THE GALATIANS. WRITTEN FROM ROME.*
KEΦ. α'. 1.

1 Paulos, apostolos Iησου Χριστου dia Paul, an apostle of Jesus Christ, Anointed through θεληματος θεου, tois άγιοις tois ouv in Eφε-

will of God, to the saints to those being in Eφε-

σου και πιστοις eu Xristou Iησου. 2 Xarıς υμιν

us even to believe in Anointed Jesus; favor to you

kai eireni apot houn patros houn, kai kuriou

and peace from God a father of us, and Lord

Iησου Χριστου. 3 Ευλογητος δ θεος *[kai

Father Anointed. Worthy of praise the God [and

πατερ] tou kuriou houn Iησου Χριστου, δ

father of the Lord of Jesus Anointed, he

euλογητας ήμας en pαση ευλογια πνευματικη

having blessed us with every blessing spiritual

ev tois eπουραιοισ eu Xristou. 4 katov exelexe

in the heavens in Anointed; even as he chose

ato ήμας eu αυτω pro katαβολης κοσμου, evnai

us in him before a casting down of a world to have

ευς άγιοις και αμαυον κατανεμων αυτων

holy ones and blameless ones in sight of him;

5 ev aγαπη προορισας ήμας eis νιοθεσιαν dia

en love having previously marked out us for Sonship through

Iησου Χριστου eis αυτων, kata tην ευδοκιαν

Jesus Anointed for himself, according to the good pleasure

tou θεληματος αυτου, 6 eis επανου δοξης tηs

of the will of himself, for a praise of glory of the

χαιρης αυτου, en η εχαριτωσεν ήμας eu τη
dia tου aiματου αυτου, tην αφες αντων παρα-

favor of himself, with which he favored us in the

επαγμενην, 7 ev η εχομεν την απολυτρωσιν

one having been beloved, by whom we have the redemption

dia tου aiματου αυτου, tην αφες αντων παρα-

the blood of him, the forgivenesses of the faults,

ταιματων, kata tου πλων της χαιρης αυτου,

which caused us to abound towards us in all wisdom and

according to the wealth of the favor of him,

εις επερισσευσας eis ήμας en παση σοφια και

8 γις επερισσευεν eis ήμας eu τη

which he caused to abound towards us in all wisdom and

φρονησει, 9 γνωρισας ήμιν to μυστηριον του

intelligence, having made known to us the secret of the

τθεληματος αυτου kata tην ευδοκιαν αυτου, ην

will of himself according to the good pleasure of himself, which

προθεδοτο / ev αυτω, 10 eis οικονομιαν του πλη-

he before purposed in himself, for an administration of the ful-

* Vatican Manuscript.—Title—To the Ephesians.

CHAPTER I.

1 Paul, an Apostle of *Christ Jesus, † through

God's Will, to those Saints who are in Ephes-

sus, even to Believers in Christ Jesus;

2 ‡ Favor to you, and Peace from God our Fa-

ther, and from the Lord Jesus Christ.

3 ‡ Blessed be that God of our Lord Jesus

Christ, who has blessed us with Every spiritual

Blessing in the Heavens, by Christ;

4 even as † he chose us in him before the Foundation

of the World, † that we might be holy and

blameless in his presence;

5 having in Love previously marked us out for

Sonship through *Christ Jesus for himself, accord-

ing to the Good Pleasure of his Will,

6 to the Praise of his Glorious Benevolence with

which he graciously favored us in ‡ the Beloved

one;

7 ‡ by whom, through his blood, we possess the

Redemption — the Forgiveness of Offenses —

according to the Opinion of his Favor,

8 which he caused to overflow towards us in All Wisdom and Intelligence,

9 ‡ having made known to us the Secret of his

Will, according to his Own Benevolent De-

sign, which he previously purposed in himself,

10 in regard to an Administration of the Ful-

1. Christ Jesus. 2. and

father—omitted. 5. Christ Jesus.

† 1, 2 Cor. 1, 1. † 2, Gal. 1, 3; Titus 1, 4. † 3, 2 Cor. 1, 3; 1 Pet. 1, 3. ‡ 4.

Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. 1, 9; James ii. 5; 1 Pet. ii. 2, 9. ‡ 4, Eph. ii.

10, v. 27; Col. 1, 22; 1 Thess. iv. 7; Titus ii. 12. ‡ 5, John i. 12; Rom. viii. 15; 2 Cor.

iv. 18; Gal. iv. 5; 1 John ii. 1. ‡ 6, Matt. iii. 17; xvii. 5. ‡ 7, Acts xxvii. 28; Rom.

iii. 24; Col. 1, 17; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. ; 9, Rom. xvi. 23; Eph. iii 4, 9;

Col. i. 26.
him, 11 for whom also we obtained an inheritance, having been previously marked out according to a design of Him who is operating all things agreeably to the counsel of his own will;

12 in order that we might be for a Praise of his Glory, we who had a prior hope in the Anointed one;

13 by whom also, you, (having heard the word of the truth, the glad tidings of your salvation,) by whom (I say,) you also having believed were sealed with the Spirit of the promise,—the Holy Spirit,—

14 which is a Pledge of our Inheritance in a Redemption of the Purchase, to the Praise of his Glory.

15 On this account, I, indeed, having heard of your Faith in the Lord Jesus, and that Love which you have for All the Saints,

16 do not omit giving thanks on your behalf, making a Remembrance of you in my Prayers;

17 That the God of our Lord Jesus Christ, the Glorious Father, may give you a Spirit of Wisdom and Revelation in the full Knowledge of him,

18 the Eyes of your heart having been enlightened, that you may know what is the Hope of his Invitation, what the Glorious Wealth of

* Vatican Manuscript.—12. of the—omit. 15. of you—omit. 18. and—omit.

† 10. John xii. 52; Eph. ii. 14—17.
† 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24; Titus iii. 7; James ii. 5; 1 Pet. i. 4. 12. verse 6, 14. 13. Acts xix. 4—7. 14. 2 Cor. i. 22; v. 5. 14. Eph. iv. 30. 15. Col. i. 4; Philemon 5. 16. Rom. i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. 17. Col. i. 9. 18 Eph. iv. 2.
Ephesians.

The glory of the inheritance of them which are his, and of the power of his might, and of the surpassing greatness of the power of his grace, which isfar above all knowledge, and to all generations, the mystery of the Kingdom of heaven, of which the angels are speaking, and of which the children of Israel have been looking for. He is the firstborn of all creation, for in him all things were created, both in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. Through him also he made the world, and the earth and the seas, and the things that are in them. He is the image of the invisible God, the firstborn of all creation. For in him all the fullness of the Godhead dwells in bodily form.

CHAPTER II

1. And you, being dead in offenses and sins,
2. have been raised with him, in whom you are alive, even as Christ is alive.

3. And if you present yourselves to him, if you walk in the newness of life, as he who raised him from the dead raised you also through faith in the working power of God,
4. who forgave us all our sins,
5. according to his abundant kindness,
6. according to his great love, with which he loved us,
7. *VATICAN MANUSCRIPT.—20, having seated him at his own Right hand in the heavens, far above every Authority, and Government.*
8. *1. your lusts, in which.*

9. 16. verse 11.
10. 19. Eph. iii. 7; Col. i. 29; ii. 12.
12. 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 8; x. 12.
13. 21. Phil. ii. 6, 10; Col. ii. 10; Heb. i. 4.
14. 22. Psa. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8.
15. 22. Eph. iv. 18, 16; Col. i. 18; Heb. ii. 7.
16. 23. Rom. xii. 5; 1 Cor. xi. 22, 27; Eph. iv. 12;
17. 23. v. 23, 30; Col. i. 18, 24.
18. 23. Col. ii. 10.
19. 1. verse 5.
20. 1. 2. Eph. iv. 22;
21. Col. iii. 2; Eph. vi. 12.
22. 3. Titus iii. 3; 1 Pet. iv. 8.
8. For if you surgess to favor, and are in the unto one, and being us deal one in the faults, you are being saved together with the Anointed; (by favor to the seseusmein) 6 and suphara, and you are having been saved, and raised up together, and seated together in the heavens by Anointed Jesus; in the year past, and as ev tois eptarainois ev Christo Iousov, together in the heavens by Anointed Jesus, in the year past, and as ev tois eptarainois ev Christo Iousov, in the year past, and as ev tois eptarainois ev Christo Iousov, the surpassing wealth of the favor of himself, by kindness towards us in Anointed Jesus.

9. But by that favor, indeed, you have been saved, through the faith; and this is not from you; it is God's gift;

10. But not from works, so that no one may boast;

11. For we are His Work, having been formed in Christ Jesus for good Works, for which God before prepared us, that we might walk in them.

12. Therefore, remember, that you, once Gentiles in flesh, (being the Uncircumcision by that which is termed the Circumcision done by the hand in the flesh;) that you were in the Gentiles ekeivn, choris Christov, apela-[in] the season that, without Anointed, having known the politeias tou Israel, and being from the commonwealth of the Israel, and each one of the diathkeas tou ephagelias, elipda strang from the covenant of the promise, a hope not having, and godless ones, in the world; now but, in Christo Iousov, you may embrace one another, and ye gynai egenwthte ev to aikato tou Christou, near were made by the blood of the Anointed.

13. But now, in Christ Jesus, you, who formerly were far off, are made near by the blood of the Anointed.

14. For the is our peace; the having made both

* Vatican Manuscript.—5. In offenses and lusts, he made alive altogether in the Anointed one. 8. the—omit. 13. In—omit.

† 5. Rom. vi. 6, 8, 10; verse 1. † 5. Rom vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. 9. † 9. Rom. iii. 20, 27, 28; iv. 11; i Cor. 20, 251. † 10. 2 Cor. 5, 17; Eph. iv. 22. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph. v. 18. † 13. Acts. ii. 33; Titus v. 5; John xi. 37; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 16.
things one; and having removed the enmity, the middle wall of the partition;

15 having by his flesh annulled the law of the commandments concerning ordinances, that he might form the two in himself into one new man,—making peace;

16 and might reconcile both in one body through the cross, having destroyed the enmity by it.

17 And having come, he announced as glad tidings Peace to you the far-off, and Peace to us, the near;

18 Because, through him, we both have the introduction to the Father, with One Spirit.

19 So then you are no longer strangers and sojourners, but fellow-citizens with the saints, and of the family of God;

20 having been built on the foundation of the apostles and prophets, Christ Jesus being a corner-stone of it;

21 on which All the building being fitly compacted together, increases into a holy Temple for the Lord;

22 on whom you are also built up together, for a spiritual Habitation of God.

CHAPTER III.

1 For This Cause, Paul, am the prisoner of the Anointed Jesus on account of you of the Gentiles;

2 (since indeed, you heard the administration of the favor

10. you are Fellow-citizens.

* Vatican Manuscript.—17. Peace to the near.

20. Christ Jesus. 22. the Anointed.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Rom. vi. 6; viii. 3; Col. ii. 14. † 18. Eph. iii. 12. xxii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 21. 1 Cor. iii. 17; vi. 12; 2 Cor. vi. 10. † 22. 1 Pet. ii. 5. xlii. 21. 2 Tim. iii. 20. 2 Cor. iv. 1; vi. 20. 2 Cor. iv. 1; vi. 20. 1. Col. ii. 24; 2 Tim. ii. 20. 10. you are Fellow-citizens.
of the God of that having been given to me for you, [because]
according to a revelation he made known to me the secret;
(κατα ἀποκάλυψιν εὐγνωσίαν μοι το μυστήριον του Χριστου,) 5 ὃ ἐτέρας γε- in the secret of the Anointed;) which in other genera-
tions not was made known to the sons of the men,
ὡς εἶναι τοις ἁγίοις [ἀποστολοῖς] [as now it was revealed to the holy ones [apostles]
μετα τοῦ προφητείας επὶ πνεύματι: 6 εἰναί τα of him and 6 prophetes by spirit; to be the
εὐνὴ συγκλητονομα και συστομα και σεμιτον-
Centiles joint-heirs and joint-partakers
χα της επαγγελιας [ἀυτοῦ] επὶ τῷ Ἱοντω, of the promise [of him] in [the]
διὰ τοῦ εὐαγγελιου τῆς εὐεγενείας διακονος through the glad tidings; of which I became a servant
κατὰ τῇ διώρειᾳ τῆς χαρίτος του θεου, ἐκ- according to the gift of the favor of the God, of that
dοθείης μοι κατὰ την ενεργειαν της δυνα-
having been given to me according to the operation of the power
μετα τοῦ αὐτοῦ 8 εμοὶ τοῦ εὐαγγελιστηρός παντων of him; to me the far inferior of all
ἄγιων ἐκδοθὲ ἡ χαρίς αὕτη, επὶ τος εὔενεσις holy ones was given the favor this, among the nations
εὐαγγελισασθαι τον αὐτοκινησιν πλουτον to announce glad tidings the unsearchable wealth
τοῦ Χριστου, καὶ φωτισαι παντας, τις ὡς οικο-
of the Anointed, and to enlighten all, what the adminis-
τρατίον του μυστηριον του αποκεκρυμμενου απο-
stration of the secret of that having been hidden from
τῶν αἰωνων επὶ τῷ θεῷ, τῷ τὰ παντας κτίσα-
the ages in the God, in that all things having
τοι 10 ἐνα γνωρισθῇ υπὸ τῶν αἵρεσιν καὶ created; so that might he made known now to the governments and
ταῖς εὐσεβίαις επὶ τῶν εὐαγγελιων, διὰ τῆς to the authorities in the heavens, through the
εκκλησιας, ἡ πολυποικιας σοφια του θεου congregation, the manifold wisdom of the God;
κατα προθεσιν τῶν αἰωνων, ἡ ἐποίησεν επι- according to a plan of the ages, which he formed in

* VATICAN MANUSCRIPT — 3. because — omit.
6. apostles — omit.
6. of him — omit.
5. Gal. l. 19. 2. Rom. xvi. 25; Col. i. 20, 27.
5. Acts x. 8; verse 9.
5. Eph. ii. 20.
5. Gal. iii. 28, 29; Eph. ii. 14.
6. Eph. ii. 15, 16.
7. Rom.
8. 1 Cor. xv. 7; 1 Tim. i. 15, 15.
8. Gal. i. 16; ii. 8; 1 Tm. ii. 7; 2 Tim.
9. verse 9; Eph. i. 9. 10. 1 Pet. i. 12.
10. Rom. viii. 58; Eph.
Ephesians.

**12.** *By whom we have this freedom of speech and access with confidence, through the faith of him.*

**13.** *Therefore, I ask that I may not faint in these my afflictions on your behalf, † which are your glory.*

**14.** *For this Cause, † bend my knees to the Father,*

**15.** *from whom † the whole family in the heavens and on earth is named,*

**16.** *that he may give you † according to his glorious wealth, † to be Powerfully strengthened through his spirit in † the inner man;*

**17.** † *that the Anointed one, through the faith, may dwell in your hearts; that † being rooted in Love and well-established,*

**18.** *you † may be fully able to understand with All the saints, what is the breadth and length, and † Depth and Height,*

**19.** *to know even that which surpasses knowledge,—the love of the Anointed one; so that † you may be filled † with All the fulness of God.*

**20.** † *Now to him who is above all things, being mighty to effect far beyond what we ask or think, † according to that power operating in us,*

**21.** † *to him be the glory in the congregation, by Christ Jesus, to All the generations of the age of the ages.* Amen.

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*Vatican Manuscript.—II. the Anointed Jesus our Lord.*

14. *of our Lord Jesus Christ—omitted.*

18. *and Height and Depth of God might be fulfilled.*

† 12. Eph. ii. 18; Heb. iv. 10.
† 13. Acts xiv. 22; Phil. i. 14.
† 15. Eph. i. 10; Phil. ii. 9—11.
† 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 10; Col. i. 27.
† 17. Eph. vi. 10; Col. i. 11.
† 18. Eph. vi. 22.
† 19. Rom. vii. 22; 2 Cor. iv. 10.
† 20. Eph. i. 18.
† 21. Eph. i. 23; Col. ii. 9, 10.
† 22. Rom. xvi. 25; Jude 24.
† 23. xxviii. 26; Heb. xiii. 21.

**Access.**

19. *All the fulness of God might be fulfilled.*

† 12. Eph. ii. 18; Heb. iv. 10.
† 13. Acts xiv. 22; Phil. i. 14.
† 15. Eph. i. 10; Phil. ii. 9—11.
† 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 10; Col. i. 27.
† 17. John xiv. 23.
† 19. John i. 10; Phil. i. 20. verse 7; Col. i. 20.
KEΦ. 8. 4.

1 Parakalow ouv ëmas, eug δ δεσμιον en
1 exhort therefore you, I the prisoner in
kuriws, axiws peripatiasai tis klasesis ς
Lord, worthy to walk of the calling with which
eklethete, metap paxios tapeinoforasin kai
you were called, with all humility and
prorotypos, metap makrothumias anexomenoi
gentleness, with patience; bearing with
allhlaow en aqathy, spoudaizontes terein twn
each other in love, using diligence to keep the
enontta tou pneumatos en to sunvedosm tis
oneness of the spirit by the uniting bond of the
eirnhes. Ev sava kai en pneum, kathos kai
peace. One body and one spirit, even as also
eklethete ev mia elipidi tis klasesis ëmow
you were called in one hope of the calling of you;
eis kuriws, mia piastis, ev bapismos, eis theos
one Lord, one, the, one, one God
kai patr panta, kai dia pante
and father of all, he over all and through all
twn kai ev pauxin *[ημιν.]
and in all [to us.]
To one but each one
* Answer according to the measure of the
dwseas tou Khristou. (Therefore it says; Having ascended
eis ëmos xamalavsev aiwmalovian, kai
on high he exalted captivity, and
eudake domata tois anpwtois.
that, he gave gifts to the men.
This but, heascended,
ti estin, ei mi dite kai katebh eis ta kata-
what it is, if not that also he descended into the lower
tera merf tis geis; 10 O katach, autov
parts of the earth? The one having descended, he
estin kai δ anabas òperasw panta tou
is also the one having ascended far above all of
ouanov, naa plherwtaa panta.) 11 Kai autov
heavens, so that he might fill all things.) And he
edwke tous mev apostulos, tous de proftas,
gave the indeed apostles, the and prophets,
tous de evanghelistas, tous de poimaeas kai
and evangelists, the and shepherds and
€daskalos, proos tov katarthsmou tov
teachers, for the complete qualification of the

* Vatican Manuscript.—6. us—omit.
7. the—omit.
9. descended first.
† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 19.
Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii. 12, 13;
Eph. vi. 10. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 18. † 5. 1 Cor. i. 13; viii. 6;
xii. 5; 2 Cor. xi. 4. † 5. Jude 3. † 5. Mark xvi. 15, 16; Gal. iii. 27;
Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xii. 30. † 7. Rom. xii. 3, 6; 1 Cor. xii. 11,
12. Acts i. 9, 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 23. † 12. 1 Cor. xii. 7.
EPHESIANS.

17 *VATICAN MANUSCRIPT.—15. the—omit. 17. others—omit. 17. even as the GENTILES WALK.


SAINTS for the Work of Service, † in order to the Building up of the BODY of the ANointed one;
† 13 till we all attain to the UNITY of the FAITH, and of † the KNOWLEDGE of the SON of God, to † a full grown Man, to the Measure of the full Stature of the ANointed one;
† 14 so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, † by Cunning craftiness in SYSTEMATIC DECEPTION;
† 15 but being truthful in Love, † we may grow up in ALL things into him, † who is the HEAD— the ANointed one;
† 16 † from whom the Whole BODY, being duly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

17 This, therefore, I say, and testify in the Lord, that you no longer walk, * even as the GENTILES WALK, in † the Vanity of their MIND.

18 † having been darkened in the UNDERSTANDING, ‡ being alienated from the LIFE of God, through that IGNORANCE which is in them, because of the STUPIDITY of their HEART;
19 who, being without feeling, ‡ gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.
20 But you have not thus learned the ANointed one;
21 † if indeed you heard
Him, and were taught by him, as the Truth is in Jesus;
22. to put off, according to the former Course of life, that old Man, corrupted by deceitful Desires;
23. and to be renewed in the Spirit of your Mind;
24. and be you clothed with that New Man, who, according to God, has been formed in Righteousness and Holiness of the Truth.
25. Therefore, leaving off Falsehood, speak you Truth each one with his Neighbor, Because we are Members of each other.
26. When angry, do not sin; let not the sun set on your Wrath;
27. nor give an Opportunity for the Accuser.
28. Let the Thief steal no more; but rather let him toil, working that which is good with his Hands, so that he may have something to give to him who is in Want.
29. Let No corrupt Word proceed from your Mouth, but rather what is good for the use of Building up, so that it may confer a Benefit on the Hearees;
30. and grieve not the Holy Spirit of God, by which you were sealed for a Day of Redemption.
31. Let All Bitterness, and Anger, and Wrath, and Olanor, and Evil-speaking, be taken away from you, together with All Malice;
32. and be kind towards each other, compassionate, showing favor to others, even as Christ showed favor to you.

* Vatican Manuscript.—26. the—omit. 32. and—omit. 32. us.
1 22. Col. ii. 11. 2 22. Eph. ii. 2, 3. 3 22. Rom. vi. 11. 4 23. Rom. xii. 2; Col. iii. 10.
5 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. 6 25. Col. iii. 9.
10 Matt. xi. 30; Eph. v. 4; Col. iii. 8. 11 30. Eph. i. 13. 12 30. Luke xxii. 28; Rom. viii. 29.
13 31. Col. iii. 8, 10. 14 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1.
15 32. Col. ii. 10; Col. iii. 12, 13. 16 32. Matt. vi. 14; Mark xi. 25.
1 Become therefore ✧ Imitators of God, as beloved Children;
2 and ✧ walk in Love, even as ✧ the ANOINTED one loved us, and delivered himself up on ✧* our behalf, an Offering and a Sacrifice to God for an ✧ Odor of a Sweet smell.
3 Now let not ✧ Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;)
4 also ✧ Indecency, and Foolish talking or loose Jesting; Things not consistent; but what is more becoming, Thanksgiving.
5 For this you know, ✧ That no Fornicator, or Impurer person, or man of unbridled Lust, has an Inheritance in the KINGDOM of the ANOINTED; and of God.
6 Let no one deceive you with empty Words; for on account of these things ✧ the WRAITH of God comes on the SONS of DISOBEDIENCE.
7 Therefore, do not become their Associates.
8 You were, indeed, formerly Darkness, but you are now ✧ Light in the Lord; walk as ✧ Children of Light;
9 (since ✧ the FRUIT of the Light is in All Goodness, and Righteousness, and Truth;) ✧ searching out what is well-pleasing to the Lord; and do not be ✧ co-partners with the UNFRUITFUL WORKS of DARK-
12. Therefore, take heed diligently how you walk, not like ignorant persons, but as Wise men; 16 securing the season for yourselves, because the days are evil.

17. Therefore be not inconsiderate, but understand what is the will of the Lord. 18 And be not drunk with Wine, by which comes Debauchery; but be filled with Spirit;

19. Speaking to one another in Psalms and Hymns and Spiritual Songs, singing and making music in your Heart to the Lord;

20. Giving thanks at all times on account of all things, to the God and Father in the Name of our Lord Jesus Christ.

21. Be submissive to each other in the fear of Christ.

22. Wives, be submissive to your own husbands, as to the Lord;

23. For the husband is the WIFE'S Head, even as the ANOINTED one is Head of the CONGREGATION; he is a Preserver of the BODY.

24. But even as the CONGREGATION is subject to the Head, so are husbands also the WIVES' HEADS, according to the Spirit.
25. **Husbands, love your wives, even as the Anointed one loved the congregation, and delivered Himself up on her behalf.**

26. So that, having purified her in the bath of water, he might sanctify her by the Word.

27. **That he might place the congregation by his own side, glorious, having no spot or blemish, or any such thing, but that she might be holy and blameless.**

28. Thus also ought the husbands to love their own wives, as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, even as the Anointed one the congregation; because we are members of his body.

29. **On this account "shall a Man leave Father and Mother, and shall be united to his wife, and the two shall become one Flesh."**

30. This is a great secret; but I am speaking concerning Christ and the congregation.

31. But, indeed, let each one of you, individually, so love his own wife as himself, that even the wife may reverence her husband.

CHAPTER VI

1. **Children, obey your parents; for this is a just precept,**——
6:2. "Honour thy FATHER "and MOTHER." (which is the first Commandment with a Promise.)

3 "that it may be well "with thee, and that thou "mayest be long-lived in "the LAND."

4 And, FATHERS, d not irritate your CHILDREN, but bring them up in the Discipline and Instruction of the Lord.

5 Bond-servants, be subject to your MASTERS, according to the Flesh, with Fear and Trembling, in the Integrity of your HEART, as to the ANOINTED;

6 not with Eye-service as Men-pleasers, but as slaves of men for discipline of their souls, and with fear and trembling, in simplicity of the heart; for the whole Law is fulfilled in one word, "Thou shalt love thy neighbour as thyself-",

7 as in the Lord, that the words of Christ may dwell in you richly;

8 knowing What ever good any one may do, this he will receive from the Lord, whether a Slave or a Freeman.

9 And, MASTERS, do the same things to them, forbearing to the THREATEN; knowing that both Their and Your Master is in the Heavens; and there is no Partiality of persons with him.

10 Finally, strengthen yourselves in the Lord, and in his MIGHTY POWER.

11 Put on the complete ARMOUR of GOD, that you may be able to stand against the crafty ways of the ENEMY;

12 because our CONFLICT is not with Flesh and Flesh, but with the GOVERNMENTS, with the authorities, with the
Ephesians

13 For this cause ye also fast, and pray, that ye may be able to stand against the wiles of the devil.

14 For we are not ignorant of his devices, for God hath appointed all things to his purpose, even to this day.

15 Be ye stedfast, unmoveable in the work of the Lord; for in it ye shall abound.

16 I beseech you, brethren, be ye of the same mind, and be of one judgment, and if it be possible, think also on the good succession of them that are in their necessities; and formerly on me, when it pleased God, to bind me in the gospel;

17 Whereunto I to-day am made captive in the spirit, for the work of Christ, through the preaching of the gospel of God, to open your eyes, which are shut, and to turn you from the darkness to the light of the knowledge of the glory of God in the face of Jesus Christ.

18 Who is the image of the invisible God, the firstborn of all creation;

19 For by him were all things created, whether they be things in heaven, or things in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

20 And he is before all things, and by him all things consist. Among whom we are also joint heirs of the salvation, being also built up in him through faith in the fulness of the Spirit, unto the glory of God.
speak boldly concerning it, as it becomes me.
21 But that you also may know the things concerning me, and what I am doing, Tychicus, the beloved Brother and Faithful Servant in the Lord, will make All things known to you;
22 whom I have sent to you for this very purpose, that you may know the things concerning me, and that he may comfort your hearts.
23 Peace to the brethren, and Love with faith from God the Father, and the Lord Jesus Christ.
24 The favor be with all who sincerely love our Lord Jesus Christ.
KEF. a'. 1.

1 Paulos kai Timotheos, douloI Iousou Xristou, Paul and Timothy, bondmen of Jesus Anointed, Bondmen of Christ, to all the holy ones in Anointed Jesus, to those being in Philippi, with overseers and servants;

2 xaris dion kai eirini anw theou patros 1mwn, favor to you and peace from God a father of us, favor to you and peace from God our Father, and our Lord Jesus Christ.

3 *I give thanks to my God on Every remembrance of you,*

4 (always, in Every Prayer of mine, making supplication on behalf of you all with Joy),

5 *on account of your participation in the glad tidings,* from the first day till the now; having been persuaded same this thing, that the euangelenos en 1mwn erayn agado, evipeteles ei one having begun in you a work good, will continue to the euangelen, apo proswwy 1meras of you for the glad tidings, from first day.

6 peiowos autou touto, oti 6 dikaiow emoi touto froueni uper pantwn 1mwn, ut for me this to think concerning all of you, gia to eixe me ev en te karidia 1mases, ev te because the to have me in the hearts of you, in both tois de smous mou kai te apostolias kai bhebas-the bonds of me and the apostolic and bonds in the defence and confirma-ses tou euangeliou, suggkoinwnous mou teis mou of the glad tidings, joint-contributors of me of the xaritos pantas 1mases ointas 8 marthys gar mou free gift all of you being; a witness for of me [eis] te 8 the God, how I long after all of you in [eis] tei de theoi, ws ean stou pantas 1mases en [in the God, how I long after all of you in euarchias] Christou Iousou. 9 Kai touto pro-s-bowela of Anointed Jesus. And this euarchiai, ina a agapw 1mases eti mallovo kai pray, that the love of you yet more and mallovo perissas eiv epignosei kai pasqe more may abound in knowledge and in all aisthesi in the dokimaexen 1mases ta dia-perception;

* Vatican Manuscript.—Title—To the Philippians.

CHAPTER I.

1 Paul and Timothy, Bondmen of Christ Jesus, to all those saints in Christ Jesus, who are at Philippi, with the Overseers and Assistants;

2 *Favor to you, and Peace from God our Father, and our Lord Jesus Christ.*

3 *I give thanks to my God on Every remembrance of you,*

4 (always, in Every Prayer of mine, making supplication on behalf of you all with Joy),

5 *on account of your participation in the glad tidings,* from the first day till now;

6 having this same confidence, that he who commenced a good work among you, will continue to complete it till the Day of Christ Jesus;

7 as it is right for me to think This respecting you, all, Because you hate me in your heart, both in my bonds, and in the defence and confirmation of the glad tidings, you all being joint-contributors to me of the gift.

8 For God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And This I pray, *that your love may yet abound more and more in Knowledge, and in all Perception,*

10 in order that you may examine the differences of things; and that you may be

* 1. Christ Jesus. 5.
PHILIPPIANS.

Chapter 1: 11.

Brethren, beloved of God, called to be saints: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

12 Through much tribulation and distress, which came upon us by the plot of them without, and the contention of them within.

13 Knowing that our salvation is hid with him in glory;

14 Whose working is perceptible by faith, the love of Christ Jesus upon me.

15 And to know the love of Christ, which exceedeth knowledge, in that I was in the bond of the law, to me was a profit, that the exceeding abundance of the grace of God, and of the gifts by grace, might have to me more and more abound.

16 For which causes I labour more than all that are in Asia, because I have more abundantly of all things, than I have need, having all things in all places.

17 Except in every thing the Lord supplieth, I am not WANTING.

18 Yea, and I will do it, for I know in whom I have put my trust.

19 There is a prepared meat in the cup, which I have obtained, that ye may drink it in my presence with me.

20 The form of a man, I will enter into your spirit, and mine also, for I know, that in whom I put my trust, will by no means forsake me.
and Hope, † That in nothing I shall be ashamed; but with all confidence, as at all times, also now Christ will be magnified in my body, whether by life or by death.

21 Therefore, for Me to live is for Christ, and to die, Gain.

22 But if to live in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the two things;—(I have an earnest desire for † † the returning, and † being with Christ, since it is very much to be desired;)—

24 but to remain in the flesh is more needful on your account.

25 † And fully believing this, I know That I shall remain and continue with you all, for your Progress and Joy in the faith;

26 that your boasting may abound, by Christ Jesus, in me, through my Presence with you again.

27 Only † behave yourselves worthily of the glad tidings of the Anointed one, so that whether coming and seeing you, or being absent, I may hear concerning your affairs, that you † stand firm in One Spirit, with One Soul vigorously cooperating for the Faith of the glad tidings;

28 and not being terrified in anything by the opposers; † which is to them a clear indication of

† 23. To analysai, the looking again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version, because it seemed a matter of indifference to him, which of the two—life or death—he should choose; but he longed for the analysai, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analysai occurs in Luke xii. 36, and is there rendered return:—"Be you like men waiting for their master, when he will return," &c. Jesus had taught his disciples that he would come again, or return, John iv. 13, thus, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 16, 17, when his mortal body would put on immor-

tality, and so he "would be with the Lord."
PHILIPPIANS.

[Chap. 2: 9.

29 Because to you it was graciously given on behalf of Christ, not only to believe in Him, but also to suffer for His account;

30 having the same conflict which you saw in me, and now hear concerning me.

CHAPTER II.

1 If, therefore, there be any comfort in Christ, if any Soothing of Love, if any Participation of Spirit, if any Sympathies and Compassions,

2 complete My Joy, that you may think the same thing, having the same Love, united in soul, mingling the one thing;

3 doing nothing from Party-spirit, or Vain-glory, but in humility esteeming others as excelling yourselves;

4 not each one regarding his own interests, but each one also those of others.

5 Let this disposition be in you, which was also in Christ Jesus,

6 who, though being in God's Form, yet did not meditate a Usurpation to be like God,

7 but divested Himself, taking a Bondman's Form, having been made in the Likeness of Men;

8 and being in condition as a Man, He humbled Himself, becoming obedient unto Death, even the Death of the Cross.

9 And therefore God

9, 10. Harpagmon being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who...did not think it a matter to be earnestly desired."—Clarke. "Did not earnestly affect."—Cyprian. "Did not think of eagerly retaining."—Wakefield. "Did not regard...as an object of solicits desire."—Stuart. "Thought not...a thing to be seized."—Sharpe. "Did not eagerly grasp."—Kneeland. "Did not violently strive."—Dickinson. "Did not meditate a usurpation."—Turnbull.

* Vatican Manuscript.—5. for—omit. 5. us.
PHILIPPIANS.

[Chap. 2: 10;]

He saw upon high, and exalted him, and freely granted to him the Name which is above every Name;

10 in order that in the Name of Jesus Every Knee should bow, of those in heaven, and of those on earth, and of those beneath;

11 and Every Tongue confesses that Jesus Christ is Lord, for the Glory of God the Father.

12 So that, as you always obeyed, not only as in my Presence, but now much more in my Absence, Work out your own Salvation with Fear and Trembling,

13 for God is he who is working effectually among you, both to will and to perform, on account of his Benevolences.

14 Do All things without Murmurings and Disputings;

15 that you may be blameless and unoffensive, irreproachable Children of God, in the Midst of a crooked and misguided Generation, among whom you appear as luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

17 But even if I poured a libation on the Sacrifice and public Service of your Faith, am glad, and rejoice with you all;

18 and for this be you also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-
20. PHILIPPIANS.

Glad for fellow-soldier Him: may ascertain t again, as

21. oI Pavtes yar ta xcvov eii—

22. Tyn de

seeking, not the things of Jesus Anointed. The but
dokimy afuton gynwstexete, oti, oS patn tekyov,

23. Tvcou, to avrovTap Tiv TO TTOv TOTTOv Xxpirov,

24. peioiva de en the things concerning me, immediately, having confidence and in

kurio, oti kai afuton tayxev eilewvosai.

Lord, that even myself shortly will come.

25. Anagkaion de h"giasemai, Epaphroditon tou

Necessary but I esteemed, Epaphroditus the

aXelpou kai svneVroV kai svoptatwpnta mou, brother and fellow-worker and fellow-soldier of me,

mywv de apostolov, kai leitouryov tis xreias e you but an apostle, and public servant of the want

mou, pevpsai pros ymas. 26 epeiyd evipovos

of me, to have sent to you; since longing after

yn pantas ymas, kai aXvmynov, dioi hekouvathe he was all you, and being depressed, because you heard

0ti psothnse. 27 Kai yap psothnse paraplynt

that he was sick. Indeed for he was sick near

siou bavatov al" h theos afuton hlepsen oun to death; but the God him pitied; not

afuton de monov, alla kai eme, yna 0 mech lypn

him and only, but also me, so that not sorrow

epi lypyn odo. 28 Spoudaioterves ouv eypija

on sorrow I should have. More speedily therefore I sent

afutov, yna idontes afutov paliv, xartpe, kawy him that seeing him again, you may rejoice, and I

alupoteres o. 29 Prosecheste oouv afutov ev less sorrowful may be.

Receive you therefore him in

kuriou meta paseis xaras, kai tois toioVtvos Lord with all joy, and the such like ones

enimous evxete. 30 0ti dia to erijov *[tov]

in honor holb you; because on account of the work of the

Xristov mexhr bavatov hgynte, paraSooleusai-

Anointed even to death he was near, having risked


30. of the—omit.

1 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16. 1 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2. 1 24. Phil. i. 25; Philemon 22. 1 25. Phil. iv. 18. 1 25. 2 Cor. viii. 23. 1 22. 2 Cor. xi. 9. 1 26. Phil. i. 5. 1 29. 1 Cor. xvi. 13; 1 Thess. v. 12; 1 Tim. v. 17.
CHAPTER III

1 Finally, my Brethren, rejoice in the Lord. To write the same things to you is not irksome to me, but for you it is safe.

2 Beware of the dogs! Beware of the evil Workers! Beware of the Excision!

3 For we are the circumcision, who serve God in the Spirit, and boast in Christ Jesus, who have no confidence in the flesh.

4 Though indeed I have Confidence also in the flesh, if some other person think to have confidence in the flesh, 

5 With a Circumcision the eightieth; from the Race of Israel; from the Tribe of Benjamin; a Hebrew from Hebrews; according to Law, a Pharisee;

6 With respect to zeal, a persecutor of the congregation; as to that Righteousness which came by Law, I was irreprouachable.

7 But whatever things were Gain to me, These I have, on account of the Anointed one, esteemed as a Loss.

8 But then, indeed, I even esteem all things to be a Loss, on account of the Excellency of the Knowledge of the Anointed Jesus my Lord; (on whose account I suffered the loss of all things, and consider them to be vile refuse, so that I may gain Christ,

9 and may be found in

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*VATICAN MANUSCRIPT.—8. the Anointed.
him, not clinging to that Righteousness of Mine own, which is from Law, but to that which is through the Faith of Christ,—the righteousness from God on account of the faith;)

10 to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death;

11 if possibly I may attain to the resurrection from among the dead.

12 Not that I have already received it, or have already been perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

13 Brethren, I do not reckon Myself to have attained it; but one thing I do;—even forgetting the things behind, and stretching forth towards the things before,

14 ¶ press along the Line, towards the prize of the high calling of God by Christ Jesus.

15 As many as therefore, as are ¦ perfect, should be of this mind; and if in any thing you think differently, God will also reveal this to you.

16 But to what we have attained, let us walk by the same line.

17 Brethren, ¦ become Joint-Imitators of me, and watch those who are thus walking, as you have us for a Pattern.

18 (For often I told you, and now even weeping I say, many walk as ¦ the enemies of the cross of Anointed one;)

19 ¦ whose end will be destruction, ¦ whose God is the stomach, and the
20. If there be therefore any thing else of which I have spoken to the saints, be of the same mind one with another. Keep the things which ye have heard, and are established in the sight of many; knowing that he that hath worked in you both to will and to deed, doth make perfect that which concerneth to your soul.

21. But the things that belong unto me have ye seen; my meat is to do the will of him that sent me.'

22. And I know that the time is come that I must be gone from you.

23. And now I entreat thee, O Timotheus, bring up this thy child to me in faith, according to the good report which I have heard of him in the king's household, for whom I have no uncertain mind, that he may continue in the things wherein he was instructed and knew them, which are some of the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.
what things are true: whatever things are honorable, whatever things are just, whatever things are pure, whatever things are amiable, whatever things are praiseworthy, if there be any virtue, and if there be any praise, attentively consider these things.

But I rejoiced in the Lord greatly, because now at length your regard has revived on my behalf; for whom indeed you did have regard, but had no opportunity.

Not that I speak concerning want: for I have learned in whatever condition I am to be contented.

I know both how it is to be abased, and I know how it is to be in abundance: in every place and in all conditions, I have been disciplined, both to be well fed and to suffer hunger, both to abound and to be destitute.

I am strong to endure all things with you, who strengthen me.

You did well, however, in sympathizing with my affliction.

And you know also, O Philippians, that in the beginning of the glad tidings, when I went out from Macedonia, no congregation communicated with me in the matter of giving and receiving, except you alone;

and that to Thessalonica, you sent once, and a second time also, for my need;

not because I earnestly seek the gift, but I earnestly seek the fruit that

17. Phil. iii. 17. 19. Phil. iii. 17. 19. Rom. xvi. 33; xvi. 30; 1 Cor. iv. 33:
2 Cor. xii. 11; 1 Thess. v. 23; Heb. xii. 20. 11. 1 Tim. vi. 5, 8. 12. 1 Cor. iv
11; 2 Cor. vi. 10; xi. 27. 13. John v. 5; 2 Cor. xi. 9. 14. Phil. i. 7
15. 2 Cor. xi. 8, 9. 17. Rom. xxv. 28; Titus iii. 14.
18. But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your presents, that fragrant odor, an acceptable sacrifice, well-pleasing to God.

19 And my God will fully supply all your need, according to his Glorious Wealth by Christ Jesus.

20 Now to our God and Father be the glory for the ages of the ages. Amen!

21 Salute Every Saint in Christ Jesus. The brethren who are with Me salute you.

22 All the Saints salute you, but especially those from Caesar's Household.

23 The favor of the Lord Jesus Christ be with you all.

TO THE PHILIPPANIANS. WRITTEN FROM ROME.

ΦΙΛΙΠΠΑΙΔΙΑ. [Chap. 4: 23.

FRUIT which abounds to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your presents, that fragrant odor, an acceptable sacrifice, well-pleasing to God.

19 And my God will fully supply all your need, according to his Glorious Wealth by Christ Jesus.

20 Now to our God and Father be the glory for the ages of the ages. Amen!

21 Salute Every Saint in Christ Jesus. The brethren who are with Me salute you.

22 All the Saints salute you, but especially those from Caesar's Household.

23 The favor of the Lord Jesus Christ be with you all.

TO THE PHILIPPANIANS. WRITTEN FROM ROME.

* Vatican Manuscript.—23. of us—omit. 

TO THE PHILIPPANIANS. WRITTEN FROM ROME. 


21.*
To the Colossians

KEΦ. a'. 1.

1 Paulos, apostoilos Iesou Xristou dia 
Paul, an apostle of Jesus Anointed through
theleimatos theou, kai Timotheos o adelphos, tois 
will of God, and Timothy the brother, to those
en Kolossais aigioi kai pistoi adelphi en 
In Colosse to holy ones and to faithful ones brethren in
Christ' xaris ymwn kai eirnyn apò theou patro 
the favor of God and from faith in faith the Father
Anointed; favor to you and peace from God a father
ymwn. 3 Euchariastevmen tov thew kai patr 
We give thanks to the God [nud] father
tov kuriou ymwn Iesou *[Xristov] panto 
the Lord of Jesus [Anointed] always,
perì ymwn proseuchomenoi, 4 akouastate touc 
praying, having heard the
that for all the holy ones, through the hope
 touv aπokeimevnu ymwn en tois ouranis, 
that being laid up for you in the heavens, which
pray ouk echei tis logh tis altheias touc 
before you heard in the word of the truth of
you before heard in the word of the truth of
Eunygelion, 6 tou parontos eis ymas, kathos kai glad tidings, of that being present among you, as also
tai ton koiu, kai esti kepartheroimeno
and seeing, as also in you, from which

CHAPTER I.

1 Paul, † an Apostle of *Christ Jesus, by the Will of God, and Timothy, the brother,
2 to the ‡Holy and Faithful Brethren in Christ at Colosse, † Favor and Peace to you from God our Father.
3 † Having heard of your faith in Christ Jesus, and ‡ that love which you have for all the saints,
4 † we give thanks to God, the Father of our Lord Jesus Christ, at all times when we pray for you;
5 on account of that hope which is ‡ being preserved for you in the heavens; o, which you previously heard in the word of the truth of those glad tidings,
6 which are present among you, † as also in all the world; and are bringing forth fruit and increasing;
7 even as among you, from the Day you heard and acknowledged the favor of God in truth;
8 as you learned from † Epaphras, our beloved fellow-servant, who is on your behalf; a faithful servant of the Anointed one;
9 who also related to us your † love in Spirit.
10 Because of this also, for, from the Day we heard it, do not cease praying on your behalf, ‡ that you may be filled, † as to the exact knowledge of his will, with all spiritual wisdom and understanding;
10 † to walk worthily of

* Vatican Manuscript.—Title—To the Colossians.
1. Christ Jesus.
9. and asking—omit.
1. Eph. i. 1.
2. 1 Cor. iv. 17; Eph. vi. 21.
3. 1 Pet. i. 3; Phil. i. 3; iv. 6.
5. 2 Tim. iv. 8; 1 Pet. i. 3; 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 5.
7. Col. iv. 12; Phil. i. 28.
9. Eph. i. 8; 2. 10. Eph. iv. 1; Phil. i. 17; 3. 2 Thess. ii. 12.
COLOSSIANS.

Chap. 1: 11.

the Lord, Pleading him in all things; bringing forth fruit by Every good Work, and increasing in the EXACT KNOWLEDGE of GOD;

11 being strengthened with All Strength according to his glorious Power, for all Patience and Endurance with Joy;

12 giving thanks at the same time to that Father who called and QUALIFIED us for the PORTION of the SAINTS' INHERITANCE in the LIGHT;

13 who delivered us from the DOMINION of DARKNESS, and changed us for the KINGDOM of the SON of his LOVE;

14 by whom we have the REDEMPTION, the FORGIVENESS of SINS.

15 He is the Likeness of the INVISIBLE GOD,—

16 First-born of All Creation;

17 because in him were created ALL things, — those in the HEAVENS, and those on the EARTH: the VISIBLE and the INVISIBLE, whether Thrones, or Lordships, or Governments, or Authorities: ALL things have been created through Him and for Him;

17 and he precedes all things, and in him all things have been permanently placed.

18 He is also the HEAD of the BODY of the CONGREGATION; who is the Beginning, First-born from the Dead, that he might become PRINCIPAL among all things.

19 Because in him it was thought good that the Whole FULNESS should dwell;

* Vatican Manuscript.—12. at the same time to that Father who called and QUALIFIED us.
COLOSSIANS.

20 and through Him to reconcile all things for him, having made peace by means of the blood of his cross, whether the things on the earth, or the things in the heavens.

21 And You, who formerly were aliens and enemies in mind by wicked works, he has even now reconciled

22 in the body of his flesh, through death, to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the faith, founded and established, and not removed from the hope of those glad tidings, which you heard, which were proclaimed to every creature under heaven, and of which I Paul became a Servant.

24 I am now rejoicing in the sufferings of your account, and I am filling up the remainder of the afflictions of the Anointed one, in my flesh, on behalf of his body, which is the congregation;

25 of which I became a Servant, according to that stewardship of God which was given to me for you, fully set forth the word of the God, the secret

of which became I a servant according to the anointing of the one, of which became I a servant according to the anointing of the one, to whom wished the God to make known, what is the wealth of the glory of the secret of this among the nations, which is Christ in you, the hope of glory;

* Vatican Manuscript.—20. by means of him—omit.

21. but now are you reconciled, in the body of his flesh through a death, that you should be presented holy.
COLOSSIANS.

CHAP. 1: 28

28. whom we announce, admonishing every
man, and teaching every man with
wisdom, so that we may present every man
in Christ; 29. for which I also la-
bor, ardentlly contending, according to the en-
ergetic of his which operate
in me with Power.

CHAPTER II.

1 For I wish you to know how great a and
struggle I have about you and those in Laodicea, and
many as have not seen in
face in the flesh;
2 that their heart
be comforted, bein-
closely united in Love, and
in all the wealth of the
full assurance of the understanding in
order to an exact of the
knowledge of the secret of God;
3 in which are stored
All the treasures of wis-
dom and knowledge.
4 And this I say, that
one may deceive you
with persuasive speech;
5 for though I am present in
the flesh, yet I am with you in the spirit, rejoicing and beholding
your order, and the
stability of your faith
in Christ.
6 As therefore you received the Anointed
Jesus, the one you received the Anointed
Lord, in him walk you,
having been rooted
and established in him, according to the
tradition of men, according to the elements

VATICAN MANUSCRIPT.—2 the secret of the God Christ; in whom are hid. 3. o
the— omit. 4. but— omit. 7. in— omit.
1 28. Cor. xi. 2. Eph. v. 2. Eph. v. 22. verse 22. 29. Eph. i. 10; i. 7, 20. 1. Phil. ii. 30; 1 Thess. ii. 3. 2. Phil. iii. 8; Col. i. 9. 3. 2 Cor. ii. 6, 7. 4. Rom. xvi. 18; 2 Cor. i. 13; Eph. iv. 14; v. 6. 5. 1 Thess. ii. 17. 6. 1 Col. xiv. 30. 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 8. Mark. v. 2; Gal. i. 14
COLOSSIANS.

kai ou kata Christo. 9 Ot ev autw kataqomei and not according to Anointed. Because in him dwells
pan to plerwma tis theontos sωmata, all the fulness of the Deity
10 kai este ev autw peplerwmenoi; esti y kai you are being filled; who is the
kefal ne pasis arxh kai exousias. 11 ev o kai head of all government and authority; in whom also
perieute the peritou achar apolipteta, ev you were circumcised with a circumcision not done by hand, in
the putting off of the body of the flesh, in the peritou tou Christou, 12 suntauves ev autw ev circumcision of the Anointed, being having been buried with him by
the baptism* ev o kai sun豫gerhete dia the dipping; in which also you were raised by means of
the pisteis the ephwegias tou theou tou evet
the faith of the strong working of the God of that one
ravtos autw ev nekrwn. 13 kai ymas, nekrous having raised him out of dead ones; and you, dead
wvta * [ev] tois paraptwmati kai the akropws-
being [in] the faults and by the uncircumci-
ti tis the sarxov oum, sunexwosteis sun autw
sion of the flesh of you, he made alive together with
him, xarisamenos hymn pantα ta paraptwmatα:
having freely forgiven us all the faults;
14 eμeλειας to kai hymn chrisoygrαphon τοις
having blotted out that against us written by hand in the
doumasin, o the uperantion hym, kai autw
ordinances, which was contrary to us, and it he has re-
kev ek tou mesou, prωsagwαsias autw tou
moved out of the midst, having nailed it to the
taurop* 15 apekduwamanov tas arxh kai tas
cross; having stripped off the governments and e
exousias, edeγmathein ev parhσia, thraimbeu-
authorities, he made a show by publicly, having triumphed
as autous ev autw. 16 h' ouv tis ymas
over them in it. Not therefore any one you
krinetw ev bwsiei he ev tou, ev e meri eos-
phile judge in food or in drink, or in respect of
ννυν, hν νυμνιαν, hν σαββατων. 17 a esti skia
feast, or of a new moon, or of Sabaths; which are a shadow
tων μελλωνων, to de swma Chris tou. 18 Mη of the things about coming, the but body of Anointed.
oi deis ymas katakabwmatw, thelan ev tapewof-
you let deprive of the prise, wishing by humility of
rousyn kai thyskeia tow aγγελων, o *[m]
mind and a religious worship of the messengers, what things [not]
of the world, and not according to Christ.
9 Because τω in him dwells All the fulness of the Deity bodily;
10 τωv and you are replenished by Him, τω who is the
head of All Government and Authority;
11 by whom also you were τω circumcised with a Circumcision not done by hand, in the putting off of the body of the flesh, by the circumcision of the Anointed;
12 τωv having been buried with him by immersion, in which also you were raised with him, through το the belief of the energy of that God who raised him from the dead.
13 τω And you, being dead by the trespasses, even by the uncircumcision of your flesh, he made alive together with him, having freely pardoned All our offences;
14 τωv having blotted out what was written by hand in ordinances which was against us, and has removed it from the midst, having nailed it to the cross;
15 τωv having stripped the governments and authorities, he made a public exhibition of them, triumphing over them by it.
16 Let no one, therefore, true You in Food, or in Drink, or in respect of a Festival, or of a New-
moon, or of Sabaths,
17 *which are Shadows of the future things; but the body is Christ's.
18 Let no one wishing it *prove You of the prise, by humility and a Worship of the Angels, prying into things which he has

* Vatican Manuscript.—13. in—omit. 17. which is a Shadow. 18. not.—omit.

† 9. John i. 14; Col. i. 19. † 10. John i. 16. 10. Eph. i. 20, 21; 1 Pet. iii. 22. 11. Deut. x. 16; xx. 6; Jer. iv. 4; Rom. iii. 20; Phil. iii. 3. 12. Rom. vi. 4. 13. Eph. i. 10; iii. 7. 14. Eph. ii. 1, 5, 6, 11. 15. Ps. lxvii. 18; Eph. iv. 8. 16. Rom. xiv. 3; x. 13. 17. Heb. viii. 5; ix. 9, 10. 18. verse 4.
COLOSSIANS. [ Chap. 3: 5.]

19. and not holding firmly the head, from whom the whole body, being supplied and compacted together by means of the joints and ligaments, grows with the increase of God.

20. If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances?

21. (Eat not), "taste not," "handle not;"—

22. all which things are consumed in the using; according to the commandments and teachings of men?

23. which ordinances, having a Wordy show of Wisdom in Self- devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the Flesh.

CHAPTER III.

1. If, then, you were raised with the Anointed one, seek the things above, where the Anointed one is sitting at the Right hand of God.

2. Mind the things above, not the things on the earth.

3. For you died, and your life has been hidden with the Anointed one by God.

4. When the Anointed one, our life, shall be manifested, then you also will be manifested with Him in Glory.

5. Put to death, therefore, those members on the earth; Fornication, Impurity, Passion, evil De-
COLOSSIANS.


[Chap. 3: 16.

sire, and INORDINATE LUST, which is Idol-worship;

6 on account of which things the wrath of God is coming.

7 in which also you formally walked, when you lived in these things.

8 But now do you put off also all these: Anger, Wrath, Malice. Evil speaking, Vilè words out of your MOUTH.

9 Do not speak falsely to each other, having put off the old Man with his PRACTICES;

10 and having put on that new one, BEING RENEWED BY Knowledge, according to a Likeness of HIM who CREATED him.

11 In which state there are not Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, free-man; but Christ is ALL things, and in all.

12 Be clothed, therefore, as Chosen ones of God, beloved Saints, with BOWELS OF Mercy, Kindness, Humility, Meekness, Patience;

13 (Anexoremenoi, allhλων—kai patient endurance; (bearing with each other, and ἄνεξορθόνειν ἑαυτοῖς, ean tis pros tina eχθρὸς freely forgiving each other, if any one for some things should have μὴν πάντας καὶ ὁ Χριστός eχαριστάτω a cause of complaint; as even the Anointed freely forgave γιάντων, καὶ οὐκ ἔμεις) ἐπι πας τοῦτοις you, (so also yourself) besides all, and these τῆν ἀγαπήν, ὅτις εστὶ συνθεσίς τῆς τελειωμένην, and the peace of the Anointed one let preserve

εὐ τοις καρδιαῖς ὑμῶν, εἰς ὑμᾶς καὶ ἑκάστιτε επὶ the words of the Anointed let dwell: in you πλούσιοι, εν πασί, σοφία διδακτεῖτε; and richly; "ου in all wisdom teaching, and

13. Lord. 14. it is the bond. 15. one—omit.

* Vatican Manuscript.—6. on the sons of disobedience—omit.

16. On which account of which things the wrath of God is coming.

7 In which also you formally walked, when you lived in these things.

8 But now do you put off also all these: Anger, Wrath, Malice. Evil speaking. Ville words out of your MOUTH.

9 Do not speak falsely to each other, having put off the old Man with his PRACTICES;

10 and having put on that new one, BEING RENEWED BY Knowledge, according to a Likeness of HIM who CREATED him.

11 In which state there are not Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, free-man; but Christ is ALL things, and in all.

12 Be clothed, therefore, as Chosen ones of God, beloved Saints, with BOWELS OF Mercy, Kindness, Humility, Meekness, Patience;

13 (Anexoremenoi, allhλων—kai patient endurance; (bearing with each other, and ἄνεξορθόνειν ἑαυτοῖς, ean tis pros tina eχθρὸς freely forgiving each other, if any one for some things should have μὴν πάντας καὶ ὁ Χριστός eχαριστάτω a cause of complaint; as even the Anointed freely forgave γιάντων, καὶ οὐκ ἔμεις) ἐπι πας τοῦτοις you, (so also yourself) besides all, and these τῆν ἀγαπήν, ὅτις εστὶ συνθεσίς τῆς τελειωμένην, and the peace of the Anointed one let preserve

εὐ τοις καρδιαῖς ὑμῶν, εἰς ὑμᾶς καὶ ἑκάστιτε επὶ the words of the Anointed let dwell: in you πλούσιοι, εν πασί, σοφία διδακτεῖτε; and richly; "ου in all wisdom teaching, and
COLOSSIANS.

All Wisdom; in Psalms, in Hymns, in spiritual Songs, singing with *Gratitude in your Hearts to God.

17 ¶ And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, giving thanks to God the Father through him.

18 ¶ Wives, submit yourselves to your husbands, as is proper in the Lord.

19 ¶ Husbands, love your wives, and do not behave harshly to them.

20 ¶ Children, obey your parents in all things; for this is well-pleasing in the Lord.

21 ¶ Fathers, do not provoke your children, that they may not be discouraged.

22 ¶ Bond-servants, obey in all things your masters according to the Flesh; not with Eye-service, as Men-pleasers, but in Sincerity of Heart, fearing the Lord.

23 ¶ Whatever you may do, work it from the soul, as for the Lord, and not for Men;

24 ¶ knowing that from the Lord you will receive the Remembrance of the inheritance; for you serve Christ the Lord.

25 ¶ For he who acts Unjustly, will receive back for the Injustice he committed; and without any Partiality.

CHAPTER IV.

1 Masters, *render to your Bond-servants that which is just and that which is Equal; knowing that you also have a Master in Heavens.

* VATICAN MANUSCRIPT.—16. and—omit twice. 16. GRATITUDE. 17. and—omit. 23. and every thing—omit. 24. for—omit. 25. For me who.

† 16. Eph. v. 10. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 5; 1 Tim. vi. 1 Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 6, 7. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 29 ¶ N. Rom. ii. 11; Eph. vi. 9. 1 Pet. i. 17. † 1. Eph. vi. 9.
1 Paulus, kai Silouanos kai Tymotheos, ty Paul and Silvanus and Timothy, to the
congregation of Thessalonians in God a father and
kuriou Iesou Christou, kai kuriou Iesou Lord Jesus Anointed; to you and peace
[from God a father of, and Lord Jesus
Anointed.] We give thanks to the God always
concerning all of you, a remembrance of you making
epi ton prosenwakes metai, 3 adialexipwos menη-
in the prayers of you, unceasingly recol-
meneumontes ouj tou eph yu tis pisteis, kai
seeing of you of the work of the faith, and
tou kou tou aigapth, kai tis upomoni xis
of the labor of the love, and of the patient endurance of the
elipidos tou kuriou ouj tou Iesou Christou, e♣-
hope of the Lord of us Jesus Anointed, in
prosech tou theou kai patros ouj tou 4 iepi-
dotes, presence of the God and father of us; knowing,
aileiai hagaimeni ouj to theou, tnu ekloqw
brethren beloved by God, the election
ihuves 5 oti to euphugelio ouj ouk egenethi
because the glad tidings of us not came
eis ouj en logw ouj, alla kai en dynami,
you in word only, but also in power,
kal en pneumati agw, kai 6 en ev
even with spirit holy, and [with] confirmation
polly kaow os idate oinoi egenethmen en ouj
much; as you know what we were having you
de ouj. 6 Ka bouveis wouj iouj ouk ege-
an account of you. And you imitators ouj be-
nupthete kai tou kuriou, dekeunaste tou logon en
come and of the Lord, having received the word in
oliwei polly meta charas pneumatos agwou
alliance much with joy of spirit holy;
ouj ouj en tnu Makedonia kai tnu Achaia. 8 Ap-
the Macedonians and in the Achaia. From
ihuves gam 6 egeunastei ouj logon tou kuriou ou
you has been sounded forth the word of the Lord not
ouj en tnu Makedonia kai Achaia, alla 6 en
only in the Macedonians and Achaia, but [also]
pari tou tou kuriou ouj, ouj kai, 8 en
in every place the faith of you that towards the God
ekalelwun, wste mei xreiasai ouj echei lakew
has gone forth, so that not necessary us to have to speak

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONICANS.

1. from God
2. Father, and the Lord Jesus Christ—omit.
3. with.—omit.
4. a Pattern.

† 1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 12; 2. Rom. i. 8; Eph. i. 10; Philemon 4.
3. 1 Thess. ii. 13. 4. Gal. v. 6; James ii. 17. 5. Rom. xvi. 6; Heb. vi. 10.
6. Col. iii. 12; 2 Thess. ii. 13. 7. Mark xvi. 20; 1 Cor. ii. 4.
8. 6. 1 Cor. iv. 11; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 6. & Rom. i. 8; 2 Thess. i. 4.
I. THESSALONICANS.

Chap. 1: 9. 7 Autoi yap peri ἡμων ἀπαγγέλλουσιν anything. Themselves for concerning us declare,

σὺν, ὄπως εἰσοδὸν εὐχαρίστησιν πρὸς ὑμᾶς, καὶ what kind introduction we had to you, and

πῶς επεστρέφατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώ-

λὼν, δοξολογεῖν τῷ θεῷ καὶ αληθίνως, καὶ how you turned to the God from the idols,

καὶ αναμενεῖν τὸν νῦν αὐτοῦ εἰς τῶν οὐρανῶν, ὄν to wait for the son of him from the heavens, whom

ηγείρειν εἰς τῶν νεκρῶν, Ἰησοῦν τὸν θύμην he raised out of the dead ones, Jesus, the one delivering

ἡμᾶς αὐτῷ τῆς ὁργῆς τῆς ἐρωμείας. ΚΕΦ. β’. 2. us from the wrath of that coming,

1 Αὐτοὶ γαρ οἴδατε, ἀδελφοί, τὴν εἰσοδόν yourselves for you know, brethren, the introduction

ὑμῶν τῷ πρὸς ὑμᾶς, ὅτι ὑπὲρ γεγονέναι us that to you, because not in vain it has been;

2 ἀλλὰ προπαθήτες καὶ ὑβριστέρες, but having previously suffered, and having been injuredly treated,

καθὼς οἴδατε, ἐν Φίλιπποις, εἰσφησθέντες as you know, in Philippi, we were emboldened

ἐν τῷ θεῷ ἡμῶν λαλοῦντας πρὸς ὑμᾶς ὑπὲρ to speak to you the glad tidings, the God of us;

τοῦ θεοῦ εἰς πάλλων αγαπην. 3 Ἡ γαρ παρα-

πάσης τῶν θεῶν with much striving. The for exhor-

κλησίς ἡμῶν οὐκ εἴπε τῇ πληρώσει, οὔτε εἰς ἀκαθα-

κράτος, ἀλλὰ καθὼς δεδοκιμασθή, not in deceit, but as we have been approved

ὅποι τοῦ θεοῦ πιστεύσατε τα εὐαγγελία, ὡς by the God to be entrusted with the glad tidings, so

ἀλονυμεν, οὐχ ἀνθρώπος ἀρεσκόντες, ἀλλὰ we speak, not as men pleasing, but

καθὼς οἴδατε, ὑπὸ τοῦ πατρὸς ἐβεβαιώσατε, [καὶ] not as pleasing Men, but

καθὼς εἰσφήσθέν ὑμῖν ἐν παραδόσει pious,

θεος μαρτύριος, 6 οὔτε ἐξηνοῦτε ἐξ ἀνθρώπων God a witness; nor with a pretense of covetousness,

ὡς καθὼς ἐπηράνατε καὶ ἐκαθάριστε, yet seeing from men

doxan, ὑμῶν ὑμεῖς ἑλθατε ἐπ' ἀλλη νομοι εἰς νεκρον, by with a weight to be, as of Anointed apostles;

7 οὔτως ἐγενόμην ἤ πιοι ἐν μεσῷ ὑμῶν. Ὡσ ὅτα

but we were gentle in midst of you. As

ἐν τροφῆς θαλατία ἔνας τῆς τεκνίας, 8 ὡς, were a Nursing-mother the of herself children, so.

4 For they themselves declare concerning us, What Introduction we had to you, and how you turned to the Deity, from idols, to serve the living and true God;

10 and to wait for his Son from the heavens, whom he raised from the dead, even that Jesus who is delivering us from that wrath which is coming.

CHAPTER II.

1 † For you know, Brethren, that introduc-

tion of ours which we had to you, That it was not in vain;

2 but having previously suffered, and been injuredly treated, as you know, † at Philippi, we were emboldened by our God † to speak to you the glad tidings of God, with Much Earnestness;

3 † For our exhortation was not from Error, nor from Impurity, nor in Deceit;

4 but as we have been approved by God † to be entrusted with the glad tidings, so we speak; † not as pleasing Men, but THAT God who TryIS our

hearts.

5 † For we never came with a Word of flattery, as you know, nor with † Pretext of Covetousness, (God is a Witness!)

6 † nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence ;)

7 but we were gentle † in the midst of you; even as a Nursing-mother would cherish her own Children.
I. THESSALONIANS.

8 Thus yearning over you, we were content, not only to have imparted to you the glad tidings of God, but also our own lives, because you had become endearing to us.

9 For you remember, Brethren, our labor and toil; working Night and Day, so as not to burden any one of you, we published eis 2os to the glad tidings of God. You were imitators of the apostles, and we ourselves were, brothers, as well to toil, and to die for the message of the Christ. We exhorted you to walk worthily of God, who is inviting you into his own glorious Kingdom.

13 And on this account, also, we give thanks to God unceasingly, because receiving from us the divine Message, you embraced not Men's Word but as it is truly, God's Word, and which worketh powerfully in you, the believers.

14 For you, Brethren, became imitators of those congregations of God which are in Judea in Christ Jesus; because you also suffered the same things from your own Countrymen, even as they did from those Jews.
16 hindering us from speaking to the Gentiles that they may be saved; so as to fill up Their sins always; but now in the End, Vengeance has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavoured to see your face with much Desire.

18 We would therefore have come to you, (even K. Paul) once and also a second time, but the adversary thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our Lord Jesus at His Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain, we thought well to be left in Athens alone;

2 and we sent ti Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANointed One, to confirm you, and to exhort on behalf of your FAITH;

3 that no one might be shaken by these AFFLICTIONS; for you yourselves know 1 That we are liable to this,

4 and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know;

5 On this account also, being no longer able to endure, we sent to ASCERTAIN your FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

* Vatican Manuscript.—10. Anointed—omit. 2. you—omit. 5. Your faith.
I. THESAULONICANS.

1. But just now, Timothy having come to us from you, and having brought us glad tidings that in the faith and love you have always had Remembrance of us, longing to see us, even as we also you;

7. Therefore, brethren, we were comforted over you, in All our distress and Affliction, by means of your Faith.

8. Because we now live, since you stand firm in the Lord.

9. For What Gratitude can we return to God concerning you, for All the joy with which we rejoice on your account in the presence of our God;

10. Night and Day most abundantly entertaining to see Your face, and I to supply the deficiencies of your Faith?

11. But may God Himself, even our Father, and our Lord Jesus, direct your way to you;

12. and may the Lord cause you to be full and to overflow with grace to each other, and to all, even as also you, having grace to each other, and to all, even as also you,

13. so as to establish your hearts blameless in holiness before God, even our Father, at the coming of our Lord Jesus, with All his Saints.

CHAPTER IV.

1. *Finally, therefore—omit. 1. that as you received from us how it behoves you to walk and please God, even as also you walk, you may abound more.

† 6. Acts xviii. 1, 5. † 6. Phil. i. 8. † 7. 2 Cor. i. 4; vii. 6, 7, 13. † 8 Phil. iv. 1. † 9. 1 Thess. i. 2. † 10. Rom. i. 10, 11; xv. 32. † 10. 2 Cor. xiii. 9, 11; Col. iv. 12. † 12. 1 Thess. iv. 10. † 12. 1 Thess. iv. 9; 2 Pet. i. 7. † 13 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21. † 13. Zech. xiv. 5; Jude 14.
I. THESALONIANS.

1. Letter to the Thessalonians.

2. The sanctification of you, that you may abound more.

3. For this is God's Will, your sanctification.

4. That each of you know how to possess his own vessel in sanctification and honor.

5. Not in Passion of Lust, even as those Gentiles who know not God.

6. That none overstep the bounds and cheat his brother by the practice, because the Lord is an Avenger for all these things, as we before said to you, and fully testified.

7. For God did not call us for Impurity, but in Sanctification.

8. Therefore, we who reject, rejects not Man, but that God who also imparted his holy spirit for you.

9. But concerning brotherly love, we have no need to write to you, for you yourselves are divinely instructed to love each other.

10. For you also do it even towards all those brethren in Macedonia. But we exhort you, Brethren, to abound yet more.

11. And earnestly strive to be quiet, and to mind your own affairs, and to work with your hands, as we commanded you.

12. That you may walk becoming towards us how it behoves you to walk and to please God, so that you may abound more.

For you know What Commandments we gave you by the Lord Jesus.

1. The God's Will, your sanctification; that you abstain from fornication; that each of you know how to possess his own vessel in sanctification and honor; not in passion of lust, even as those Gentiles who know not God; that none overstep the bounds and cheat his brother by the practice, because the Lord is an Avenger for all these things, as we before said to you, and fully testified. For God did not call us for Impurity, but in sanctification. Therefore, we who reject, rejects not Man, but that God who also imparted his holy spirit for you. But concerning brotherly love, we have no need to write to you, for you yourselves are divinely instructed to love each other; for you also do it even towards all those brethren in Macedonia. But we exhort you, Brethren, to abound yet more, and earnestly strive to be quiet, and to mind your own affairs, and to work with your hands, as we commanded you; that you may walk becoming towards us how it behoves you to walk and to please God, so that you may abound more.
I. THESSALONICANS.

Those without, and may have need of nothing.

And we do not wish you to be ignorant, Brethren, concerning those having fallen asleep, so that you may not grieve, as those others who have not a hope.

For since we believe that Jesus died and rose; so also [we believe] that God, through Jesus, will lead forth with him those who fell asleep.

But for this we affirm to you, by the Lord's Word, That the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep.

Because the Lord himself will come down from Heaven with a shout, with an Archangel's Voice, and with God's Trumpet; and the dead in Christ will be raised first;

Then that the living, who are left over, shall at the same time with them, be caught away in Clouds, for Meeting of the Lord in the Air; and then we shall be always with the Lord.

Therefore, comfort each other with these words.

CHAPTER V.

1 But concerning the times and the seasons, Brethren, you do not need to be written to;

2 for you yourselves know accurately, that the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then sudden Destruction descends over them, just as Labor-Pangs on her who is pregnant, and they shall by no means escape.

* Vatican Manuscript.—15. Jesus.

17. in the Lord.

2. the—omit.
1. THESSALONICANS.

4. But you, Brethren, are not in Darkness, that the Day should come upon you like a Thief;
5. for you are all Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.
6. So then, we should not sleep, as the others; but we should be vigilant and temperate.
7. For those who sleep, sleep by Night; and the Drunkards Drink by Night.
8. But be, being of the Day, should be vigilant, having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;
9. Because God did not set us apart for Wrath, but for attaining Salvation, through that LORD of ours, Jesus,
10. who died on our behalf, so that whether we may be watching or sleeping, we may live together with Him.
11. Therefore, console each other, and edify one the other, as also you do.
12. But we entreat you, Brethren, to acknowledge those who toil among you, both presiding over you in the Lord, and admonishing you;
13. and to esteem them very highly in Love, on account of their work. Cultivate peace among yourselves.

4. 14. And we exhort you, Brethren, admonish the disorderly, encourage the timid, assist the feeble, be forbearing towards all.

15. 15. See that no one evil

\*VATICAN MANUSCRIPT.—6, even—omit.

\*Anointed—omit.

1. 4. Rom. xiii. 12, 13; 1 John ii. 8. 5. Eph. v. 8. 6. Matt. xxv. 13; xv. 12, Rom. xiii. 11—13; 1 Pet. v. 8. 7. Luke xxii. 33, 36; Rom. xii. 1; 1 Cor. xiv. 38; Eph. xv. 11. 8. Matt. xvi. 13, 15; 2. 9. Rom. ii. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. 10. 9. 2 Thess. ii. 13, 14. 11. 10. Rom. xv. 8, 9; 2 Cor. i. 17. 11. 4. 11. Thess. iv. 15. 12. 1 Cor. xv. 18; Phil. ii. 29. 13. 14. Heb. xiii. 12. 14. 12. 2 Thess. iii. 11, 12. 15. 11. 14. Rom. xiv. 1, xv. 1; Gal. vi. 1, 2. 16. 13. Gal. v. 22; Eph. iv. 2; Col. iii. 12. 17. 15. 15. Lev. xix. 1; Prov. xx. 22, xxx. 29; Matt. v. 20, 41; Rom. xii. 17, 21 Cor. vii. 1; 1 Pet. iii. 9.
I. THESSALONICANS. [Chap. 5: 28.

render Evil for Evil to
Any one but always pur-
sue the good, both towards
each other and towards al.
16 Rejoice always.
17 Pray unceasingly.
18 In everything give thanks; for this is God's Will, by Christ Jesus, con-
cerning you.
19 Quench not the SPIRIT.
20 Do not disregard Prophecies;
21 but examine all things. Hold fast the
GOOD.
22 Abstain from Every form of Evil.
23 And may the God of PEACE Himself sanctify you entirely; and may Your whole person - the SPIRIT, and the SOUL, and the BODY, &c. preserved nameless in the PRESENCE of our Lord Jesus Christ.
24 Faithful the one calling you, who also will perform Brother-
ren, prosekaleste kai et hemon. 26 Ag wase
you; for us. 26. you

27 Orka's ype ton kuriou, anagno thimai ynh
I adjure you the Lord, to remember the
episthema paideias. 23. The letter to all the holy men. The
xari s toy kuriou hemon theou theou xristou mea;
favor of the Lord of us Jesus Anointed with
hemon, you.

* VATICAN MANUSCRIPT. 25, also.
28. holy—omit.
28. Subscription—FIRST

TO THE THESALONICANS. WRITTEN FROM ALEXANDRIA.

† 23. From facts and circumstances related in the history of 1 and 2 Thessalonians, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's Act against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.

‡ 10. 1 Cor. vi. 10; Phil. iv. 8. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 8; Col. iv. 2; 1 Petr. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 30. † 20. 1 Cor. xiv. 1, 33. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 6; 23. † 24. 1 Cor. i. 0; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1. † 26. Rom. xvi. 5. † 27. Col. iv. 16; 2 Thess. iii. 4. † 28. Rom. xvi. 20. ‡ 28.
KEF. a'. 1.

1 Paulos kai Silouanos kai Timotheos, tη eko-
Paul and Silvanus and Timothy, to the con-
kkliaia Theesaloniikean en theo patrii ημων kai
gregation of the Thessalonians in God a father of us and
kurw ησου Χριστου.  
Lord Jesus Anointed; favor to you and peace
apo theou patros [ημων] kai kuriou Iesou
from God a father [ους] and Lord Jesus
Χριστου.  
3 Ενυχαριστειν οφειλομεν τω theo
To give thanks we are bound to the God
παντοτε περι ημων, αδελφου, καθως αξιον
always concerning you, brethren, as proper
eπειν, οτι υπεραυξανει η πτωτις ημων, και πλεο-
et because is growing fast the faith of you, and abound
νει, η αγαπη ένοι έκατου παντων ημων εις
the love of one of each of all of you for
ολληλους.  
4 οστε ημας αυτους εν ημι καυχασ-
so: that us ourselves in you to boast
θαι εν ταις εκκλησιαις του θεου, υπερ της
among the congregations of the God, on account of the
ουμονης ημων και πιστεως, εν πασι τοις διω-
afflictions, in all the perseverance of you and faith,
πατησι, και ταις θλυσειν, εις ανεχεσθε-
and the afflictions, which you endure;
νεναι της δικαιας κρισεως του θεου, εις το
a token of the righteous judgment of the God, for that
καταισχυναι ημας της βασιλειας του θεου,
to be deemed worthy you of the kingdom of the God,
υπερ ης και πατησε.  
6 Ειπερ διακαιον παρα
on behalf of which also you suffer. Indeed a just thing with
θεων, ανταποδοναι τοις θλιβομενοις ημι θληθη,
God, to give in return to those afflicting you affliction,
και ημιν τοις θλιβομενοις ανεσεν μεθ ημων, εν
and to you those being afflicted a relaxation with us, at
τη αποκαλυψει του κυριου Ιησου απ ουρανου,
the revelation of the Lord Jesus from heaven,
μετ' αγγελων δυναμων αυτου, εν πυρι φλο-
with messengers of power of himself, in a fire of
γος, διδοτοι εκδικησιν τοις μη ειδος θεων,
flame, executing retributive justice to those not knowing God,
και τοις μη ουκουΧουσι τη ευαγγελιω του
and to those not being obedient to the glad tidings of the
κυριου ημων Ιησου [Χριστου] 9 οίτινες δικαι
Lord of us Jesus [Anointed] who a just penalty

CHAPTER 1.

1 Paul, and \Sylvanus, and Timothy, to the con-
regregation of Thessalonians \in God our Father and
the Lord Jesus Christ;
2 \Favor to you and Peace, from God the Fa-
ther and the Lord Jesus Christ.
3 \We are bound to give thanks to God always
concerning you, Brethren, as it is proper,
because your faith is growing exceedingly,
and the love of each one of you All is
abounding towards each other:
4 so that \we ourselves boast in you among
the congregations of God, for account of your pa-
tience and Faith, \in All your persecutions and
the afflictions which you endure;
5 \a Token of the righteous judgment of
God, for you to be deemed worthy of the king-
dom of God, on account of which also you suffer.
6 \If indeed it is just with God to repay Affil-
tion to those who affli-
ct you,
7 \ee also to you the affli-
ted, \a Rest together with us, at \the revelation of
the Lord Jesus from Heaven with the Angels of his
Power,
8 \in a Flame of Fire, dispensing Retributive jus-
tice to those not ac-
knowledging God, and \to those not being
obedient to the glad tidings of our Lord Je-
sus;
9 \who shall pay a just

* Vatican Manuscript.—Title—Second to the Thessalonicians.
2. of us—omit.

1 1 Cor. i. 10. 2 1 Cor. i. 3. 3 1 Thess. i. 2, 3.
iii. 9; 2 Thess. ii. 13. 4 2 Cor. vii. 14; ix. 2; 1 Thess. i. 19, 20.
5 1 Thess. i. 3. 6 1 Thess. ii. 14. 7 Phil. i. 25.
8 Rev. vi. 16. 9 7. Thess. i. 14. 10 Thess. iv. 10; Jude 14.
11 Heb. x. 27; xii. 20. 12 1 Thess. v. 5. 13 8. Rom. ii. 8.
14 Phil. iii. 10; 2 Pet. iii. 7.
II. THESSALONICANS.

1. But we entreat you, Brethren, concerning the coming of the Lord Jesus Christ, and Our Assembling to him,

2. that you be not quickly agitated in mind, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the Day of the Lord was present.

3. ¶ Let no one delude You by any means, Because the apostacy must come first, and there must be revealed that man of sin, that son of destruction.

4. the opponent, who indeed lifts himself above everything called Divinity or Majesty; so as to seat himself in the Temple of God, exhibiting himself That he is a God.

5. Do you not remember penalty, — aionion Destruction from the Face of the Lord, and from the Glory of his Strength;

10. ¶ when he shall come to be glorified in his Saints, and to be admired in All Those who believe, in that Day; Because our Testimony to you was believed.

II For which also we pray always concerning you, that our God may esteem You worthy of the Calling, and may complete Every Desire of Goodness, and Work of Faith with Power;

13. ¶ so that the Name of our Lord Jesus may be glorified in you, and you in him, according to the Favor of our God, and Lord Jesus Christ.

CHAPTER II.

KEF. β'. 2.

2. Ἡμαῖς, άδελφοι, ὑπὲρ της Παρουσίας τοῦ κυρίου Ἰησοῦ Χριστοῦ, προσεύχομεν. ἦν ὁ δόξα τοῦ θεοῦ εἰς αὐτούς, εἰς τούς μηδὲν αἰώνα, αὐτοῦ, ὡς ἄνευ καὶ νεκρῶν, ἵνα μὴ ἐγίνητε ἁνατόμοι, καὶ ἐπηρεάσατε αὐτούς, τοῖς ἑαυτῶν κατὰ τὴν χάριν τοῦ θεοῦ καὶ τῆς οἰκουμένης ἡμαῖς καὶ ἀναστήσατε τοὺς νοοὺς αὐτῶν, ὡς ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ καὶ τοῦ Χριστοῦ. God of us and Lord Jesus Anointed.
That while I was with you, I said these things to you: 6 and now you know what restrains, in order that he being revealed in his own season.

7 For the secret of lawlessness is already working, till only the one restraining for the present shall be out of the way;

8 and then will be revealed the lawless one; (of whom the Lord Jesus will consume with the breath of his mouth, and annihilate by the appearing of his presence);

9 Whose coming is according to the Energy of the adversary, with A' Power, and ± Signs, — Wonders of Falseshood,

10 and with Every Deception of Iniquity to 11 those who are persevering, because they admitted not the love of the truth in order that they might be saved.

11 ¶ And on this account God * will send to them an Energy of Delusion, and their Believing the Falseshood;

12 in order that all those may be judged who believed not the truth, but approved the Iniquity.

13 But ¶ we are bound to give thanks to God always for you, brethren beloved by the Lord, Because ¶ God * chose you a First-fruit for Salvation, in Sanctification of Spirit and Belief of Truth;

14 to which he called you by our Glad Tidings, for the obtaining of ¶ the Glory of our Lord Jesus Christ.

15 So then, Brethren, stand firm, and retain...
II. THESSALONICANS.

King James Version

16 But our Lord, *Christ Jesus himself, and that God our Father, *who loved us, and *gave us, through faith, *to imitate us; because we were not disorderly among you.

8 nor did we eat Bread for nothing from any one, but in Toil and Weariness.

CHAPTER III.

1 Finally, Brethren, pray for us, that the Word of the Lord may run and be glorified, even as among you;

2 and that we may be delivered from PERVERSE and Vicious Men; for not all have the Faith.

3 But *Faithful is the Lord, who will establish and *guard you from the EVIL ONE.

4 And *we have confidence in the Lord concerning you, Because the things we command, you both are doing, and will do.

5 And may the Lord direct Your HEARTS into the LOVE of God, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the Lord Jesus Christ, *to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which *you received from us.

7 For you yourselves know *how you ought to imitate us; Because we were not disorderly among you.

8 Work and Word.

17. 15. 1 Cor. xi. 2; 2 Thess. iii. 6. 16. 1 John iv. 10; Rev. i. 5. 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. 18. 1. Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25. 19. 2 Rom. xv. 31. 20. 3. 1 Cor. i. 9; 1 Thess. v. 24. 21. 13. John xviii. 15. 22. 2 Cor. vii. 16; Gal. v. 10. 23. 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. 24. 7. 1 Cor. iv. 10; xi. 1; 1 T ess. i. 8, 7.
II. THESSALONICANS. [ Chap. 3: 18.

† working Night and Day, so as not to burden any of you;
9 † Not because we have no Authority, but that we might give Ourselves a Pattern for you to imitate us.
10 For also, when we were with you, This we commanded you. ¶ That if any one is not willing to work, neither let him eat.
11 For we hear of some among you, ¶ walking out of order, not working, but being above work.
12 Now such we charge and exhort by the Lord Jesus Christ, ¶ that, working with Quietness, they may eat their own Bread.
13 But you, Brethren, ¶ should not be remiss in doing well.
14 But if any one obey not our word by this letter, point him out, and ¶ do not associate with him, so that he may be put to shame;
15 ¶ and regard him not as an Enemy, ¶ but admonish him as a Brother.
16 ¶ Now may the Lord of Peace himself give you Peace always in every way. The Lord be with you all.
17 ¶ The salutation of Paul, with my own Hand, which is a Sign in Every Epistle; thus I write.
18 ¶ The favor of our Lord Jesus Christ be with you all.


Written from Athens.

8. Acts xxviii. 3; xx. 34; 2 Cor. xi. 0; 1 Thess. ii. 9.
16. Gen. iii. 10; 1 Thess. iv. 11.
12. 1 Tim. v. 15; 1 Pet. iv. 15.
13. Gal. vi. 0;
14. Matt. xviii. 17; 1 Cor. v. 0, 11.
15. Titus iii. 10.
16. 10, Rom. xv. 23; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23.
17. 1 Cor. xvi. 21; Col. iv. 18.
KEF. a’. 1.

1 Paulos, apostolos Ἰησοῦ Χριστοῦ, κατ’ Παῦλον, an apostle of Jesus Christ, appointed to the end of the world, to sow the word of God, to build up the elect, to which he had been called, according to the will of God.

2 Ἰησοῦς, τῆς κοινῆς Φίλου, καὶ Χριστοῦ, τῆς κοινῆς Φίλου, an appointment of God, a savior of men, and anointed Ιησοῦς, τῆς κοινῆς Φίλου, καὶ Χριστοῦ, τῆς κοινῆς Φίλου, by the will of God, to Timothy a genuine disciple, in faith and in the grace of God, a child in faith, favor, mercy, peace from God, and in the Lord.

3 Καθὼς πάρεκαλέσα σε προσμενεῖ εὕφεστῳ, ἐν ἔφεστῃ, as I entreated thee to remain in Ephesus, ἐπιμενοῦσι εἰς Μακεδονίαν, ἵνα παραγγείλης departing for Macedonia, that thou mayest charge τίς μὴ ἐπιμελεῖται, μὴ προσεχεῖ μὲν οὐδὲ συμβαίνει, some not other to teach, nor to hold to μὴν τις καὶ γενέαλογιας απεραντοις, αἰτίνες fables and genealogies endlessly, which τοῖς ἐπιμελεῖται μᾶλλον τὴν οἰκονομίαν θεοῦ disputes occasion rather than an administration of God τὴν εἰς πιστεῖν (to de telos τῆς παραγγελίας that by faith; (the end of the commandment εἰσὶν ἀγαπη εἰς καθαρὰς καρδίας καὶ σωφρονίς love out of a pure heart and conscience σεις ἀγάθας καὶ πιστεῖς αὐνοποκριτος' ἐν good and faith unfeigned; which τινες αὐτοχθόνες, εξετάσας εἰς μαθαίοις having missed, turned aside to foolish λογιαί, θελοντες εἰναι νομοδιδασκαλοι, ιδία talking, wishing to be law-teachers, not νομοπρός μὴ ἀ λεγοῦσι, μὴτε περι understanding neither the things they say, nor concerning τινος διαβεβαιοῦται, οἱ ὁδαμεν δε, δι' certain things they positively affirm. We know but, that καλὸς δὲ νομος, εαν τις αὐτῷ νομισμάτι χρηται, καλὸς δὲ νομος, εαν τις αὐτῷ νομισμάτι χρηται, good the law, if one it lawfully may use, είδως ποιητικος, ὁ δικαιω νομος ου κειται, είδως ποιητικος, ὁ δικαιω νομος ου κειται, knowing this, that for a just one a law not laid down, αὐτοχθόνες δὲ καὶ αὐνοποκριτοι, αἰτεῖαν αὐτοχθόνες δὲ καὶ αὐνοποκριτοι, αἰτεῖαν for lawless ones but and for unrighteous ones, for unrighteous ones καὶ ἀμαρτωλοις, αὐστρικοῖς καὶ βεβηλοῖς καὶ ἀμαρτωλοις, αὐστρικοῖς καὶ βεβηλοῖς καὶ ἀμαρτωλοις, αὐστρικοῖς καὶ βεβηλοῖς and sinners, for impious ones and for profane ones, πατραλωσι καὶ μητραλωσι, αὐδοφοροῖς πατραλωσι καὶ μητραλωσι, αὐδοφοροῖς καὶ μητραλωσι, αὐδοφοροῖς, for smilers of fathers and for smilers of mothers, for man-killers, ποροιοι, ἀρετοκοιναί, ἀναπαύσασις, ποροιοι, ἀρετοκοιναί, ἀναπαύσασις, ἀρετοκοιναί, ἀναπαύσασις, ἀρετοκοιναί, ἀναπαύσασις, ἀρετοκοιναί, ἀναπαύσασις, ἁραματοποιοῦσας, ἁραματοποιοῦσας, for fornicators, for sodomites, for man-stealers, ψευδαι, ἐπιρροικοίσι, καθ' ἐν τῇ ἔρευν τῆς θυγατρικῆς, ψευδαι, ἐπιρροικοίσι, καθ' ἐν τῇ ἔρευν τῆς θυγατρικῆς, for liars, for oath-breakers, and if anything other to the being

* ALEXANDRIAN MANUSCRIPT.—Title.—THE FIRST OF TIMOTHY.

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, according to an Appointment of God our Savior, and of Christ Jesus our hope,

2 to Titus, a Genuine Child in Faith,—Favor, Mercy, Peace, from God the Father, and Christ Jesus our Lord.

3 Remain still in Ephesus, as I entreated thee, when departing for Macedonia, so that thou mayest charge some not to teach differently,

4 nor to hold to Fable and interminable Genealogies, which occasion Disputes, rather than that EDIFICATION of God by Faith.

5 (Now) the END of the COMMANDMENT is Love, from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That the LAW is excellent if one use it lawfully;

9 Knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smilers of fathers and Smilers of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed
I. TIMOTHY.

νους διδασκαλίας αντικείται, 11 κατά το εὐαγγελισμὸν τῆς γελείας τῆς δόξης τοῦ μακάριου θεοῦ, ὃ εὐπορίας ἐπητίδευσι τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνεται τῆς δόξης τοῦ ἀνεκτούμενος θεοῦ, ὃς ἐν εὐαγγελισµῷ, ἐπεξερήτησεν καὶ ἐπεριστάνε}
I. TIMOTHY.

Chap. 1: 20.

20 of whom are † Hymenius and Alexander; whom I † delivered up to the adversary, that they may be taught not to blaspheme.

CHAPTER II.

1 I exhort, therefore, first of all, to make Supplications, Prayers, Intercessions, and Thanksgivings in behalf of All Men;

2 † in behalf of Kings, and All who are in High station, so that we may lead a Tranquil and Quiet Life in All Piety and Seriousness.

3 This is good and † acceptable before God, our Savior,

4 † who desires All Men to be saved, † and to come to an accurate Knowledge of the Truth.

5 † For God is One, and there is † One Mediator of God and Men, that Man, Christ Jesus,

6 † who gave himself a Ransom in behalf of all,—the TESTIMONY in its own Seasons;

7 † for which † was appointed a Herald and an Apostle, (I speak Truth, I do not falsely,) a Teacher of Nations in *Faith and Truth.

8 I appoint, therefore, the Men to pray in every place, lifting up Holy Hands without Wrath and Disputing.

9 In like manner, the Women, also, in † becoming Attire, with Modesty and soberness of mind, not decorating themselves with Wreaths, or Gold, or Pearls, or expensive Clothing,

10 but with good Works, which become Women un-
I. TIMOTHY.

11. Let a Woman learn in Quietness with All Submission;
A woman but to teach not I permit,
not to assume authority over a man, but to be in silence.

12. For I do not permit a Woman to teach, or to assume authority over a Man, but to be quiet.

13. For Adam was formed first, and then Eve.

14. And Adam was not deceived; but the Woman having been deceived, became a Transgressor.

15. But she shall be preserved throughout Child-bearing, if they abide in faith and love and holiness with Sobriety of mind.

CHAPTER III.

1. This saying is True, If any one longs after an Overseer's office, he desires an Excellent Work.

2. The Overseer then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, fit to teach;

3. Not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money;

4. Presiding well over his own Family, having the Children in Subjection with All Dignity;

5. (But if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

6. Not a New convert, lest being puffed up, he may incur the Judgment of the Enemy.

7. And he must even have a good Testimony from those Without, that he may not fall into reproach and a Snare of the Enemy.

* Alexandrian Manuscript.—14. wholly deceived.
I. TIMOTHY.

[Chap. 4: 1.]

8 διάκονοις ὄσαντως σεμνοὺς, μη διλογιστεῖν, 

Servants in like manner digested, not two-worded,

μη οἱνὶ πολλῇ προσεχοῦντες, μη αἰσχροκεραίη 

not to wine much being addicted, not eager for base

deis, εχοντα τω μυστηρίῳ της πιστεως εν 

holding the secret of the faith in

gatan, 

καβαρα συνείδησιν. 

conscience.

Αυτοὶ δὲ δοκιμασθέντας, 

These also but let be proved

δοθων πρῶτον, είτα διακονεῖτον, ανεγκλητοῖ 

first, then let serve, unblamable

οιτες. 

Servants.

Γυναίκαις ὑστάθας σεμνας, μη δια-

Women in like manner serious, not ac-

δελιους, νηπαλιος, πιστας εν παις. 

bolous, νηπαλιος, πιστας εν παις.

Διακoccus, 

Servants,

εὐθυνόμενοι καὶ των ἰδιων οἰκών. 

let he of one wife a husband, children

καὶ προστασάμενοι καὶ των ἰδιων οἰκών. 

Presiding over and of the own houses. Those

γεως 

Well

διακονοῦσας, 

having served,

βαβυλόν ἐανοις κα-

for well having served, a standing for themselves honor.

λόν περιποιοῦνται, καὶ πολλῶν παρθήσισαν εν 

able they acquire, and much confidence in

πιστεὶ τὴν χριστον ἤσον. 

faith in that Anointed Jesus. These thingsare

ταῦτα σοι γρα-

γiven

θαν 

writing, hope to come to thee very soon; it but

βραδύν, ἵνα εἰδὴς, 

should delay, that thou mayest know, how it beizes in a house of God

πᾶς δεὶ εν οἰκῷ θεοῦ 

these see in oikos theou

το συντραχναται, ζητεῖ εκκλησια θεου δω 

how to conduct thyself, which is a congregation of God liv-

ποιος 

ing.

Στυλός και ἑδραωμα 

A pillar and basis of the truth and

της αληθειας κα 

confessedly great is the of the piety

γεως μυστηρίου. 

μυστηριον. *οι εφανερωθη εν σαρκι, εδικαιωθη 

Who was manifested in flesh, was justified

ἐν πνευματι, 

spirit, was seen by messengers, was proclaimed among

φωτινος, 

in spirit, was proclaimed among

άναξιον 

all nations, was believed among a world, was taken up in

καὶ διαδεικνυα 

haring to spiritis wandering and to teachings

KEF. ¶ 4.

1 Τὸ δὲ πνεῦμα ῥήτορα λεγει, ὅτι εν ὑστεροις

The but spirit expressly says, that in subsequent

καὶ ῥεῖει αὐτοὶ ἀποστολοῦνται 

in the years, apostolizes, are sent forth in

πιστεως, προ-

faith, pro-

σασιον 

will fall away some from the faith, ad-

γοντες 

and

πνευμασί πλανοῖς καὶ διαδεικνύοντες 

to spiritis wandering and to teachings

* ALEX. MS.—It is doubtful whether this word was originally ὁ θεος who, or ΘΕΟΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported,

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22; 2 Tim. ii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3; 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 33, 37, 38; Rev. ix. 20.
I. TIMOTHY.

[Chap. 4 : 12.]

2 [misled] by the ✠ Hypocrisy of false teachers; whose own ✠ Conscience has been scared; 3 forbidding ✠ marriage, and ✠ the use of Foods which God created in order to be partaken of with ✠ Thanksgiving by the faithful ✠ believers, even by those who have recognized this TRUTH; —

4 That ✠ Everything Created by God ✠ is good, and nothing is to be rejected, being received with Thanksgiving; 5 since it is sanctified through the Command of God, and by Prayer.

6 Setting forth These things before the BRETHREN, thou wilt be a Good Servant of ✠ Christ Jesus, ✠ imbued with the words of the FAITH, and the good Teaching which thou hast closely followed.

7 But ✠ avoid PROFANE and Silly Fables, and train thyself for Piety; 8 for BODILY Training is profitable for a little; ✠ but PIETY is profitable for all things, ✠ having a Promise of the PRESENT Life, and of that which is FUTURE.

9 This SAYING is True, and worthy of All Reception.

10 For on this account, we toil and ✠ are reproached, because we hope in the living God; ✠ who is a Preserver of All Men, especially of Believers.

11 These things enjoin and teach.

12 Let no one despise THY YOUTH; but ✠ become a Pattern of thebelievers, in Word, in Conduct, in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—omit. 10. earnestly strive.

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

‡ 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. † 2. Eph. iv. 10. † 3. Heb. xiii. 4.

§ 2. Rom. xiv. 3. † 4. Rom. xiv. 6; 1 Cor. x. 30. † 5. Rom. xiv. 14, 20; 1 Cor. x. 15.

¶ 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. iii. 16, 21; iv. 4; Tit. i. 14.

‖ 8. 1 Tim. vi. 6. † 9. Psa. xxxvii. 4; lxxvi. 11; xlii. 2, 3; xlv. 10; Matt. iii. 7, 12; Titus ii. 7.
13 Till I come, attend to the reading, to the exhorting, to the teaching.

14 Avoid negligence in them, which was imparted to thee through Prophecy, with Imposition of the Hands of the Eldership.

15 These things thy care be, occupied in them; so that Thy progress may be manifest in all things.

16 Attend to thyself and to the teaching; continue in them; for by doing this thou wilt save both Thyself, and those who hear thee.

CHAPTER V.

1 Chide not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers, Younger women as Sisters, in all Purity.

3 Support those Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, and to render proper returns to their Progenitors; for this is acceptable in the sight of God.

5 Now she who is really a widow, and having been left alone, hopes in God, and continues in supplications and prayers Night and Day;

6 But she, living in self-indulgence, is dead.

7 And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his own relatives, and especially for *his Family, he has denied the
I. TIMOTHY.

9. Let not a Widow be enrolled less than sixty Years old, neither having been a Wife of One Husband, but well reputed for good Works; whether she has reared a family, or entertained strangers, or washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

11. Younger Widows, for when they become wanton against the Anointed, one they wish to marry;

12. Incurring Condemnation, Because they have violated their First Fidelity.

13. And at the same time also, they learn to be idlers, gadding about to the houses; and not only idlers, but also Praters and Busybodies, speaking the things of men.

14. But reject Younger Widows, when they may tarry so long as the Master, gane them understanding, to marry them; and may be released, as soon as they have learned, to go to the houses; not only but idle ones.

15. In their times not in good order to attend the congregation.

16. If they have thus turned aside after the adversary.

17. Let the Elders who preside well be esteemed worthy of Double Honor, especially those that toil in Word and Teaching.

18. For the scripture says, "Thou shalt not muzzle the mouth of the laborer, which maketh food for thee."
19 Against an Elder receive not an Accusation, in any case, without Two or Three Witnesses.

20 But if those who sin reprove before all, so that the Rest also may fear.

21 So I solemnly enjoin thee in the presence of God and of Christ Jesus, and of the chosen Messengers, that thou keep these things without prejudice, doing Nothing by Partiality.

22 Lay Hands hastily on no one, and be not a partaker in Others' Sins; keep Thyself pure.

23 (Be no longer a Water-drinker, but use a little Wine on account of thy Stomach, and thy frequent Weaknesses.)

24 The sins of some Men are previously manifest, leading on to Judgment; but in some, indeed, they follow after.

25 And so good Deeds also are previously manifest, and those which are otherwise cannot be concealed.

CHAPTER VI.

1 Let as many Bond-servants as are under a Yoke, esteem their own Masters as worthy of All Honor; that the Name of God and the Teaching may not be reviled.

2 And let not those having Believing Masters disregard them; because they are Brethren, but rather serve, because they are Believers and Beloved, who are Recipients of the Benefit. These things teach and exhort.

3 If any one teach differently, and assent not to

I. TIMOTHY.

4. And there shall man stand upon the earth with his face turned toward the east, and there shall have the Lord's Christ, and to that teaching which is according to piety,

5. For he is raised up, being master of Nothing, but is distracted about Questions and Verbal contentions, out of which arise envy, strife, revilings, evil suspicions, and wranglings of men corrupted in mind, and destitute of the truth, suppressing piety to be

6. But piety with a Competency is great Gain. For we brought Nothing into the world, and it is evident that we are not able to carry anything out;

7. And having supplies of Food and Clothing, with these let us be satisfied.

8. But those wishing to be rich fall into a Temptation, and a Snare, and into many foolish and injurious Desires, which sink Men into Destruction and utter Ruin;


10. Maintain the good Contest of the faith; lay hold of AIONIAN Life, for which thou wast called out, and didst confess the good Confession in presence of many Witnesses.

11. I charge thee in the presence of that God who makes all things, those sound Words of our Lord Jesus Christ, and to that teaching which is according to piety.

7. Evident.

1. of the omit.

* Alexandrian Manuscript.- 5. From such withdraw thyself— omit.
and that Christ Jesus, who testified to Pontius Pilate the good Confession;
14 that thou keep the COMMANDMENT, being spotless, blameless, till the APPEARANCE of our LORD Jesus Christ;
15 which in his own Season that blessed and only Potentate will exhibit,—
16 the only one possessing Immortality, inhabiting Light inaccessible;
17 whom no one of Men has seen, nor is able to see; to whom be Honor and Mightaonian. Amen.
18 Charge those rich in the present Age not to be high-minded, nor to confide in Wealth so uncertain, but in that God who IMPARTS to us all things richly for Enjoyment—
19 to do good, to be rich in good Works, to be liberal, willing to bestow;
20 O Timothy! guard that intrusted to thee, turning away from the PROPANE, Empty Sounds, and Contradictions of that FALSELY-NAMED KNOWLEDGE,
21 which some, having professed, have erred concerning the faith, misled the Mark.
KEF. α'. 1.

1 Paulos, apostolos Iosou Christou dia Paul, an apostle of Jesus Christ, through
theleumatos theou, kat' epiaggeleian (ων τις της with of God according to a promise ρήσεως της by Christ Iosou, Timotheo grapheu σωματω των χα-
nominated Jesus, to Timothy beloved a child, πρις, ελεος, ειρηνη από θεου πατρος, και Χριστου vor mercy, peace from God father, and Anointed ισου του κυριου ημων. Jesus the Lord ours.

3 Xarip ech tis theos, eis latreewno apo prose-
Gratuities I have to the God to whom I offer bage from an-
gynomous eis kathara suneidoses, an epideihtp support with pure, considere, or exceedingly
εχω την πειρα σου μειναι εν ταις δειπνοις mou I have the concerning thee remembrance in the prayers of the
upokos kai meiras, επιποθων σε τις μενυ-
upompendo σε του δακρυουν, ina xarip plenrwth-
nowing oftentimes the tears, so that I may be filled with
upomimasiai lambashon tis en sou anupokrion
remembrance taking of the in thee unfeigned
pistew, hteis ephkeste prouton eis tis
faith, which dwelt first in the grandmother
sou Laidi, kai tis mipti sou Eunike penteisai oti tou Laidi, and in the mother of thee Eunice, I have confidence
dei, oti kai en soi. 6 Δι' hν aitian anagymi-
en's character of the aitian and in thee. Through which cause I reminded
episkopon eis anaexouranein to xurisma tou theos, 4 to thee, to kindle up the free gift of the God, which
eti en sou die tis epideeswv tais xeiw
there in thee through the putting on of the bands
muon. 7 oν gar edoken hmin that theos piwnema de-
now, for gave tous the God spirit of
aias, allas dunamewos kai agaphe kai spherofronis-
trous, but of power and of love and of sound
muon. 8 Mη sou epiaskhynvse to marturion
mind. Not therefore thou mayest be ashamed of the testimony
kou xurisma hmin, mpde ekei tou deimemia autous of the Lord ours, nor use the prisoner of him:
allas sunakopasthoun tis euaggelwv kata but participate in suffering evils for the glad tidings according
dinamw theos, 9 tou sswato tois hmin kai kal-
power of God, of the one having saved us and having
kalevse anagia, ou kata ta efva hmin, called with a calling holy, not according to the works of us,

* Alexandria Manuscript.—Title—The Second to Timothy.

CHAPTER I.

1 Paul, 1 an Apostle of Jesus Christ, by the Will of God, on account of the 2 Promise of that Life which is by Christ Jesus,
2 to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our Lord.
3 I am thankful to God, (whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;
4 longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;
5 having a Recollection also of the UNFEIGNED faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in thy MOTHER Eunice, and I am persuaded that it dwells also in thee.
6 For this reason I remind thee to kindle up the FREE GIFT of God, which is in thee, through the IMPOSITION of my HANDS.
7 For God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.
8 Therefore be not ashamed of the testimony of our Lord, nor of me who is thy prisoner; but jointly suffer evil for the GLAD TIDINGS, according to the Power of that God,
9 who saved us, and called us with a holy Invitation, &c not according to our works, but according

† 1. Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15.
† 2. 1 Tim. i. 2.
† 3. Acts xxii. 3; xxxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14.
† 4. 2 Tim. iv. 9, 21.
† 7. Rom. viii. 15.
† 8. Rom. i. 16. † 9. 1 Tim. ii. 6; Rev. i. 2. † 18. Eph. iii. 1; Phil. i. 7.
† 10. Titus iii. 4.
† 11. 1 Thess. iv. 7; Heb. iii. 1.
† 12. Titus iii. 5.
II. TIMOTHY.

10. but according to own purpose and favor that having been given to us in Anointed Jesus before times, 10 having been manifested but now through the appearance of the savior of us Jesus Anointed, having rendered powers indeed the death, having illuminated the cause also for which was appointed— I a herald and an apostle— and didasikalo *{elevoun} 12 δι ην αιτιων και an apostle [of nations] through which cause also to the peacemaker, all' ouk eipan kathina oida these thing I suffer, but not I am ashamed: I know yap if πειστευκα, και πειειμαι, οτι δύναο, for whom I have been—is well, and I have confided in, because power was me trust of me to guard to that

the day. 13 Ἡγσυπασσιν εἰς ὑγιανοντων λογων, ὡν An outline held thou of sound words, of which παρ' εμοι ἡκοσοις, εν πιστει και ἀγαθη τη εν from me thou didst hear, in faith and love in that in Χριστω Ιησουν 14 την καλην παραθηκην φυλα- Anointed Jesus; the good trust ζουν δια πνευματος ἀγιον, του ενοικουντος εν guard through spirit holy, of that dwelling in ἡμιν.

us.

15 Oιδας ταυτο, οτι απεστραφησαι με παντες Thou knowest this, that turned away me all ειν τη Ασια, ὡν ειστι Φυγελλος και Ερμο- those in the Asia, is Phygellus and Hermo-

16 Δων ελεος ὁ κυριος τω Ουνσιφορου genes. May grant mercy the Lord to the of Oneaphorus οικων δι το πολλακις ανεψυξε, και την ἀλην house; because often me herefreshed, and the chain μου ουκ εσπυρυθη, 17 αλα γενεμεοσ εν me not was ashamed, but having been in Ρωμη, σπουδαιοτερον εκτισε με, και εδρε. Rome, very diligently he sought me, and found me, 18 (δων αυτω δ κυριος ευειν ελεος παρα κυριοι may grant to him the Lord to find mercy from Lord εν εκεινη τη ημερα και δα το εις φεσιω in (in that day), and what things in Ephesians διηκουσε, βελτιον στο γυναικειοι. he served, very well thou knowest.

to his Own Purpose, and that favor which was bestowed on us in Christ Jesus, † before the anion Times;

† 10 but † is now manifested through the appearance of our Savior Christ Jesus, † who has indeed rendered death powerless, and who has illustrated Life and Incorruptibility by the glad tidings;

† for which was appointed a Herald, and an Apostle, and a Teacher of Nations;

†† for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, For he is able to guard my entrusted charge till that Day.

13 Retain † an Outline of Wholesome Words, which thou didst hear from me, in that Faith and Love which are in Christ Jesus.

14 † Guard the good entrusted charge, through that holy Spirit which dwells in us.

15 Thou knowest this, that all those in Asia † turned away from me; of whom are Phygellus and Hermogenes.

16 May the Lord grant Mercy † to the family of Onesiphorus. —Because he oft refreshed me, and † was not ashamed of my chain;

17 but being in Rome he searched for me very diligently, and found me.

(18 May the Lord grant to him † to find Mercy from the Lord in That Day! † of how many things he served me in Ephesus, thou knowest very well.

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.
1. Thou therefore, child of me, be strong in the favor that is in Christ Jesus.

2. And the things which thou didst hear from me through Many Witnesses, these entrust thou to faithful men, who shall be others to teach. Thou therefore endure evil sufferings, as a soldier of Jesus Anointed.

3. Now no one serving as a soldier embarrases himself with the occupations of life, in order that he may please him who enlisted him.

5. And if any one contend in the games, he is not crowned, unless he contend lawfully.

6. But the toiling husbandman ought first to partake of the fruits of laboring.

7. Think of what I say; for the Lord will give thee understanding in all things.

8. Remember Jesus Christ of the Seed of David, who has been raised from the Dead, according to my glad tidings;

9. In which I endure hardship, even to Chains, as a Malefactor; but the word of God is not chained.

10. Therefore if I undergo all things on account of the chosen people, so that they also may obtain that Salvation which is in Christ Jesus with glory aionian.

11. True is the word; if we died with him, we shall also reign with him;

12. If we endure patiently, we shall also reign with him, if we disown ourselves, and the things we have been taught, saying, I take to myself no man's glory.

* Alexandrian Manuscript.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the Lord will give thee.
II. TIMOTHY.

13:1-14:21

13:14  Ἄνθρωπον, καθά παντικαίνασται ἤμας: εἰς αἰσθητοῦ
deny, also he will deny us; if faithless, mou, εὐθείως πιοτὸς μὲν εὐεργεῖον ἑαυτὸν
he faithful remains; to deny himself αἰωνίων.
do not fail.
14:1  Ταύτα ὑπομονήσκει, διαμαρτυρομένοις εὐφω-
These things do thou put in mind, earnestly testifying in pres-
πίον τοῦ κυρίου, μὴ λογομαχεῖν, εἰς οὐδὲν
Thee, however, resisting the world of the truth.
15  Σπουδασών σεαυτὸν δόκιμον παραπτατής τῷ
Be thou diligent thyself approved to present to the
θεῷ, εὐγνωμον ἀνεπαίσχυντον, ὁροθομομνοῦντα
workman unashamed, cutting straight
τοῦ λόγου τῆς αληθείας. Ὁ τάς δὲ βεβηλόων
the word of the truth. The but profane
κενοφόνων περιπετασαί εἰπε πλειον γὰρ πρόκο-
ceo fores sound, that they avoid; to more for they will
πουσὶν αἰσθεῖας, καὶ ὁ λόγος αὐτῶν ὃς γαρ-
proceed impiously, and the world of them as mort-
περιπέτευσαν τός θεον αἰσθεῖας, ὃς ἐποιεῖ
the mark, saying the resurrection already to have hap-
νείκοι, καὶ αναπεριπέτευσεν τός τινων πιστῶν. Ὁ
and overturned the of some faith. The
κενοφόνων στρεφον θεμελίως τοῦ θεοῦ ἐπίτηκεν,
however firm foundation of the God stands
ἐγένετο τής σφαγίας ταύτην· Εὐγνώκυρος τούς
having the seal this; Knew Lord the
οὐτας αὐτοῦ καὶ ἀποστήτως ἀπὸ αἰσθανάς πάς
αποστήτως for all who are unfaithful; and: Let depart
ἐξερήσασθαι τοῦ οὐρανοῦ κύριον. 20 ἐν μεγάλῃ δὲ
to the resurrection already to have hap-
ἐπειδὴ οὐκ εὑρεθεὶ τὸ κατὰ σχεῦς κρυπτῇ καὶ ἀργυρῷ,
a house not is only vessels
call καὶ ξύλων καὶ οὐστρακίνω, καὶ ἀ μεν εἰς
alike doubt and silver and earth; and some indeed for
τιμήν, καὶ δε εἰς αἰτίαν. 21 Εἀν οὖν τις ἐκκαθορίζει,
if therefore any one should
θρήνου ἐποιεὶν αὐτῷ τοὺς, ἐποίει σκεῦος εἰς
when cleanse himself from these, he will be a vessel for
him, he also will disown us;
13:16  ἂν οὐδεὶς ἔργου τοῦ θεοῦ αἰθίον
if none of the works of God be unfruitful;
14:10  Προφανὲς τοίς τε καταγγέλλειν,
truly to those to announce;
15:17  Ἀλλὰ οὐκ ἐξερήθη τοῦ θεοῦ ὅτι
but none from the God is disowned that

* Alexandrian Manuscript.—13. for he cannot.

14. the Anointed One.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

† 13. Rom. iii. 3; ix. 6. † 13. Num. xviii. 19. † 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. † 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. † 16. 1 Tim. iv. 7; vi. 20; Titus i. 14, 17. 1 Tim. i. 20. † 18. 1 Tim. vi. 21. † 18. 1 Cor. xv. 12. † 19. John x. 14, 27. See Num. xi. 5. † 20. Rom. ix. 21. 
II. TIMOTHY.

22. But turn aside from their company. For the end of every work, that is good, is being prepared. But self-lovers, days are come when love will have been the ruin of every work. Now youthful desires are being stilled, and every work that is good having been prepared.

23. But the foolish and uninstructional questions must be avoided, that they may be led astray from the walk of truth. For some have crept in uninstruction, lying all over the truth, to their own soul's ruin. And these are the accusers, and revilers, without self-control, puffed up, having been puffed up by pleasure-lovers, having a form of piety, but denying the power of it. And these turn away from these for are those makings of turnings away from them. Out of these for are those makings of leading captive.

KEF. γ'. 3.

1. Toute de γινομαι, óti en esxatais ἡμεραις. This but know thou, that in latter days εὐστηπονταί καιροι χαλεποι. 2. Εστονται γαρ οἱ will be present seasons. Will be for the ανθρωποι φιλαιτοι, φιλαργυροι, αλάκοι, men self-lovers, money-lovers, boasters, υπερηφανοι, βλασφημοι, γονευον απειθεις, bawdy ones, revilers, to parents disobedient, αχαριστοι, ανοικοι, 3. αστοργοι, αστονοι, unhateful ones, unholy ones, void of natural affection, implacable, διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι, accusers, without self-control, fierce ones, without love to good men, προδοται, προπτεται, τετυφωμενοι, φιλονεατοι betrayers, rash ones, having been puffed up, pleasure-lovers μαλλον η φιλαθεηι. εκουστε μορφωσιν ευσε- rather than God-lovers; having a form of ριας, την δε δυναμιν αυτης ηρυμενου. Kai piety, the but power of her having denied. Also τουτον αποτρεπον. 6. Εκ τουτων γαρ εισιν οι of these turn away. Out of these for are those έννοοντες εις τας οικιας και αιχιαλοτιτους entering into the houses and leading captive.

Vessel for Honor, sanctified, of good use to the master, prepared for every good work.

23. Now flee from Youthful Desires; but pursue Righteousness, Fidelity, Love, Peace, with all those who invoke the Lord from a Pure Heart.

24. Reject also foolish and uninstructional Questions, knowing that they produce Contentions; and if a Servant of the Lord must not be contentious, but be gentle towards all, fit to teach, patient under evil;

25. In meekness correcting the opposers; perhaps God may give them a change of mind in order to a Knowledge of the Truth;

26. And that they may be recovered from the snark of the enemy, who have been entrapped by him for his Pleasure.

CHAPTER III.

1. But *know This, 2. That in latter Days try-

ing Seasons will come;

2. For the Men will be self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Un-

holy.

3. Without natural affection, Implacable, Accusers, Without self-control, Fero-

cious Haters of good men,

4. Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lover-

s of God;

5. Having a Form of Piety, but having denied its power; from these also turn away.

6. For if these are those entering the houses, and leading cap.

* Alexandrian Manuscript.—21. and—omit.

1. know you This.

21, 2 Tim. iii. 17; Titus iii. 1. 22. Acts ix. 14; 1 Cor. i. 2. 23. Titus iii. 9.

1. Titus iii. 2, 3. 24. 1 Tim. iii. 1. 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. 26. 1 Tim. iii. 7.

1. 1. 1 Tim. iv. 1; 2 Tim. iv. 8; 2 Pet. iii. 3. 5. 1. Tim. v. 8; Titus i. 16. 5. 2 Thess.

lil. 6? 1 Tim. vi. 5. 6. Matt. xxiii. 14; Titus i. 11.

5. to come to a Knowledge.
II. TIMOTHY.

γυναικαρια σεσωφεμενα άμαρταις, αγομενa little women having been ladea with sins, being led away επιθυμιαις ποικιλαις, 7 παντοτε μανθανοντα, by inordinate desires various, always learning, και μηδεποι εις επιγνωσιν αληθειας ελευν η and never into a knowledge of truth to come δυναμενα. 8 ον τροπον δε Ιαννης και Ιαμβρης are able. Which way but Jannes and Jambres ανεστησαν Μωυσει, ουτω και ουτωι ανδισταν- opposed Moses, so also these are opposed ται τη αληθεια, ανθρωποι κατεφθαρμενοι του to the truth, men having corrupted the vou, αδοκιμοι περι την πιστιν. 9 Αλλ ου mind, disapproved ones concerning the faith. But not προκοφισουσιν επι πλειον η γαρ ανοια αυτων εκ- they shall proceed to more; the for fully of them very δηλος εσται πασιν, δο και η εκεινω εγενετο. plain shall be all, as to all that of those became.

10 Συ δε παρηκμολυθηκας μου τη διδασκαλια, Thou but hast closely followed of me the teaching, την αγαπη, την προουσι, την πιστει, τη μακροθυν- the conduct, the purpose, the fidelity, the forbear-

μια, [την αγαπη,] την υπομονη, 11 τοις διωγμαι, [the love,] the patience, the persever-

μοις, τοις παθημασιν, οια μοι εγενετο ευ-

cutionis, the sufferings, the things that I happened in Αντιοχεια, εν Ιονιω, εν Αυστροις, οιοι διωγμαι- Antioch, in Iconium, in Lystra; what persever-

μοις ουτεγκενα, και ει παντων με ερυθαςτο δ cutions I endured, and out of all me delivered the κυριοι. 12 Και παντες δε οι θελοντες ευεσθας Lord. Indeed all but those wishing piously ζην εν Χριστω Ιησου, διακριθησονται. 13 Πογνη-
to live in Anointed Jesus, will be persecuted. Evil ρου δε ανθρωποι και γονης προκοφισουσι επι το but men and jugglers will progress to the ξειρου, πλαναντες και πλανωμενοι. 14 Συ δε worse, deceiving and being deceived. Thou but μενε εν οις εμαθες και επιστοθες, εδωσι, abide in the things thou didst learn and wast convinced of, knowing.

τα τινω εμαθες, 15 και δια απο βρεφους from whom thou didst learn, and that from a babe τα ιερα γραμματα οιδας, τα δυναμενα σε σοφι- the holy writings thou knowest, those being able thee to make οι εις σωτηριαν, δια πιστεως της εν Χριστω wise for salvation, through faith of that in Anointed Ιησου. 16 Πασα γραφη θεοπνευστος και ωφελι- Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate de-

* 7 always learning, and

nesses, not

never able to come to a Knowledge of Truth.

8 Now in the manner that † Jannes and Jambres opposed Moses, so also are these opposed to the Truth; men corrupted in mind, disapproved concerning the Faith.

9 But they shall not proceed further; for their * foolishness shall be very plain to all, † as theirs also became.

10 † But thou hast closely followed my teaching, my conduct, my intention, my fidelity, my forbearance, my Love, my patience,

11 my persecutions, my sufferings; what happened to me † in Antioch, † in Iconium, † in Lystra; What Persecutions I endured; and yet from all † the Lord delivered Me.

12 And indeed † all who wish to live piously in Christ Jesus will be persecuted.

13 † But Evil Men and Imposters will make progress for the worse, deceiving and being deceived.

14 But † do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known † those holy Scriptures, which are able to make Thee wise for Salvation, through That Faith which is in Christ Jesus.

16 † All Scripture, divinely inspired, is indeed
II. TIMOTHY.

profitable for Teaching, for Conviction, for Correction, for THAT Discipline which is in Righteousness;

17 so that the MAN of GOD may be complete, thoroughly fitted for EVERY good Work-

CHAPTER IV.

1 I adjure thee before THAT GOD and * Christ Jesus * who is ABOUT to judge the Living and the Dead, and by his APEPEARING and by his KINGDOM,

2 proclain the word, be urgent seasonably, unseasonably, confute, rebuke, exhort, with ALL Long-suffering and Teaching.

3 ¶ For there will be a Time when they will not endure WHOLSEOME Instruction, but will accumulate Teachers for Themselves, according to their OWN Inordinate desires, tickling their Ear,

4 and they will indeed turn away from the HEARING of the TRUTH, and be turned aside to FABLES.

5 But be thou sober in all things; ¶ suffer *bad treatment; perform † an Evangelist’s Work; fully accomplish thy SERVICE.

6 For † I am already being poured out, and the TIMING of MY DISOLUTION has come near.

7 † I have maintained the good Contest. I have finished the RACE, I have guarded the FAITH;

8 it remains that there is laid up for me † the CROWN of RIGHTEOUSNESS which the LORD, the RIGHTEOUS Judge, will give me † in THAT DAY, and not only to me, but also to ALL THOSE who have loved my APPEARANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus,

5. bad treatment, as a Good Soldier of Christ Jesus; perform.

6. my DISOLUTION.

7. the good Contest.

† 17. 2 Tim. i. 21. ¶ 1. Acts x. 42. † 3. 2 Tim. iii. 1. ¶ 4. 1 Tim. i. 4; iv 7. Titus i. 14. † 5. 2 Tim. i. 8; ii. 3. ¶ 5. Acts xxii. 8; Eph. iv. 11. † 6. Phil ii. 17. ¶ 7. 1 Cor. i. 24, 25; Phil. iii. 14. ¶ 8. James i. 12; 1 Pet. v. 4; Rev. i. 19

† 8. 2 Tim. i. 12.
II. TIMOTHY.

9. Σπουδάσον εὐθείαν προς με ταχείως. 10. Δὴ
Earnestly endeavor to come to me soon. De-
mas γαρ με εὐγκαταλέιπεν, αγαπητὸς τὸν νῦν
was for me forsaken, having loved the present
αὐτὸς, καὶ εἰπονεύῃ εἰς Θεσσαλονικὴν Κηρ-
age, and went to Thessalonice; Cres-
κὴς εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν. 11. Δου-
cens to Galatia, Titus to Dalmatia; Luke
καὶ εστὶ μονὸς μετ' εὐμῶν. Μαρκὸν αναλαβὼν
is alone with me; Mark having taken up
αι ἐν τῇ σεαυτῷ εἰς τοὺς ἐφες
and do thou bring with thyself, he is for to me very
εἰς διακοινών. 12. Τυχίκον δὲ απεστείλα εἰς Εφε-
for service. Typhicus but I sent to Ephes-
sou. 13. Τὸν φελονὶν, ὅποι απελπίζον εὗρο ἦκαν
sus. The cloak, which I left in Troas
παρὰ Καρπῳ, ἐρχομένος φερε, καὶ τὰ βιβλια,
with Carpus, coming bringing thus, and the written rolls,
μαλαστὰ τὰς μεμβρανὰς. 14. Ἀλεξάνδρος δὲ χαὶ-
epecially the parchments. Alexander the copper-
κεις πολλα μοι κακὰ εὐδειλιστὸν ἀποθέῃ ἀντι
of me evilthings openly showed; may give to him
ὁ κύριος κατὰ τὰ ἐργα Ἰουν 15 ον καὶ σὺ
the Lord according to the works of him; whom also now
φυλάσσω, λινα γαρ αὐξησθεὶς τοις ἡμετερίς
I keep, greatly for he has opposed... the our
λογοῖς. 16. Ἐν τῇ πρώτῃ μοι ἀπολογία υὐδεῖς
words. In the first of me defence no one
ἔστω καὶ παντεῖ με εὐγκατα-
by me stood, but all me forsook
που (μη αὐτοῖς λογιαθεὶ) οὐ δὲ κύριος μοι
(not to them may it be imputed.) but the Lord by
παρεστῇ, καὶ εὐδειλιστεῖο με, ἵνα δι' εὕμον το
stood, and strengthened me, so that through me
κηρύξα με πληροφορή, καὶ αἰκοστή παντα τα ἐν
proclamation might be fully established, and might hear all
την προάναυν ἔνθη υἱοί παντον εὐρον
the prophecy, and make prophecies to all
ἐν τῆς βασιλείαν αὐτῶν
the kingdom; through the glory for the ages of the
ἀιωνίων ἁμῶν.
ages; so be it.

19. Ἀσπάζων Πρίσκαν καὶ Ακυλαν, καὶ τὸν
Salute Prisca and Aquila, and the
Οὐνησιφόρον οἰκιον. 20. Εὐαγγελίσθη εἰς Μη-
Onesiphorus house. Erastus remained at

* Alexandria Manuscript.—10. Dermatia, 14. will reward. 16. came
to me. 17. was present, and. 18. and—omit. 19. to him.

† 13. Phelomen means either a bag or a cloak. According to the Syriac it is a bag or
wrapper in which books were kept.

† 14. Acts xix. 33; 1 Tim. i. 20. 14. 2 Sam. ii. 39; Psa. xxviii. 4; Rev. xviii. 6.
† 10. 1 John ii. 15; Acts xvi. 19; Acts xxviii. 31; xxviii. 9. 17. Matt. x. 19; Acts xxviii. 31; xxviii. 9.
† 18. Eph. iii. 8. 17. Psa. xvii. 91; 2 Pet. ii. 9. 19. Acts xviii. 2; Rom. xvi. 3.
† 19. 10. 2 Tim. i. 10. 20. Acts xxiv. 22; Rom. xvi. 23.
Corinth, but I left Trophimus sick at Miletus.

Do thy best to come before Winter. Eubulus, Pudens, Linus, Claudia, and all the brethren salute thee.

The Lord Jesus be with thee. *
4. In order that they may wisely influence the young women, husband-lovers be kind, prudent, and pure in speech, showing pure affectionate to their husbands and children.

5. Prudent, chaste, domestic, good, submissive to their own husbands, so that the word of God may not be reviled.

6. The younger men, in like manner, exhort to be prudent.

7. As to all things exhibiting Thyself a pattern of Good Works, Uncorruption-edness in the teaching, Seriousness, Sound Speech not to be condemned, so that He who is of the Opposition may be ashamed, having Nothing evil to say concerning us.

8. Let bond-servants be submissive to their own Masters; in all things to be well-pleasing; not contradicting;

9. Not secretly stealing, but showing All good Fidelity; so that they may adorn that doctrine of God our Saviour in all things.

11. For the Saving Favor of God is manifested for All Men,

12. Teaching us, that renouncing impiety and worldly Desires, we should live prudently, righteously, and piously in the present Age,

13. Waiting for the blessed Hope, even the appearing of the glory of our great God and Savior Jesus Christ;

14. Who gave himself on our behalf, that he might redeem us from all Lawlessness, and cleanse for himself a peculiar People, devoted to Good Works.
9 But avoid Foolish Questions, and †Genealogies, and Disputes, and Contentions about the Law; for they are †Unprofitable and Vain.

10 †Reject a Factious Man, †after a First and Second Admonition;

11 knowing that such a One has been perverted, and sins, †being self-condemned.

12 When I shall send Artemas to thee, or †Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the Lawyer, and †Apollos, with careful attention, so that they may not lack anything;

14 and let our [brethren] also learn †to stand foremost in Good Works, for these pressing occasions, †that they may not be unfruitful.

15 All who are with me, salute thee. Salute those who love us in the Faith. Favor be with you all!

* Alexandrian Manuscript.—Subscription.—To Titus—Written from Nicopolis.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2. † 11. Acts xiii. 46. † 12. Acts xx. 4; 2 Tim. iv. 13. † 13. Acts xvi. 24. † 14. verse 8. † 14. Rom. xv. 29; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.
KEF. a’. 1.

1 Paulos, de'sqmios Chrístou Ínsov, kai Iýmos, 2 Paul, a prisoner of Anointed Jesus, and Timo-theth, o adékphos, Philhìmuvi tiv agaphttiv kai sín-thy the th, to Philemon the beloved one and fellow-erqý ómou, 3 kai A'fia tì agaphtì, kai Ap-worker of us, and to Apphia the beloved one, and Ar-chiýfiv tiv sustratìtw òmwn, kai tì kat- chippas the fellow-soldier of us, and to the in- 

[ПАЯЛΟΤ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.
[ΟΡ ΠΟΛ ΑΝ ΕΡΙΣΤΕΛ] ΤΟ ΦΙΛΗΜΟΝ.

TO PHILEMON.

CHAPTER I.

1 Paul, a Prisoner for Christ Jesus, and Timothy the brother, to Philemon, the beloved one, and our Fellow-laborer,—

2 and to Apphia, the sis- 

3 and to Archippus, our Fellow-soldier; and the Congregation in thy House.

4 I give thanks to my God always, making Mention of thee in my Pray-

5 (the hearing of Thy Love and Faith, which thou hast toward the Lord Jesus, and for All the Saints,)

6 that the Fellowship of Thy Faith may become efficient, by a Knowledge of Every Good thing in us, in regard to Christ.

7 For we have much Joy and Consolation over Thy Love, 0 Brother! Because the Tender Sympathies of the Saints have been refreshed through thee.

8 Therefore, having much confidence in Christ to enjoin on thee what is Becoming,

9 on account of that love I rather entreat; being such a one, as Paul an old man, now but also de'sqmios Ínsov Chrístov: a prisoner of Jesus Anointed; I beseech thee concerning

* ALEXANDRIAN MANUSCRIPT.—Title—To Philemon.

2. the sister, and to.

6. Jesus—omit. 7. For I have. 9. necessity I rather entreat. 9. Christ Jesus.

† Benson following Theophylact says, that presbutees, translated an old man in this place, has the signification of presbutees, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—Macknight. Dr. Adam Clarke also inclines to the same view.

1 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. 2 1. Phil. ii. 25. 2 2. Col. iv. 17. 3 Rom. xvi. 5; 1 Cor. xvi. 10. 3 Eph. i. 2. 4. Eph. i. 16. 5 Eph. i. 15; Col. i. 4. 6. Phil. i. 9, 11. 6 17. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. 1. Thess. ii. 6. 9. verse 1.
Figuring my Child, *whom I begot in my bonds, that Onesimus,*

11 who formerly was **UNPROFITABLE to Thee,** but is now **profitable to Thee and to Me;**

12 whom I have sent *back to thee; and do thou receive Him, that is, MYSELF.*

13 Whom **I was wishing to retain for Myself,** *so that on thy behalf he might serve me in these bonds for the glad tidings;***

14 but I desired to do Nothing without thy Consent, *that thy good deed might not be as from Constraint, but Voluntary.*

15 *For perhaps on this account he was separated for a little time, in order that thou mightest receive Him for an Age;*

16 no longer as a Bondman, **but above a bondman,** especially to me, **but how much more to thee,** *both in the Flesh, and in the Lord!*

17 If, then, thou regard-est Me as a Partner, **receive him as me.**

18 But if he injured thee in anything, or is indebted, **place this to my account;**

19 (if Paul write with my own hand,) *I will pay it off; that I may not say to thee, That to me thou owest even thyself.*

20 Yes, Brother, may He derive profit from Thee in the Lord; *refresh My TENDER SYMPATHIES in Christ.*

21 **Having confidence in thy COMPLIANCE,** I write to thee, being assured That thou wilt even do beyond what I request.

22 But at the same time, also, **prepare for me a lodging; I hope**

*ALEXANDRIAN MANUSCRIPT.—10. of me—omit. 12. again to thee. Receive Him, that is.*
Lodging, for I hope That through your PRAYERS I shall be imparted to you.

23 ¶ Epaphras, my FELLOW-CAPTIVE in Christ Jesus, salutes thee;

24 also Mark, Aristarchus, Demas, Luke, my FELLOW-LABORERS.

25 ¶ The FAVOR of our Lord Jesus Christ be with your SPIRIT.
KEF. a'. 1.

1 Πολυμερὸς καὶ πολυπροσώπως παλαὶ δ ἰεως

In many parts and in many ways long ago the God

having spoken to the fathers by the prophets, in

eξατον τῶν ἡμερῶν πάντων ἔλαλησεν ἡμῖν εν

last of the days of these spoke to us by

υἱῷ, δὲ ἐξήκοντον παντῶν, (δὲ

son, whom he appointed an heir of all things, (on account of

οὐ καὶ τοὺς αὐνας ἐποιηκεν, 5 ὅ

whom also the ages he made, (who being an efful-

gγαμα της δόξης καὶ χαρακτήρ της ὑπόστασεως

gence of the glory and an exact impress of the substance

αυτοῦ, ψευδο της παντας ἡματις της

and the things all by the word of the

δυναμεως αυτοῦ, * [δὲ ἐαυτοῦ] καθαρισμον

word of himself, *) through himself a purifica-

ποιησαμενος των αμαρτιων * [ἥμιν,] εκαθίσεν εν

tion made of the sins, sat down at

dεξια της μεγαλουσων εν υψηλοις: 4 τοσοουτω

right of the majesty in high places; by so much

κρειττον γενομενος * [των] ἀγγειων, ὅσω δια-

greater having become of the] messengers, by so much more

φορωτερον παρ’ αυτως κεκληρονομηκεν ονομα,

excellent beyond them he has inherited a name.

5 Τιν γαρ εχει τοτε των ἀγγειων; Τίς μου ει

To which for did he say ever of the angels; A son of me art

σου, εν γυρισμεν γεγενηκα εσε; και παλιν

not, to-day have inherited thee? and again;

θευ, ἡμευν εις των αμαρτιων, και αυτος εσται

will be to him for a father, and he shall be

μοι εις υιον; 6 ὅταν δε παλιν ειςαγαγή τον

self as son when but again he may lead in the

πρωτοτοκοι εστιν την οικουμενην, λεγε.” Και

first-born into the habitable, he says; And

προσκυνησαντας αυτω παντες ἀγγελοι θεου,

worship him all messengers of God.

Και προς μεν τους ἀγγειους λεγει’ Ὡ

And concerning indeed the messengers he says; He

ποιων τους ἀγγειους αυτος πνευματα,

making the messengers of himself spirits,

και τους λειτουργους αυτος πυρος φλογα

and the public servants of himself fire a flame;

και προς του υιου’ Ὡ θρωνος σου ο δ θεος ε

concerning but the son; The throne of thee the God for

* Vatican Manuscript.—Title—To the Hebrews.

CHAPTER I.

1 God having anciently

spoken, 1 in many portions and by various methods, to

the fathers by the prophets,

2 in the last of these

days 2 spoke to us by a

Son, 3 whom he appointed

heir of all things, on ac-

count of whom also he con-

stituted the ages;

3 who, being an Ef-

fulgence of his glory, and

an exact Impress of his

substance, and 4 manifest

all things by the word of his power,

having made a Purifica-

tion for sins, 5 sat down at

the Right hand of the

Majesty in high places;

4 having become as

much superior to Angels, 6

as he has inherited a

more Excellent Name than

they.

5 For to which of the

angels did he ever say, 7 "Thou art my Son, To-

day I have begotten thee.” And again, 8 "I

will be to him for a

father, and he shall be

to me for a Son?"

6 And when again he

shall introduce the first

born into the habitable,

he says, 9 "And let All

God's Angels worship

him.”

7 And with respect to

the angels, indeed he

says, 10 "It is he who

makes his angels

Winds, and his Minis-

ters Servants of Flame of Fire.”

8 But to the son, 11 "Thy

throne, O God,

3. making manifest all

things by...

3. through himself—omits.

3. of us—omits.

3. of—the—omits.

† 1. Num. xii. 6, 8.
† 2. John i. 17; xv. 15; Heb. ii. 3.
† 3. John i. 14; iv. 9; 2 Cor. iv. 4; Col. i. 15.
‡ 2. Heb. vii. 27; ix. 12, 14, 17.
§ 3. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 9.
¶ 1 Pisc. i. 22.
† 4. Eph. i. 21; Phil. ii. 9, 10.
‡ 1 Psa. ii. 7; Acts xiii. 33; Heb. v. 5.
§ 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxix. 26, 27.
¶ 1. Rom. viii. 20; Col. i. 18; Rev. i. 5.
† 6. Psa. xciv. 7.
‡ 7. Psa. civ. 4.
§ 8. Psa. xlv. 6, 7.
HEBREWS.

8. And the Sceptre of Righteousness is the Sceptre of thy Kingdom.

9. Thou didst love righteousness, and hate covetousness; therefore didst thou eschew and rejected the產業 of thine enemies, and didst divide the spoils among the fatherless: for the Sceptre and the kingdom shall be for one.

10. Also, thou, O Lord, at first didst thy foundation; and thou didst make all the earth; and madest it perfect; and there is no fault found in it; thou didst also see it; and saidst, it is very good; and the works of thy hands shall be no more changed by the everlasting God.

11. And to the overspreading of the hands of thee are the heavens and all the works of them. They shall lourant, so de diameiresis kai pantes ws ima-period, thou but remainest; and all as agethion palaiotethontai, 12 kai osete peribolaios, shall become old, and like, an upper garment elizeis autous, kai allagontai su de o thou wilt fold them, and they shall be changed; thou but the autos ei, kai ta eti sou ouk ekleisoun, same art, and the years of thee not will fail.

13. To such as evil men, and angels, and ghosts, and all manner of spirit, which walk about the world, to which but of the messengers did bear say ever: Do thou ek deiwn mou, eis an thv tovs ezhovous thought a right of me, till I may place the evehvous sou upo podion ton podon sou; 14 ouxih pantes othi en tois akous, or the feet of thee! Not all eis leitourygikai pneuma, eis diakoniai apost brief public serving spirits, for service being telemomena dia tous melamontas klyrophontai forth on account of. those being about to inherit meiv sotirian: KEF. B. 2. 1 Dia touto salvation.

14. But to which of the angels did he ever say, Sit thou at my Right hand, till I put things Enemies underneath thy feet? 15 Are they not all Ministering Spirits, sent forth for Service, on account of those being about to inherit salvation?

CHAPTER II.

1. On this account it behoves us to attend more earnestly to the things heard, lest we should ever let them glide away.

2. For if the word spoken through Angels was firm, and Every Deviation and Disobedience received a Just Retribution; 3 how shall we escape...
having disregarded so great a Salvation? which beginning to be spoken in the Lord, was confirmed for us by those who heard him; 4. God co-attesting both by Signs and Wonders and various Mighty works, and Distributions of Holy Spirit, according to His Will? 5. For to Angels he did not subject but the future Habitable, concerning which we speak.

6. But one somewhere testified, saying, "What is a Man That thou dost remember him? or a Son of Man, That thou dost regard him? 7. "Thou didst make him for a little while inferior to Angels; then didst crown him with Glory and Honor; 8. "thou didst subject All things under his Feet;"—for in SUBJECTING ALL things, he left Nothing unsubjected to Him; but, at present, we do not see that all things have actually been placed under Him.

9. But we behold Jesus, on account of the SUFFERING OF DEATH crowned with Glory and Honor, HAVING BEEN MADE for a little while INFERIOR to Angels, so that, by God's Favor, he might taste of Death on behalf of every one. 10. For it was becoming him, on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, to perfect the PRINCE of their SALVATION through Sufferings.

* Vatican Manuscript.—8. to him.—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 43. † 4. 1 Cor. xii. 4, 7, 11. † 5. Heb. vi. 5; 2 Pet. iii. 13. † 5. 6. Psa. viii. 4. † 5. 6. 9. Acts ii. 33. † 6. Phil. ii. 7–9. † 6. 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 5; 1 John ii. 2. † 7. 10. Rom. xi. 35. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 9.
HEBREWS.

11 For both the sanctifier and the sanctified are from one; for which cause not he is ashamed to call them brethren;

12 saying, "I will announce thy name to my brethren; in the midst of the congregation I will praise thee." 

13 And again, "I will confide in him," And again, "the children whom God gave Me."

14 Since, then, the children have one common nature of Blood and Flesh, he also, in like manner, partook of the of the flesh, so that dia by means of the death he might make powerless him the cratos euqo to theo, toutest hestoni by method of the death, that is the dia
dia doloron, 15 and apallagey touts osoi phobos

16 He was obliged to be assimilated to Abraham in all things, to be assimilated to Abraham in all things, so that he might be and faithful

17 Othat ou yepothev the sins of the people. By what for he has suffered

18 For by what he has suffered, having been tried, he is able to assist those who are tried. 

CHAPTER III.

1 Therefore, holy brethren, Associates of a heavenly ✤ Calling, attentively regard Jesus, ✤ the apostles.


✝ 10. Or, "For truly it," i.e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Ancelald.

✝ 11. Heb. x. 10, 14. ...

✝ 13. Rom. viii. 20. ...

✝ 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7.

✝ 17. Heb. iv. 15; v. 1, 2. ...

✝ 18. Heb. vii. 25. ...

✝ 19. Rom. i. 7; 1 Cor. i. 12; Eph. iv. 1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. ...

✝ 20. Rom. vi. 8; Heb. ii. 17, eto
HEBREWS.

Chap. 3: 2.

4. the things—omit. 6. Firm to the End—omit. 9. we—omit twice. 10. this GENERATION.

2. Num. xii. 7; verse 5. 4. Eph. ii. 10; iii. 9. 5. Exod. xiv. 31; Num. xii. 7; Deut. iii. 24; Josh. i. viii. 31. 6. Deut. xvii. 15, 18, 19. 8. 1 Cor. iii. 10; vi. 19; 2 Cor. vi. 10; Col. i. 23; Heb. xii. 8.

* Vatican Manuscript.—2. Whole—omit. 4. the things—omit. 6. Firm to the End—omit. 9. we—omit twice. 10. this GENERATION.
Therefore, it is called to-day, if we indeed hold fast the beginning of our confidence firm to the End.

With regard to the DECLARATION—\(\text{**15**}^{*}\) To-day, "if you should hear his voice, harden not your HEARTS, as in the BITTER PROVOCATION;"

16 \(\text{**16**}^{*}\) for who, having heard, did provoke? Did not all those who CAME from Egypt under Moses?

17 And with whom was he displeased Forty Years? Was it not with those who Sinned—\(\text{**17**}^{*}\) Whose CORPSES fell in the DESERT?

18 And \(\text{**18**}^{*}\) to whom did he swear, that they should not enter his Rest, if not to the DISBELIEVING?

19 \(\text{**19**}^{*}\) And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, \(\text{**1**}^{*}\) we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the word of the REPORT did not profit them, not being mingled with FAITH in the HEARDERS.

3 \(\text{**3**}^{*}\) We, however, HAVING BELIEVED, enter the REST; according as he has said, "So I swore in my INDIGNATION—\(\text{**3**}^{*}\) If they 'shall enter my REST,' namely, from the works from..."
done at the Foundation of the World.

4 For it has been somewhere spoken concerning the SEVENTH day, thus: * And God rested on the SEVENTH day from all his works.*

5 And again, in this manner, "If they shall enter my REST.*

6 Since, then, it is left for some to enter, *and those who formerly received glad tidings did not enter on account of Unbelief,*

7 he again defines a certain Day, *"To-day," saying by David, after so long a Time, (as it has been said before,) *"To-day, if the voice of him you may hear, not harden your heart, the "carte after you;" *

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLE of God.

10 For HE HAVING ENTERED his REST, will also himself rest from his works, like as God from his OWN.

11 Let us earnestly endeavor, therefore, to enter That REST, that no one may fall by the same Example of UNBELIEF.

12 For the word of God is *living, and energetic, and more cutting than any two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joins and Marrow, *and able to judge the Thoughts and Intentions of the Heart;*

13 *and no Creature is concealed in his sight, but all things are naked*

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*VATICAN MANUSCRIPT.—7. It has been said before.*
HEBREWS.

14 Having, therefore, a great High-priest, who has passed through the heavens, Jesus, the son of God, let us be firmly established with confidence to receive the mercy of God, and that we may offer up a sacrifice of praise, according to this liturgy,敬业.

15 For we have not a High-priest unable to sympathize with our weaknesses, but one who has been tried in all respects like ourselves, apart from sin.

16 We should therefore, approach with confidence to the throne of favor, that we may receive mercy and find grace to help us in the time of our weakness.

CHAPTER V.

1 For every High-priest having been taken from Men is appointed in behalf of Men, over things relating to God; that he may offer both Gifts and Sacrifices for Sins.

2 Being able to deal gently with the ignorant and Erring, since he himself is also surrounded by Infirmity;

3 and on this account, as for the People, so also for himself, he is obliged to offer for Sins.

4 And no one takes the honor on himself, but he being called by God, even as Aaron was.

5 And thus the Anointed one did not glorify himself to become a High-priest; but he who spoke concerning him, "Thou art my Son, To-day have I begotten thee, as also in Jerusalem:" 6 And also in another place he says, "Thou art a Priest for the age, according to and exposed to his eyes, whose word is addressed to us.
HEBREWS.

Chap. 5: 7.  "according to the ORDER " of Melchizedek.

7 He (who in the DAYS of his FLESH, having offered up both Prayers and Supplications, * Crying aloud with Tears to HIM who was ABLE to deliver him out of Death, and was heard for his DEVOTION,) 8 ? though, being a Son, learned * OBEDIENCE from what he suffered;

9 and * having been perfected, became a Cause of aionian Salvation to all THOSE who OBEY him;

10 having been declared by GOD, a High-priest, * according to the ORDER of Melchizedek;

11 concerning whom in our DISCOURSE we have Much to say, and of difficult interpretation, since you have become sluggish HEARERS.

12 For even when you ought, by this TIME, to be Teachers, you again have Need of one to TEACH you certain ? FIRST ELEMENTS of the ORACLES of GOD; and have become such as have Need of ? Milk, and not of Solid Food.

13 EVERY ONE, however, PARTAKING of Milk, is unskilled in the Word of Righteousness; for he is * an Infant;

14 but the SOLID Food is for Adults—for those possessing FACULTIES HABITUALLY EXERCISED for the discrimination both of Good and Evil.

CHAPTER VI.

1 Therefore, * leaving the FIRST principles of the DOCTRINE of the ANOINTED one, we should progress towards MATURITY; not again laying down a Foundation for Reformation from * Works causing

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1. Baptism of water, teaching, of laying on and of bands, of dippings
2. of the ἡ Doctrine of Immersions, and of the ἡ Imposition of hands, and of ἡ the Resurrection of the Dead, and of ἡ the arian Judgment.
3. And This we will do, if may permit the God.
4. 4 For those ἡ once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and ἡ became Partakers of holy Spirit,
5. and having tasted the Good Word of God and the Powers of ἡ the Coming Age,
6. and having fallen away, ἡ is impossible to renew again to Reformation, ἡ they having re-crucified and are exposing to contempt the son of God. 7 For That Land HAVING IMBIBED THE RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;
8. ἡ but that yielding Thorns and Thistles is dis-approved, and near to a Curse; the END of which is for burning. 9 But respecting you, beloved, we confidently hope for better things, even those connected with Salvation, though even thus we speak. 10 For God is not unjust, so as to be forgetful of ἡ your work, and the love which you manifested for his NAME, ἡ having served the saints and are serving.
11. But we earnestly desire each one of you to show the same Diligence ἡ for the full completion of the hope till an end.

VATICAN MANUSCRIPT.—2. of—omit.
HEBREWS.

[Chap. 6: 12.]

12 In order that you may not become sluggish, but Imitators of those who through Faith and Patient Endurance are Inheriting the Promises.

13 For God having promised Abraham, since he could swear by no one greater, he swore by himself,

14 saying, "Surely, "blessing I will bless thee, and multiplying I will multiply thee;"

15 and so, having waited long, he obtained the promise.

16 For Men swear by the greater, and the oath for Confirmation terminates Every Dispute among them.

17 Therefore God, wishing to show more abundantly to the Heirs of the Promise the Immutable-Ability of his Purpose, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, Having Fled away to lay hold of the Proposed Hope,

19 which we have as an Anchor of the Life, both sure and firm, and entering the place within the Vail,

20 where Jesus, a Forerunner on our behalf, entered, having become a High-priest for the Age, according to the Order of Melchizedek.

CHAPTER VII.

1 For This person, Melchizedek, King of Salem, Priest of the Most High God, (He who met Abraham returning from the Defeat of the Kings,) and blessed him,
**HEBREWS.**

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the Son of God, remains a Priest perpetually.

4 But consider how great this person was, † to whom even Abraham, the Patriarch, gave a Tenth part of the spoils.

5 And indeed † those of the sons of Levi, who receive the Priesthood, have a Commandment by the Law to tithe the people, that is, their brethren, though they have come out of the Loins of Abraham;

6 but he whose Pedigree is not derived from them, has tithed Abraham, † and has blessed † him who had the promises.

7 And, beyond all Dispute, the inferior is blessed by the superior.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even that Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the Loins of his Father, when Melchisedek met him.

11 † If, then, Perfection were through the Levitical Priesthood, (for with it the People had received the law,) What Need was there yet for Another

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*Vatican Manuscript.—C. the cmf.*

† 8. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield, who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Fer.

12. But the order of Melchizedek, which is without end.
  
13. For the Priesthood being changed, of necessity, a change of Law also occurs.
  
14. For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the Altar;
  
15. And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;
  
16. Who has become so, not according to a fleshly Command, but according to the Power of an impenetrable Life.

17. For it is testified, "Thou art a Priest for the age, according to the order of Melchizedek."

18. For indeed an Abrogation of the Preceding Commandment takes place, on account of its being weak and Unavailing;

19. For the Law perfected Nothing; but is an Introduction of a Better Hope, through which we draw near to God.

20. And inasmuch as it was not without an Oath,—

21. For they, indeed, have become Priests, without an Oath; but he with an Oath, through whom he swears, hearkening to the word of a promise,

22. A better hope, which has become surety.
And, indeed, those having become priests are many, on account of being hindered by Death to continue; 24 but He, on account of his continuing for the age, possesses the priesthood which changes not; 25 and, hence, he is able to save completely those drawing near to God through him, always living.

For such a High-priest *also was proper for Us,—holy, harmless, undeciled, separated from sinners, and having become more exalted than the heavens,—

27 one who has not daily necessity, like the high priests, *first, to offer sacrifices for their own sins, *then for those of the people; for *this He did once for all, having offered Himself.

For the law appoints Men high-priests, having Weakness; but the word of that oath, which was after the law, a Son, *who has been perfected for the age.

CHAPTER VIII

1 The chief thing, however, among those we are discussing is, that we have Such a High-priest, *who sat down at the Right hand of the throne of the majesty in the heavens; 2 a Minister of *the holies, and of *the true tabernacle, which the Lord fixed, not Man.

3 For *Every High-priest is appointed to offer both Gifts and Sacrifices; hence *it was necessary for this one also to have something which he might offer.

* Vatican Manuscript,—26. also was proper. 2. and—omitt.
4 * If then, indeed, he were on earth, he could not be a Priest, there being those who offer gifts according to the law;
5 (who perform divine service for a Symbol and Shadow of the heavenly; even as Moses, when about to construct the tabernacle, was divinely admonished; for, *See,* says he, *that thou make all things according to THAT PATTERN shown to thee on the MOUNT.*)
6 but now he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † If for that first one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † Behold! Days are coming, says the Lord, when I will complete a new Covenant with the house of Israel and the house of Judah; 9 "not according to the Covenant which I made with their fathers on autov, en himeras eplaboumenou mou tis tis, in a day having laid hold of me of the xeiros autov, egeanei autous ek yhis Aigupto- hand of them, to lead out them out of land of Egypt. tou' oti autoi ouk evneiaen en tis diaethyn because they not did abide in the covenant, they not did abide in the covenant which I made with the fathers mou, kai kai, melesta autov, leghe kuryios. of me, and I cared not for them, says a Lord.
10 * Otto h expire kai diaistomai tis oikou For this the covenant which I will covenant with the house Israel pleta tae himeras ekeinas, leghe kuryios, of Israel after the days those, says Lord, didous voumos mou eis thn diakasia autov, and giving laws of me into the mind of them, and epit karidias autov epligrafw autous * and esoima on hearts of them I will write them; and I will be autoi eis theon, kai autoi esoima moi eis laou, to them for a God, and they shall be to me for a people.
Heb. 8: 11. And said they shall not teach each one his fellow-citizen, and each one his brother, saying, ‘Know you the Lord?’ For all shall know me, even from least to greatest of them.

12 For I will be merciful to their unrighteousness, and their sins will I remember no more.

13 ¶ By saying “New,” he has rendered the first one old; now, that which is decaying and growing old is near vanishing away.

CHAPTER IX

1 Then, indeed, the first one had Ordinances of Worship, and the Sanctuary furnished;

2 ¶ For a Tabernacle was prepared—the first—that in which were both the Lamp-stand, and the Table, and the Laver of the Presence, and the Golden Altar of Incense; this is named, “The Holy place.”

3 ¶ And behind the second Vail, that is Tabernacle which is named, “The Holy of the Holies;”

4 Having the Ark of the Covenant, covered on all sides with Gold, in which was a golden Vase containing the Manna, and the Rod of Aaron which blossomed, and the Tables of the Covenant;

5 And above it were the Cherub of Glory, overshadowing the Mercy-seat; concerning which things it is not necessary now to speak particularly.

1 Vatican Manuscript.—11. of them—omit.
12. and their iniquities—omit.
4. and Golden Censer—omit.

* End of Chapter VIII.}

† 7. The reading of the Vatican MS. has been adopted as giving a solution of an acknowledge difficulty, and as perfectly harmonizing with the Mosaic account.
6 Now these things having been thus prepared, the priests performing services enter the first Tabernacle, at all times; but into the second, the high-priest alone, once annually,—not without blood, which he offers on behalf of himself, and the sins of ignorance of the people; 

7 the holy spirit showing this, that the way into the holies has not yet been brought to view, while the first Tabernacle has a standing; 

8 (which was a figurative representation for that season which was then present;) according to which both gifts and sacrifices are offered, which are not able to perfect the worshipper as to the conscience; 

9 being imposed (together with meats and drinks and various immersions,—* fleshly ordinances,) only till a period of emendation. 

10 But Christ having become a high priest of the future good things, 

11 by means of the greater and more perfect Tabernacle, not made by hands, that is, not of this creation; 

12 he entered, once for all, into the holy places, not indeed by means of the blood of goats and of bullocks, but by means of his own blood, having found Aionian redemption. 

13 For if the blood of goats and of bulls, and the ashes of a heifer, sprinkling the polluted ones, cleanses for the flesh purification; how much more 

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† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.
to aima tou Christou, sou aima pneumatos aiw
the blood of the Anointed one, who by means of a spirit

aiw vou eautou prosynegeken aumon tiv thef, kata-
lasting himself offered

lastifying the conscience of you from of death works,

eis to latarwv thef (wnti. 15 Kai dia
for the to serve God living. And on account of

touto diaphereis kawis meistis estin, oipws
this of a covenant new a mediator he is, so that

thanaton geumon, eis apolitrisein tiv ep
a death having taken place, for a redemption of the under

the prwth diaphere parabassew, tiv epagyn
the first covenant transgressions, the promise

liaan laaxoin oi kekalmenoi tis aionwn kln-
that having been called of the age-lasting inheri-

tronias. 16 Otopo yar diaphere, thanaton ana-
Where for a covenant, death neces-

kyn phereTai tou diaphereinou. 17 diapherei yar
say to be produced of that having been appointed; a covenant for

eti nekrois bebaia, epei mpote iverhei wte, (h
over dead ones firm, since never it is strong when lives

ori diaphereinov. 18 Oebo ovis o prosw xwris
that having been appointed. Hence note even the first without

aiwatos egkekainontai. 19 Dalldeisjs yar
blood has been dedicated, having spoken for

patai entolhs kata nomon upo Mawneous
every commandment according to law by Moses

pantiv tw law, laban to aima twv moschov
all the people, having taken the blood of the young bullocks

kai trawv meta udatois kai erion kokkon kai
and of goats with water and wool scarlet and

ivsouwv, auto te to bblion kai pantva ton
itself both the book and all the

lawon erapntise, 20 legev: Touto to aima tw
people is sprinkled, saying: This the blood of the

diaphereis, ós evneteilito pros uias o thew
the covenant, which enjoined on you the God;

kai tw skhein de kai pantva ta skheva tis
also the tabernacle and all the vessels of the

leitourgias tw aima aimaow erapntise,
public service with the blood in like manner he sprinkled

kai sxedon ev aima pantva katharietai
And almost by blood all things are cleansed


14 how much more shall the blood of the ANOINTED one, 14 who, through an aionian Spirit, offered Himself spotless to God, 14 cleanse * your conscience from works of Death, for the service of the living * God? 15 And on this account, 15 he is Mediator of a new Covenant, 15 so that Death having taken place for a redemption of the transgressions against the FIRST Covenant, those having been invited might receive the promise of the aionian inheritance.

16 For where a Covenant exists, the Death of that which has ratified it is necessary to be produced;
17 because a Covenant is firm over dead victims, since it is never valid when that which ratifies it is alive.

18 18 Hence not even the first has been instituted without Blood.

19 For every Commandment in the Law having been spoken by Moses to All the People, taking the Blood of * bullocks and of * goats, 19 with Water, and scarlet Wool, and hyssop, he sprinkled both the book itself, and All the People,
20 saying, 20 "This is the BLOOD of the COVENANT which God enjoined on you."
21 And he in like manner 21 sprinkled with the Blood, the TABERNACLE also, and All the utensils of the PUBLIC SERVICE.
22 And, according to the Law, almost all things are

10. GOATS.

14. From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Woole's collation of the Alexandrian Manuscript.

14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. 14. 1 Rom. i. 4; 1 Pet. iii. 18. 14. Heb. i. 3; x. 22. 15. Heb. vii. 22; viii. 6; xii. 24. 15. Rom. iii. 25; v. 6; th. 3. 1 Pet. iii. 18. 16. Gal. iii. 15. 18. Exod. xxiv. 6. 16. Exod. xxiv. 5, 6, 7; Lev. xvi. 14, 15, 18. 17. 10. Lev. xiv. 4, 6, 7, 43, 51, 52. 18. 20. Exod. xxiv. 8; Num. xxvi. 28. 21. Exod. xxix. 12, 30; Lev. viii. 13, 19; xvi. 14–19.
kata touv nomon, kai xwris aima te ekkussias ou according to the law, and without blood-shedding not givetai apheres. 23 Anagke ouv tv mev upo- takes place forgiveness. A necessity then the indeed copies deigamata twn en tois ouranwos, touts kaiva- of those in the heavens, by these to be piskeyai auta de ta epouranwia kreaswosi rievena themselves but the things heavenly with better thussias para taustas. 24 Oi yap eis xeuropoin- sacrifices to these. Not for into made by hands ta agia ejenleven ou Kristos, antitupa twn holes entered the Anointed, representations of the alydhinwos, all eis auton tov ouranwos, wuv ev- true ones, but into itself the heaven, now to vamfivnai tw prosopwv tov thew uper thym. appear in the presence of the God on behalf of us.

25 Oud', ina pollakis prosferh eauton, aotper Not indeed, that often he should offer himself, even as arxie reus eis perketai eis ta agia kata' eniav- the high-priest goes into the koles every year tov en aimati allotropi. 26 (etepi edei auton with blood other; (since it was necessary him pollakis padein apo katabolh kosmon) wuv often to have suffered from a laying down of a world;) now de apax epi sunteleia twn aionwv, eis atheia- but onceforall at an end of the ages, for a remo- sion amartias dia tis thussias auton pepanes- val of sin by means of the sacrifice of himself has been rovtau.

27 Kai kath' doson apokteitaioi tois anabrow- manifested. And as it awaits the men tois apax apobanein, mete de touth kriosis once to die, after but this atonement;

28 Odd' kai ouv Kristos apax prosferchtheis eis to also the Anointed onceforall having been offered for the pollwv anabevekein amartias, ek deuterou kan- many to carry away sin, a second time with- ris amartias ophesetai, tois auton apoktedexio- out sin will be seen. by those him expecting mevosen eis saitiraion. Kef. i'. 10. 1 Skian for salvation.

A shadow yap exevo ouv tv nomon tvn mellostwn agathwv, ouk for having the image of the about coming good things, not auton tivn eikHN twn pragmatov, kat' eniav- every the image of the things, every year toun tais autais thussias as prosferousin eis by the same sacrifices which they offer for purified by Blood, and without an Effusion of Blood no Forgiveness takes place.

23 It was necessary then, indeed, for the copies of the things in the heavens to be cleansed by These, but the HEAVENLY things themselves with Better Sacrifices than these.

24 For the ANOINTED one did not enter Holy places made by hands, the Antitypes of the TRUTH ones, but into HEAVEN itself, to appear now in the presence of GOD on our behalf.

25 Not indeed that he should present himself often, even as the HIGH-PRIEST who enters the HOLY places Annually with Other Blood;

26 (since, in that case, he must have suffered of- ten from the Foundation of the World; but now once for all, at a COMPLETION of the AGES, he has been manifested for a Removal of sin by the SACRIFICE of himself.

27 And as it awaits MEN to die once, but after this a judgment;

28 so also the ANOINTED one, having been once for all offered for the MANY, to bear away Sin, will appear a Second time without a Sin-offering, to those who are EXPECT-ING Him, in order to SALVATION.

CHAPTER X.

1 Moreover, the LAW having A SHADOW of the FUTURE good things, not the Very Image of the things, is by NO means able with the SAME Annual Sacrifices which they offer for

* Alexandrian Manuscript.—24. the—omv.

26. Sin.

28. Salvation by Faith.
continually, † to perfect those who draw near.

2 Otherwise, would they not cease being offered? because those serving, having been once cleansed, would no longer have any consciousness of sins.

3 † But in these there is an Annual Remembrance of Sins;

4 for † it is impossible for the Blood of Bulls and of Goats to take away Sin. Therefore, entering the world, he says, † “Sacrifice and Offering thou didst not desire, but a Body didst thou provide for me;

6 “In whole burnt offerings, even for Sin, thou didst not delight;

7 “then I said, Behold, † I come, O God, to perform thy will!” In the volume of the Book it has been written concerning me.”

8 Having said above, † “Sacrifice and Offering “and Whole burnt offerings, even for Sin, thou didst not desire, nor didst desire, “light in,” (which are offered according to Law;)

9 then he said, “Behold, † I come to perform thy will!” He takes away the first, that he may establish the second;

10 † By which Will we have been sanctified † through the offering of the Body of Jesus Christ, once for all.

11 And indeed every * Priest has † daily stood publicly serving and offering frequently the same Sacrifices, which are never able to take away Sin;

12 but † his, having offered One ENDURING Sacrifice on behalf of Sins, sat
...and of the iniquities of them not
μη μνησθω τινι. 18 Ὅποιος δὲ αφεθεὶς τουτων,
not I must remember more. Where now forgiveness of these,
ουκετι προσφορα περι ἁμαρτιας. 19 Ἐχοντες
having
ον, τοιοτως εἰς την εἰσόδου των
therefore, brethren, confidence for the entrance of the ἁμαρτιας
fullness of time, brethren, confidence for the entrance of the 
ἀγιων εν τω ἁμαρται ἤποιου, 20 ἐν ενεκαίσισ
holies by the blood of Jesus, which he consecrated
ἁμαρτιῶν αὐτῶν καὶ των ἁμαρτιῶν αὐτῶν ἡμῖν
the sins of them and of the iniquities of them not
καταπετασματος, (τοι τοι ὡς, της σαρκος
vail,
αὐτοῦ, 21 καὶ ἑρεμα μεγαν εἰς τον οἶκον του
and a priest great over the house of the θεου
himself;) and a priest great over the house of the God;
εἰ τοι προσερχώμεθα μετα αληθινως καρδια
to approach with a true heart 
εν πληροφορια πιστεως, ερθαντες ευμενοι τας καρ
even full conviction of faith, having been sprinkled the heart 
διας απο συνειδησεως πονηρας, 23 και λειμωνε
from a consciousness of evil; and having been 
νοι το σωμα υδατι καθαρας, κατεχωμεν την
bathed the body in water pure, we should hold fast the 
φυλοτεχνον της ετιπδο ακληιν (πιστος γαρ δ
confession of the hope without declining; (faithful for the 
down at the Right hand of God;
13 HENCEFORTH wait
γετι his enemies may be 
πεθει beneath his feet.
14 For by One Offering he has permanently perfected those being 

15 Moreover, the holy spirit also testifies [this] to us, for after it had

* ALEXANDRIAN MANUSCRIPT.—15. said, This is.

16. MIND.

15. Psa. cx. 1; Acts ii. 55; 1 Cor. xv. 25; Heb. i. 13.
17. Rom. v. 2; Eph. ii. 18, iii. 22.
18. John x. 31; xiv. 6; Heb. i. 8.
19. 1 Cor. ix. 14; Heb. iv. 16.
20. 1 Cor. x. 8, 12.
22. 1 Tim. iii. 15.
23. Titus iii. 5.
25. 1 Cor. i. 9; z. 13; 1 Thess.
epagnieilamenos) \( ^{24} \) kai katapomn men allhnous one having promised,) and we should bear in mind each other eis paroxusmon agathis kai kalon ergyon, \( ^{25} \mu \) for an excitement of love and of good works, not eikataleipontes tnu eioungagwlog euantwv, leaving off the assembling together of ourselves, \( ^{26} \) metaj to labewin tnu epignwsiw tnu altheias, after the to have received the knowledge of the truth, ouketo peri amartwn apanolepetai thus: \( ^{27} \) no longer respecting sins, is left a sacrifice, fear.

Be\( ^{28} \) de tis ekdoxy kriswos, kai pnyos (\( ^{29} \) krisis) fail but some expectation of judgment, and of a fire of indignation, esthei melepton touts upenantios. \( ^{30} \) Abetna- the to eat up being among the opponents. Having vio-
go tis ymou Mwnews, χωρίς οικτιωμὸν episthened, [en \( ^{31} \) any one law of Moses, without mercy by dvin ẉ̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣abeled any law of Moses, without mercy by twn tnu trisim martwn apodunhekei. \( ^{32} \) magkous, two or three witnesses dies; by how much, dokeite, xheironos axiathetetai timoriai \( ^{33} \) think you, worse will be the deserving punishment he twn thn katastasas, kai to aima tnu son of the God having trampling, and the blood of the dea thas kaiou eignameneos, * (en \( ^{34} \) ζί gignas- covenant a common thing having esteemed, [by which he was sancti-
tnou) kai to pnuema tnu xartos euybrwias; fiished, and the spirit of the favor having insinuated? oida, i\( ^{35} \) gar tou eiouta: Eimo: ekdicinov, We know for the one saying: To the vengeance, e\( ^{36} \) ang pantous, legei kuriou kai kalw\( ^{37} \) 1 will repay, says Lord; and again, Kuriou kriev tou laov autou. \( ^{38} \) Fovzerov to Lord will judge the people on earth. A fearful thing the ampeisewn eis xheiras theou (\( ^{39} \) amanasivw) to fall into hands of God living. Remember you 
senb de tis proteteron hmeron, e\( ^{40} \) siv fwtis- but the former days, which having been thias, polllin allotis upoexeinate parabatwv- enlightened a great contest you endured of sufferings; touto mev, oneidismos te kai olisvsi theatri-
then indeed, by reproaches both and afflictions using made \( ^{41} \) mev toi touto, de, koivano touw outw anastrep-
to a spectacle; this but, partners of those thus being over.

* Alexandrian Manuscript.—29. by which he was sanctified—omit.
HEBREWS.

those who are similarly treated.

34 For indeed you sympathized with *the prisoners, and submitted to the seizure of your possesssions with joy, knowing that you have for yourselves a better, and an enduring Possession.

35 Therefore, cast not away your confidence, *which has a Great Reward.

36 For you have Need of Patience, so that having done the Will of God, *you may receive the Promise.

37 For *yet a very little while, *the coming one will come and will not delay. But a my *just one by faith shall live; "and if he should shrink "back my soul does not "delight in him."

39 But *we are not *those shrinking back under destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

1 But Faith is a Basis of things hoped for, a Conviction of things unseen.

2 For by this the Ancients were attested.

3 In Faith we perceive that the Ages have been so thoroughly adjusted by God's Command, that not from Things then Manifest the Things now Seen have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my bonds.

38. my righteous one. 3. that which is seen did not arise.

† 3. The original word has been literally rendered, both in this place, and in Heb. i. 2 as best agreeing with the argument of the writer. In fact aonones, properly signifies, ages, or periods of time, and as justly observed by Wakefield, Sykes, Keane, and Improved Version, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled with some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the world, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future aonones, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41. † 35. Mat. v. 12. † 36. Col xi. 24; I Pet. i. 9. † 37. Luke xvii. 8; 2 Pet. iii. 9. † 38. Col. ii. 5; 1 Pet. i. 17; Gal. iii. 1. † 39. 2 Pet. ii. 20. † 1. Rom. vii. 24; 2 Cor. iv. 18; v. 7. † 2. verse 59.
In faith Abel offered to God a better sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, he still speaks.

In faith Enoch was translated so as not to see death; and he was not found, because God translated him; for, before his translation, he had been attested to have been well-pleasing to God.

But without faith it is impossible to have pleased; for it is necessary for him who comes near to God to believe that he exists, and that to those who seek him he becomes a Rewarder.

In Faith Noah, having been divinely admonished concerning things not then seen, moved with pious fear, built an Ark for the Preservation of his family; through which he condemned the world, and became an Heir of the Righteousness according to Faith.

In Faith Abraham was obedient, being called to go forth into the place which he was in future to receive for an inheritance; and he went forth, not knowing where he was going.

In Faith he sojourned in the Land of the Promise, as a Stranger, having dwelt in Tents with Isaac and Jacob, the Co-heirs of the same Promise;

for he was expecting that city having the Foundations, of which God is the Designer and Architect.

In Faith, also, Sarah herself received Power.
for Conception, even beyond the proper period of life, since she regarded him faithful who promised.

12 Therefore also were born from [one], who even as to these things had become lifeless, [a posterity]—like the stars of heaven for multitude, and like that sand on the shore of the sea, innumerable.

13 All these in Faith, not having received the promised blessings, but having seen and saluted them from a Distance, and having confessed that they were Strangers and Sojourners on the Land.

14 For those who say such things make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore God is not ashamed of them to be called their God: for he is preparing for them a City.

17 In Faith Abraham, being tried, offered up Isaac; and he who had received the promises was offering up his only-begotten,

18 to whom it was said, "For in Isaac shall Thy Seed be called;"

19 inferring that God is able even to raise up from the dead; whence also, in a Similitude, he recovered him.

20 In Faith also concerning future things, Isaac blessed Jacob and Esau.
In Faith Jacob, dying, blessed each of the sons of Joseph; he bowed down also on the top of his staff.

In Faith Joseph, at the close of life, reminded the sons of Israel concerning the departure, and gave orders about his bones.

In Faith Moses, being born, was hidden three months by his parents, because they saw the child was beautiful; and they did not fear the edict of the king.

In Faith Moses, having become mature, refused to be called a son of Pharaoh's daughter;

Choosing rather to suffer, even with the people of God, than to have a transient enjoyment of sin;

Saying regarded the reproach of the appointed Greater Wealth than the treasures of Egypt for he looked off toward the reward.

In Faith he left Egypt, not fearing the wrath of the king; for he was strong as seeing the invisible one.

In Faith the appointed passover, and the aspersion of the blood, so that the destroyer of the firstborns might not touch them.

In Faith they passed through the Red Sea as through a dry place; which the Egyptians attempting, were swallowed up.

In Faith the walls
of Jericho fell down, having been encompassed Seven Days.

31 In Faith † Rahab, the HARLOT, did not perish with the UNBELIEVERS, † having received the SPIRITS in Peace.

32 And why should I say more? for the time will fail me to discourse concerning † Gideon, † Barak, † Samson, † Jephthah; † David also, and † Samuel, and the PROPHETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, obtained Promises, shut Lions’ Mouths.

34 † quenched the Power of Fire, † escaped the Edges of the Sword, † from Weakness were made strong, † overturned the Camps of Foreigners.

35 † † Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also † of Bonds and Imprisonment.

37 † They were stoned, sawn asunder, † tempted; they died by slaughter of the Sword; they went about in Sheep-tails, in aigioes dermatis, us teremoine, thlipsis, in goat skins, being in want, being in deserts, in mountains, and in caverns, and in the holes of the earth. And these all having been attested by means of the faith, not

* Alexandrian Manuscript.—32. also and—omit.

† 35. For Women, is a reading of the Syriac.
† 37. Some would read here epeiralethean, percieved through, instead of the textual reading. See Wakefield and Newcome.

32. and—omit.
CHAPTER XII.

1 Therefore also we, having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the close-guarding Sin, should run with patience the course marked out for us.

2 Looking away to the Leader and Perfecter of the faith, Jesus, who for the joy set before him endured the Cross, disregarding the shame, and has sat down at the right hand of the throne of God.

3 For considering him attentively who has endured such opposition from sinners, so that you may not be wearied, being discouraged in your souls.

4 You did not yet resist to blood, contending against sin.

5 And have you forgotten the exhortation which reasons with you as with sons?

6 "My son, disregard not the discipline of the Lord, neither be discouraged when proved by him;"

7 "For whom the Lord loves, he disciplines, and he scourges every son whom he receives."

8 If you endure Discipline, God deals with you as with sons; for is there any son whom a Father does not discipline?

9 But if you are without Discipline, of which all have become Partners, then truly you are Spirited, and not Sons.
Have we then, indeed, received discipline from our natural fathers, and we reverenced them; shall we not much rather be submissive to the father of spirits, and live?

For they, indeed, for a few Days disciplined us, according as it seemed right to them; but he for our advantage, in order that we may partake of his holiness.

But all discipline, indeed, as it respects the present, seems not to be of joy, but of grief; yet afterwards it returns to the peaceful Fruit of Righteousness to those who have been trained by it.

Therefore, brace up the wearied hands, and the enfeebled knees; and make level Paths for your feet, so that the lame may not be turned aside, but rather be healed.

Purse Peace with all, and that holiness without which no one shall see the Lord;

looking carefully, lest any one fall back from the favor of God; lest any Root of Bitterness springing up may disturb you, and through it many be poisoned;

lest there be any Fornicator, or Profane person, like Esau, who for one Meal sold his birthright.

For you know that when, afterwards, he wished to inherit the blessing, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

For you have no ap-
ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

19. [Chap. 12: 19.]

HEBREWS.

19.
HEBREWS

Chap. 12: 28.

28 REMOVAL of the Things shaken, as of things made, so that the Things not shaken may remain.

28 Therefore, receiving an unshaken Kingdom, may we hold fast the Favor, through which we may serve God acceptably with Reverence and Piety.

29 For even our God is a consuming Fire.

CHAPTER XIII.

1 Let +BROTHERLY-LOVE continue.

2 +Be not neglectful of HOSPITALITY; for through this +some unconsciously entertained Angels.

3 +Be mindful of the PRISONERS, as if bound with them; and of those ILL-TREATED, as being yourselves also in the Body.

4 Let MARRIAGE be honorable among all, and the bed be unpolliated. +for Fornicators and Adulterers God will judge.

5 Be not of an avencilous DISPOSITION; +be satisfied with present THINGS, for he himself has said,—I "No, I will not leave Thee; no, no, 1 "will not forsake Thee."

6 So that, taking courage, we may say, I "The "Lord is My Helper, and I "will not fear; what can "Man do to me?"

7 +Remember your LEADERS,—those who spoke to you the word of God; and viewing attentively the result of their conduct, imitate their FAITH.

8 Jesus Christ, Yesterday and To-day is +the SAME, and for the Ages.

9 +Be not you therefore led away by various and

1 ALEXANDRIAN MANUSCRIPT.—27, so that the things not shaken may remain—omit.

4 For Fornicators.

1 27. Heb. i. 10—12; 2 Pet. iii. 10.
2 29. Exod. xxiv. 17; Deut. iv. 2; iv. 5. Psa. 1.
3 xxvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27.
4 1. Rom. xii. 10; 1 Thess. iv. 9;
5 1 Pet. i. 22; 2 Pet. i. 7.
6 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 2 Pet. iv. 9.
7 2. Gen. xviii. 3; xix. 2.
8 3. Col. iv. 18.
9 4. 1 Cor. vi. 9; Gal. v. 10; Col. iii. 5, 6.
10 5. Matt. vi. 35, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8.
11 6. Gen. xxvii. 15; Deut. xxiii. 16, 6, 8; Josh. i. 5; Psa. xxvii. 25.
12 1. 6. Psa. xxvii. 1; iv. 11, 12; xxviii. 6.
13 7. verse 17.
14 8. John viii. 56; Heb. i. 12; Rev. i. 4.
15 9. Eph. iv. 15; w. 6; Col. i.
16 8. 1 John iv. 1.
HEBREWS.

Chapter 13: 10.

10. **We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.**

11. **For the BODIES of those Animals whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are buried outside of the CAMP.**

12. Therefore, Jesus also, that he might sanctify the PEOPLE through his own BLOOD, suffered outside of the GATE.

13. Let us, then, now go forth to him outside of the CAMP, bearing reproach for him:

14. **For we have not here an Abiding City, but we are seeking for the FUTURE one.**

15. Through him, therefore, let us offer a Sacrifice of Praise to God continually, that is, the Fruit of Lips, making sincere praise to the name of him:

16. **Let us therefore worship God, to be obedient to those leading us, and to be subject; for we watch.**

17. **Obey your LEADERS, and be submissive, for they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.**

18. **Pray for us; for we have confidence, Because we have a Good Conscience, wishing to conduct ourselves well among all;**

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*Alexandrian Manuscript.—11. concerning Sin—omit.

10. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 5. 12. John xix. 17, 18; Acts vii. 58. 13. Heb. xi. 26; 1 Pet. iv. 14. 14. Micah ii. 10; Phil. iii. 13, 14; Heb. xi. 10; xii. 22; 1 Tim. v. 10; 1 Pet. ii. 5. 15. 1 Cor. vi. 18; 1 Tim. vi. 11. 16. Rom. xii. 13. 17. Phil. ii. 10; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. 18. Ezek. iii. 17; xxxii. 2, 7; Acts xx. 26, 28. 19. Rom. xv. 30; Eph. vi. 12; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. 20. Acts xxiii. 11; xxiv. 16; 2 Cor. i. 12.
HEBREWS.

19 ¶ but more especially I entreat you to do this, so that I may more speedily be restored to you.
20 Now may God of peace, who brought up from the dead 
21 that shepherd of the sheep, (become great by the Blood of an aionian Covenant,) even our Lord Jesus,
22 Now I entreat you, Brethren, bear the word of exhortation; for indeed, I sent it to you in brief.
23 You know that Brother Timothy has been sent away, with whom, if he arrive soon, I shall see you.
24 Salute all your leaders, and All the saints. Those from Italy salute you.
25 ¶ The favor be with you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his will, producing in you by Him that. Subscription—To the Hebrews—written from Rome.

† 19 Philemon 22. † 20 Rom. iv. 24, 33. 1 Thess. v. 23. † 20 Acts ii. 24, 32; Rom. iv. 24; vii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20 Isa. xi. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20 Zech. ix. 11; Heb. x. 22. † 21 2 Thess. ii. 17; 1 Pet. v. 10. † 21 Phil. ii. 15. † 21 Gal. i. 5; 2 Tim. iv. 19; Rev. i. 6. † 23 1 Thess. iii. 2. † 24 verse 7, 17. † 25 Titus iii. 5.
THE EPISTLE OF JAMES.

CHAPTER I.

1 †James, †a Bond-servant of God and of the Lord Jesus Christ, †b to those Twelve Tribes in the Dispersion, greeting.

2 †Esteein It All Joy, my Brethren, ‡when you fall into various Trials;

3 ‡knowing That the Proof of your Faith produces Patience.  

4 But let Patience have a perfect Work, so that you may be perfect and complete, deficient in Nothing.  

5 ‡And if any one of you be deficient in Wisdom, let him ‡ask it from God, who imparts liberally to all, and does not censure;

6 ‡But let him ask in Faith, not hesitating; for he who hesitates is like a Wave of the Sea, agitated and tossed by the wind.  

7 For let not that man think That he shall receive anything from the Lord.  

8 ‡A Man of two-souls, unstable in all his ways.

9 But let the HUMBLE brother glory in his EXALTATION;  

10 and the RICH in his HUMILIATION; Because ‡as a Flower of Grass, he will pass away.  

11 For the Sun rose with SCORCHING HEAT, and withered the Grass, and its Flower fell off, and the Beauty of its Appearance perished; thus also will the rich man fade in his ways.

† Vatican Manuscript — Title—The Epistle of James.
James 1:12-15

Therefore, let no man say that he is happy who endures a trial, for the testing of your faith produces endurance.

But let endurance have its perfect effect, so that you may be perfect and complete, not lacking anything.

But let no man say when he is tempted, "I am tempted by God;" for God cannot be tempted with evil, nor does he tempt anyone.

But each one is tempted when he is drawn away by his own desire and enticed.

Then let the desire be realized in good, so that it may produce something excellent and useful. 21 But let the各项工作 be put away; then let the sin be made good; and so let the righteousness of God be the righteousness which is not from the work.
23 For if any one be a Hearer of the Word, and not a Doer, he resembles a Man viewing his NATURAL FACE in a MIRROR; 24 for he viewed himself, and went away, and immediately forgot what kind of person he was. 25 But he who looks INTENTLY into that which is the perfect LAW of FREEDOM, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, shall be blessed in his DEED.

26 If any one think to be religious, who does not restrain his Tongue, but deludes his own Heart, this man’s RELIGION is vain.

CHAPTER II.

1 My Brethren! do not hold the FAITH of Jesus Christ, our GLOREOUS LORD, with a Respect of persons.

2 For if a Man enter your SYNAGOGUE, and give holding rings on his fingers a splendid Robe, and there enter also a Poor man in Dirty Clothing; 3 and you look on the one WEARING the splendid Robe, and say, “Sit thou here in an honorable place;” and say to the poor man, “Stand thou; or sit there on my footstool;” 4 do you not make distinctions among yourselves, and become Judges from evil Reasonings?

* Vatican Manuscript.—25. this—omitted. 26. this—omitted. 3. thou; or sit there on my footstool. 4. and—omitted.
James 2:16

JAMES.


16. Brother, or a Sister, be naked, and in want o.

DAILY Food,

16 and any one o. you should say to them,

Go in Peace; be warned; and be filled; but do not give them the things necessary for the body, what Advantage is it?

17 Thus also the faith, if it has not Works, being by itself, is dead.

18 But some one will say, Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show Thee my Faith by Works.

19 Thou believest that there is *One God; thou dost well; *the demons also believe, and tremble.

20 But dost thou wish to know, O vain Man, that Faith without works is *dead?

21 Was not Abraham my Father; justified by Works; *when he brought up Isaac his Son to the Altar? 22 Thou seest Then, the faith co-operated with his Works; and that the faith was made complete by the works; 23 and that Scripture was verified, which says, *And Abraham believed God, and it was counted to him for Righteous-ness; 'and he was called *a Friend of God.' 24 You see that a Man is justified by Works, and not by Faith alone.

25 And in like manner also was Rahab the Harlot justified by Works, when she entertained the Messengers, and sent them out by Another Road.

26 As the body without Breath is dead, so also the faith, without works, is dead.

KEF. γ'. 3.

1. Many teachers become you, brethren, of me, knowing that greater condemnation we shall receive.

2. Many for we stumble; if any one in word, not many teachers become you, brethren.

3. Thus a perfect man, able to bridle the tongue, goes also whole the body.

4. Also, the horses

5. To make obedient to us, and we direct the Whole Body.

6. Behold! we place the horses into the mouth of the horses to make them obedient to us, and we direct their Whole Body.

7. Thus also the tongue is a Small Member, and boasts greatly. Behold! How Large a Mass of fuel is a Little Fire kindles!

8. And the tongue, a fire, the world of the wickedness; for out of the mouth of the tongue proceedeth evil and violence of the world of wickedness, and by the tongue man is subdued; and it is the whole member is, and greatly boasts. Thus also the tongue is a Small Member, and boasts greatly. Behold! How Large a Mass of fuel *a Little Fire kindles!

9. For every species of wild beasts and of birds, both of reptiles and of fishes, is subdued, and has been subdued by the nature of the Tongue rendered among our members, which *defiles the Whole Body, and sets on fire the wheel of nature, and is set on fire by Gehenna.

10. Of the Tongue is a Fire,—the world of wickedness;) thus is that Tongue rendered among our members, which *defiles the Whole Body, and sets on fire the wheel of nature, and is set on fire by Gehenna.

11. For every species of wild beasts and of birds, both of reptiles and of fishes, is subdued, and has been subdued by the Human Race.

12. But the Tongue of men No one is able to subdue—an irrestrainable Evil, full of death-producing Poison.

13. By it we *bless the God and Father; and by it we curse those men †who have been made according to God’s Likeness; 10 out of the same mouth proceeds a Blessing.

* Vatican Manuscript.—4. So great.

5. How great a Fire it kindles. 9

† 1. Matt. xxii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3.
2. Psa. xxxiv. 13; James i. 26; 1 Pet. iii. 10.
3. Psa. xxi. 3.
4. Prov. xi. 13; xv. 2.
5. 5. Psa. xii. 3; lxiii. 8, 9.
6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23.
7. 8. Psa. cxxl. 2.
9. 1. 1x. 6.
JAMES.

évlovias kai katapara. Ou chr, adelfoi mou, blessing and cursing. Not ought, brethren of me, tauta ou'tov ginevithai. Not the fountain out of the
athous óthe brunei to völku kai to píkron; same opening send forth the sweet and the bitter?
12 Μη δυναται, adelfoi mou, súkh eiaias poi-
Not is able, brethren of me, a fig tree olives top

tai, η αμπελος συκα; ou̜tas ou̜te álukon
duce, or a vine figs? thus neither salt
vólku páirei ðówr. 13 Tis sofoos kai epísti-
sweet to make water. Any one wise and discreet,
mwv en úmmon; deietov ek tis kalhs anavtro-
youth, not do you boast and do you speak falsely
kata tis althieias; 15 Οuk eovtoin autóv h'
certainty concerning the truth? Not is this the
sofia anwben katerkhmen, all' epígyeios, wisdom from above coming down, but earthly,
pukhí, daionówhs. 16 Otopo yap diálos kai-
spiritual, demoniacal. Where for rivalry and
hleia, ekei akatasptasia kai pan phaulon
strife, there disorder and every soul
pragmá. 17 Í h de anóthten sofia prwton mév
deed. The but from above wisdom first indeed
ányn estin, epetia eirynkvh, épieikhs, epýe-
utterly, then peaceable, gentle, easily
phs, músté elous ek karptn aganabh, persuaded, full of mercy and of fruits good,
ádiakritos [kai] anavtrótois. 18 Karptos dé
thoroughly, without partiality [and]without hypocrisy. Fruit and
diakoinýmēn en eirynh spieretai tois poíousin
for righteousness in peace is shown by those making
eirynh. Kef. 3. 4. 1 Pathe polèmoi kai peace.
peace. Whence wars and
máxai en úmmon; Ouk eutuev, ek twv hódon
march against you? Not hence, from the pleasures
úmwn twv strateúmenon en tais melēsin úmwn;
you of those warring in the members of you?

2 ἐπιθύμητε, kai ouk exehte phonéteke kai ζη-
You strongly desire, and not you have; you murder and are
louthe, kai ouv diapase eipitughein máxheve kai
savage, and not you are able to obtain; you ought and
tolemeite, ouk exehte, diá to μη αιτειθαῖα
you war, not you have, because the not to ask;
ing and a Curse. My
Brethren, these things
ought not so to be.

11 Does a Fountain
send forth from the same
Opening sweet and bit-
ter water?

12 Can a Fig-tree, my
Brethren, produce Olives;
or a Vine, Figs? * Neither
can a Salt spring produce
Sweet Water.

13 ** Is any one wise and
discreet among you? let
him show by honorable
Conduct his works with
Meekness of Wisdom.

14 But if you have a bit-
ter Rivalry and Strife in
your hearts, ** do you not
boast, and speak falsely
concerning the truth?

15 ** This is not the
wisdom which comes
down from above; but is earthly, animal, demonic,

16 For ** where Rivalry
and Strife are, there Dis-
order is, and Every Vile
Deed.

27 But ** the wisdom
from above, is indeed, first
pure, then peaceable, gen-
tle, easily persuaded, full
of mercy and of good
Fruits, without partiality,
without hypocrisy.

28 Now the Fruit of
Righteousness is sown in
Peace by those who
PRACTISE Peace.

CHAPTER IV.

1 Whence Wars and
Contentions among you?
Do they not come hence, from those lusts of
your which war in your

2 You strongly desire,
and have not; you kill,
and are envious, and are
not able to obtain; you
fight and war. You have
not, because you do not
ANCH;

17. and—omit.
1. whence Contentions.

1. 17; Phil. iii. 10. † 16. 1 Cor. iii. 5; Gal. 5. 20. † 17. 1 Cor. ii. 6, 7. † 17.
Rom. vii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 12; Matt.
* 9. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet.
James 4:3


3 *If you ask and do not receive,* because you ask wickedly, *so that you may waste it on your lusts.*

4 *Adulteresses!* do you not know *That* the friendship of the world is enmity against God? *Whoever, therefore,* wishes to be a friend of the world, is rendered an enemy of God.

5 *Or do you suppose* that the scripture speaks falsely? *Does the spirit* that dwells in us strongly incline to envy?

6 *Indeed, it bestows Superior Favor; therefore it is said,* "*God sets himself* in opposition to the "Haughty, but gives Favor to the Lowly."

7 *Be you subject therefore, to God; stand opposed to the enemy,* and he will flee from you.

8 *Draw near to God,* and he will draw near to you; *Cleanse your hands,* Sinners! and *purify your hearts,* men of Two-souleds!

9 *Lament, and mourn, and weep; let your laughter be turned into mourning, and your joy into Sadness.*

10 *Be you humbled in presence of the Lord,* and he will lift you up.

11 *Speak not against each other, Brethren.* *He who speaks against a Brother,* or *judges his brother,* speaks against the Law, and judges the Law. *But if thou judgest the Law,* thou art not a Doer of the Law, but a Judge.

12 *There is One Law-giver and Judge* *who is able to save and to destroy;* *but who art thou, Whose,
JAMES.

CHAPTER V.

1 Come now you rich, weep and lament over those miseries of yours which are approaching.

2 Your rich stores have decayed, and your garments have become moth-eaten.

3 Your gold and silver have become rusted; and the rust of them will befora Testimony against you, and consume your bodies like Fire.

4 Behold! that hire, which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers entered into the ears of the Lord of Armies.

† Vatican Manuscript.—12. thou who are judging thy neighbor?

14. for the

—omit. 14. thou. 14. that.—omitt. 15. shall both live.

† 13. Prov. xxvii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. iv. 24; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvii. 7; Heb. v. 3. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 23; ii. 17, 18, 23. † 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job xiii. 28; Matt. vi. 20; James ii. 2. † 3. Rom. ii. 5. † 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 18; Mal. iii. 5. † 4.
JAMES.

5 You have lived luxuriously on the land, and been licentious; you have nourished your hearts in a Day of Slaughter.

6 You have condemned,—you have murdered the righteous one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the coming of the Lord. Behold! the Husbandman expects the precious fruit of the earth, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your hearts, because the coming of the Lord has approached.

9 Murmur not against each other, Brethren, that you be not judged; behold! the Judge is standing before the doors.

10 As an Example of suffering evil and of patience, my Brethren, take the Prophets who spoke in the name of the Lord.

11 Behold! we call those happy who patiently endure. You have heard of the patience of Job, and you have seen the end of the Lord; because the Lord is very compassionate and merciful.

12 But above all things, my Brethren, swear not; neither by the heaven, nor the earth, nor any other Oath; but let your yes be yes, and your no, no; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, let him sing praises;

14 If any one among you is sick any one among you,

15 "VATICAN MANUSCRIPT.—5. omit. 7. rain—omit. 10. of me—omit.

16 Matt. xxiv. 33. 1 Cor. iv. 5. 10. Matt. xii. 12; Heb. x. 35. 11. Num. xiv. 19. Psal. ciii.
JAMES

15. therefore your sins, 19. my Brethren. 20. a Soul from its Death.

15. and the PRAYER of FAITH shall save the sick person, and the Lord will raise him up, and if he have committed Sins, they shall be forgiven him.

16. Confess therefore your SINS to each other, and pray for each other, so that you may be healed.

17. Elijah was a Man of like infirmity with us; and he prayed in Prayer that it might not rain; and it did not rain on that LAND for three Years and six Months.

18. And again the prayer, and the HEAVEN gave Rain, and the EARTH put forth her FRUIT.

19. * My Brethren, if any one among you wander from the Truth, and some one turn him back;

20. * know you, That he who TURNS BACK a Sinner from his Path of Error, † will save * his Soul from Death, and † will cover a Multitude of Sins.

[* VATICAN MANUSCRIPT.—14, him—omit. 10, therefore your, sins. 19, my Brethren. 20, a Soul from its Death. *"

[Or James.]

14. Mark vi. 12; xvi. 13. 15. Matt. ix. 2. 16. Gen. xx. 17; Num. xi. 21; Deut. xiv. 13—20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xviii. 5. 2 Kings iv. 33; xix. 15, 20; xx. 24; 1 Sam. xvii; xxxiv. 13; 1 Sam. xvii; xxxiv. 13; Prov. xv. 29; xviii. 9; John ix. 31; 1 John iii. 22. 17. Acts xiv. 15. 17. 1 Kings xviii. 1. 18. Luke iv. 25. 18. 1 Kings xviii. 42, 43. 19. Matt. xviii. 10. 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 10, 20. Prov. x. 12; 1 Pet. iv. 8.

24. *is sick, let him call for the ELDERS of the CONGREGATION, and let them pray over him, having anointed him with Oil in the NAME of the Lord;
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<th>PAGE 2</th>
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| 1 Peter, an Apostle of Jesus Christ, to the Sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, chosen, according to the Foreknowledge of God the Father, in Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you. | *

### FIRST OF PETER

**KEF. a'. 1.**

1 Peteros, apostolos Iesou Kristou, ekle- Peter, an apostle of Jesus Anointed, to chosen tois parepikimous diasportas Pontou, Galatias, ones sojourners of a dispersion of Pontus, of Galatia, Kappadokiais, Asiais kai Bithyiais, 2 kata pro- of Cappadocia, of Asia and of Bithynia, according to fore- knowsein theou patros, en agiasmos pneumatos, eis knowledge of God a father, in sanctification of spirit, for upakoi kai peristamoi aaimatos Iesou Kristou obedience and sprinkling of blood of Jesus Anointed, xaris vivn kai eirhni plathvtheni. 3 Elolgyo- favor to you and peace may be multiplied. Blessed tos o theos kai pathe tou kuriou hymn Iesou the God and father of the Lord of us Jesus Kristou, o kata to polu autou eleos ana- Anointed, that according to the great himself mercy having gennoseis hymas eis elipta cswsan dia anapanta- begotten us to a hope of life through a resurrection Iesou Kristou ek nekron, 4 eis kalliprono- of Jesus Anointed out of dead ones, to an inheritance, aphiathan kai amiantan kai amaran- and incorruptible and undefiled and unfading, teterpmenon en ouragois eis hymas, 5 tous en having been kept in heavens for you, those by dynami theou phoroumenous dia pisteos eis power of God being guarded through faith for athetaian etoimhn apokaluphthi eiv kairh a salvation ready to be revealed in seasons eschatov 6 eiv o agallias the, olignon arthi (ei last, in which rejoice you, a little while now (if deon esti) arepethsete eiv taikious perisaios, necessary it is) having been distressed by manifold trials, 7 ida to dokimion hymow tis pisteos polu timo- so that the proof of you of the faith much more theon xristovon apololamevou, dia puros precious of gold of that perishing, by means of fire de dokimazomenos, evrath eis apainon kai timhn but being proved, may be found to praise and honor kai doxan, en apokaluphe Iesou Kristovon 8 bo and glory, at a revelation of Jesus Anointed, whom ouk eidotes agape, eis bo, arthi me drastes, not seeing you love, on whom, now not looking, piasthenvontes de, agallias the xara anekklath rh believing but, you rejoice with joy unspeakable |

*VATICAN MANUSCRIPT—Title—FIRST OF PETER*
9 obtaining the issue of the faith, even your Salvation

10 Concerning Which Salvation those Prophets, who prophesied concerning the favor towards you, sought out and investigated

11 examining closely to what things, or what kind of Season, the spirit which was in them was pointing out, when it previously testified the sufferings for Christ, and after these the Glosses;

12 to whom it was revealed, That not for themselves, but for you, they ministered those things, which now were declared to you through those who Evangelized you with holy Spirit sent from Heaven; into which things Angels earnestly desire to look.

Therefore, having girded up the loins of your mind, and being vigilant, do you hope perfectly for the gift to be brought to you in a revelation of Jesus Christ; Anointed; as children of obedience, not conforming yourselves to that former in the ignorance of your lusts, but according to the one having called you holy, also yourselves holy ones in all conduct.

And if you invoke that Father who impartially judges according to the work of each one, pass the time of your sojourning in fear.
I.

Having foreknown indeed the faith of you and hope in God, the assurance of your boasting, having been foreknown indeed, the faith of you and hope in God.

22. The lives of you having been purifed in the obedience of the truth through spirit to brotherly-kindness, unantraktomethos, ek *[makharas] kerasias allhness unsigned, out of [a pure] heart each yous agapiasate ektenos; 23. anagayeneunmos other love you intensely, having been begotten again ouk ek storas pharathis, allla apharathou, dia rsti word living of God and remaining. Because pasia saris ws xortos, kai pasia doxa autis ws all flesh like grass, and all glory other like andos xorton ejpirwth o xortos kai to andos a flower of grace, withered the grass and the flower *[avou] eipiester. 25. to de plima kuriou mevei (of it) fell off; the but word of Lord abides eis ton aiwina touto de esti to plima to evanag to the age; this word is the word that having gelythn eis umas. KEP. B'. 2. 1. Apotheoemou having put away oin pasean kakian kai panta dolon kai upo therefor all malice and all guile and hypocrisies and phonous and paseas katakalaias, poornesses and eniies and all evil-speakings, 2. ws artrgeynneta breph, to logikon adelon as new-born Infants, the rational sincere gara apitophsete, ina en autw avxhthe eis milk earnestly desire you, as that by it you may grow to

18 knowing † That you were redeemed from your foolish Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold, 19 but ‡ by the Precious Blood of Christ, as of † a spotless and unblemished Lamb; 20 ‡ foreknown, indeed, before the Foundation of the World, but manifested in these Last times on your account,

21 who through Him *are FAITHFUL to that God who raised him from the Dead, and † gave him Glory; so that your faith and Hope are towards God. 22 ‡ Having purified your lives by the obedience of the truth, to unfeigned † Brotherly love, love each other from the Heart, intensely;

23 ‡ having been regenerated, not from corruptible, but from incorruptible Seed, ‡ through the living and enduring Word of God. 24 ‡ "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The Grass withers, and the FLOWER falls off;

25 "but the word of "the Lord continues to "the Age." Now this is that word which has been ANNOUNCED as glad tidings to you.

CHAPTER II.

1. ‡ Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings, 2 as New-born Infants, earnestly desire the pure ‡ RATIONAL Milk, so that you may grow by it to Salvation.

* Vatican Manuscript.—21. Are FAITHFUL to that God.

22. a Pure—omit. 24. off it—omit.
I. Peter

I. Peter

3 since you have tasted the Kindness of the Lord.

4 Drawing near to him, the living Stone, rejected indeed by Men, but by God chosen, honorable,

5 be yourselves also built up, as living Stones, a spiritual House * for a holy Priesthood, to offer * Spiritual Sacrifices, well-pleasing to God through Jesus Christ;

6 because it is contained in the Scripture, † But hold, I place in Zion a "Foundation-corner Stone, "chosen, honorable; and "He who confides in it shall not be ashamed.

7 The honor, therefore, is for the believers; but to the *disbelieving, this Stone which the builders rejected, was made into the Head of a Corner,—

8 even a Stone of Stumbling, and a Rock of Offence; and †being unbelievers, they stumble at the word, † ‘to which also they were appointed.

9 But you are a † chosen Race, a Royal Priesthood, a holy Nation, † ‘a People for a purpose; that you may declare the Perfections of Him who called You from † Darkness into His Wonderful Light;

10 who once were not a People, but now are God’s People; who had not obtained mercy, but now have obtained mercy.

11 Beloved! I entreat you, † as Strangers and Sojourners, † to abstain from fleshly Lusts, which war against the Life;

† Vatican Manuscript.—† ‘Indeed.—omit.

6. a chosen Stone, a Foundation-corner, honorable.

7. disbelieving.

8. being unbelievers.

3. Ps. xxxiii. 8; Heb. vi. 5.

4. Ps. cxliii. 22; Matt. xxii. 42; Acts iv. 11.

5. Heb. iii. 6.

6. verse 9.

† 5. Rom. xii. 1; Heb. xiii. 15, 16.

6. Isa. xxviii. 16; Rom. ix. 33.

† 8. Isa. viii. 14; Luke ii. 34; Rom. xi. 33.

† 8. 1 Cor. i. 23.

† 8. 1 Thess. v. 9; Jude 4.

† 9. 1 Pet. i. 2.

† 9. Rev. i. 10; v. 16.


† 10. Acts xxvi. 18; Eph. v. 6; Col. i. 13.

† 11. Rom. iii. 11.

† 11. James iv. 1.
12 I. Peter.

12 having your conduct upright among the Gentiles, so that in what they may speak against you as Evil-doers, from the good works which they behold, they may glorify God in a day of inspection.

13 Be you subject to every human creation, whether to the king, as being pre-eminent,

14 as a covering having the badness of the freedom, but as slaves of God. All do you

15 but are subject to your masters, as submissive to the masters of your house; not only to the good ones and gentle ones, but also to the perverse ones. This for pleasing,

16 loving your neighbors as yourselves, do good and suffering you shall endure, but

17 suffering as a covering, being burnt with the fire, as freemen, and not

18 for his own good, as the slave of Christ; for your salvation, not as unwilling.

19 Their religion was, in the first place, to be subject to the King, as being pre-eminent,

20 as it is to a king, as being pre-eminent.

21 For to this you were

* Vatican Manuscript.—12. having—omitted. 13. therefore—omitted.

† 12. or Creature. Some render κτισίς ordinance, institution, establishment, government, authority. The Syriac has it as follows—" Be you submissive to all the sons of men:"

‡ which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhortations to various classes in the following part of his letter; and which he closes by giving a general rule in v. 5, "yea, all of you be subject to each other."
were called; Because even † Christ suffered on your behalf, † leaving you a Copy, so that you may follow in his footsteps; 
22 † who committed no Sin; neither was Deceit found in his Mouth; 
23 † who being reviled, did not revile in return; suffering, he did not threaten; but delivered himself up to him who judges righteously; 
24 † who carried up our sins himself in his own body to the Tree, † that we, having died to sins, may live to righteousness; † by whose scars you were healed.

25 You † were like Sheep going astray; but have now turned back to † the Shepherd and Guardian of your lives.

CHAPTER III.

1 In like manner, † let Wives be subject to their own Husbands, so that if some are disobedient to the word, † they may without a Word be gained through the conduct of their Wives; 
2 having seen your Conduct chaste with Fear.

3 † Whose Decoration, let it not be that external one, of Braiding the Hair, and Putting on of Gold chains, or Wearing of Apparel; 
4 but decorate † the Hidden Man of the Heart with what is incorruptible,—a *meik and Quiet Spirit, which is very precious in the sight of God.

5 For thus formerly also those holy Women, who hoped in * God, adorned
I. PETER.

1. The husband is the "head of the household," as shown by the following passages:

1. Peter 3: 7: "Let the husband be "the head of the wife," as Christ is the "head of the church,", and the man is "the head of the man.""

1. Peter 3: 8: "Likewise, also, the husband shall be "the ruler of the wife," as "the head of the wife.""

1. Peter 3: 9: "Let the husband reverence his wife, as the "head" of the household.""

1. Peter 3: 10: "The husband shall be "the head" of the wife, as Christ is "the head" of the church.""


10. of himself—omit twice.

13. zealous of.

*VATICAN MANUSCRIPT.—7. the—omit.

1. 7. Cor. vii. 3; Eph. v. 25; Col. iii. 19.
1. 7. Cor. xii. 23; 1 Thess. iv. 4.
1. 7. Job xiii. 8.
1. 8. Rom. xii. 16; xv. 5; Phil. iii. 10.
1. 8. Rom. xii. 10; Heb. xii. 1; Pet. ii. 17.
1. 8. Col. iii. 12; Eph. iv. 22.
1. 7. James i. 26; 1 Pet. i. 1, 22.
1. 11. Psa. xxxvii. 27; Isa. i. 16, 17.
1. 11. Rom. xii. 14.
1. 12. John xii. 25; James v. 10.
1. 13. Prov. xvi. 7; Rom. viii. 23.
15 but sanctify the *ANointed LORD in your hearts, and be always prepared with a Defence for EVERY ONE DEMANDING an Account of the hope that is in you; with MEekness and FEAR;

16 that in what they may speak against you, they may be ashamed those ~SaNDER your Good Conduct in Christ.

17 For it is better, if the WILl of GOD permit, to suffer for Doing good, than for Doing evil.

18 Because Christ even once suffered on account of Sins—the Righteous for the Unrighteous,—that he might lead Us to God, being indeed put to death in the Flesh, but made alive by the Spirit;

19 by which also the *preached to the SPIRITS in Prison,

20 who formerly disobeyed, *when the PATIENCE of GOD was waiting in the Days of Noah, while *an Ark was being prepared, *in which a few, that is, Eight Persons, were carried safely through the Water.

21 And *Immersion, a Representation of this, now *saves Us; (not a Putting away of the Filth of the Flesh, but the seeking of a good CONSCIENCE towards God) through the Resurrection of Jesus Christ;

22 who, having gone to Heaven, *is at the Right hand of God, *Angels and Authorities and Powers having been subjected to him.
I. 8. lust} for licentiousness, because they received the Multitude in the Flesh according to the Lusts of Men, but according to the Will of God.

8. For the time which has passed away is sufficient to have performed the will of the Gentiles, having walked in licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries.

4. in which they are greatly surprised that you do not run with them the same Dissolute course of Profligacy, blasphemying;

5. who shall give an Account to Him who is prepared to judge the Living and the Dead.

6. For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged indeed according to the flesh they mightlive but according to God.

7. But the end of all things has approached; be you, therefore, of a sober mind, and be attentive to Prayers.

8. Above all things have fervent love among yourselves; Because love covers a Multitude of Sins.

9. Be hospitable to each other, without Murmurings.

10. As each one has
I. PETER.

received a Free gift, so minister it among yourselves, as Good Stewards of the Manifold Favor of God.

11 If any one speak, let it be as the Oracles of God; if any one serve, let it be as from the Strength which God supplies; so that in all things God may be glorified through Jesus Christ; whose is the glory and the power for the ages of the ages. Amen.

12 Beloved, be not surprised at the fire among you, occurring to you for a Trial, as though some strange thing was befalling you;

13 but as you partake of the sufferings of the Anointed one, rejoice; so that at the revelation of his glory, you may rejoice exultingly.

14 — If you are reproached in the Name of Christ, happy are you; because the spirit of glory and that of God rests on you.

15 For let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, but let him glorify God in this name.

17 Because the season is coming for the judgment to begin from the house of God; and if it begin from us, what the end of those who are disobedient to the glad tidings of God?

18 And if the righteous person scarcely is safe, where will the impious and the Sinner appear?

19 Therefore, let even

*VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but according to you he is glorified—omitted.

16. in this Name.

* 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. 11. Jer. xiii. 23. 11. Rom. xii. 6—8; 1 Cor. iii. 10. 11. Eph. v. 29; 1 Pet. ii. 5. 11. 1 Tim. vi. 10; 1 Pet. v. 11; Rom. v. 6. 12. 1 Cor. iii. 13; 1 Pet. iii. 7. 13. Rom. vii. 17; 9 Cor. i. 7; iv. 10; 1 Cor. iii. 10; 1 Pet. v. 1, 10. 14. Matt. v. 11; James i. 2; 1 Pet. iii. 14. 15. Luke x. 14.
I. PETER.

1. Therefore.
2. 2. overseer.
3. omit. S. seeking to devour.

those who are suffering according to the will of God, at a faithful creator, let commit the lives of themselves;...
I. PETER.

[Chap. 5: 9.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World. 10 And THAT God of ALL Favor, † who has CALLED you to His AIONIAN Glory, by † the ANOINTED one, when you have suffered a short time, † will himself † complete, confirm, strengthen you. 11 † To him be the GLORY and the power for the AGES. Amen.

12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of God in which † you stand.

13 THAT co-elect † Congregation in Babylon salutes you, and † Mark my SON.

14 † Salute each other with a Kiss of Love. † Peace be to you ALL in Christ Jesus. †

* Vatican Manuscript.—10. you. 10. the Anointed one. 10. Jesus—omit. 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the GLORY and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus—omit.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grofius approves the addition, and Beza observes that Peter omitted the word ecclesia as is often done with regard to words in cor mon use. But Mill and Wall think the translation should be, "She who is in Babylon," and that the apostle meant his own wife, or some honorable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—Marknight.
KEF. α'. 1.

1 Ἐμεὸν Πέτρος, δουλὸς καὶ ἀποστόλος ᾿Η- 
κλειστοὶ δοματίμων καὶ ἀποστόλος Ἰησοῦ Χριστοῦ
Simon Peter, a bondsman and an apostle of
Jesus Anointed, to those equally precious to us having obtained faith
in the glory of the God of us and of a savior
Ἰησοῦ Χριστοῦ. 2 χαρίς ὑμῖν καὶ εἰρήνη πλη-
Jesus Anointed, favor to you and peace may be
θῆες αὐτοῦ τα προσ ὑμῖν καὶ εὐσεβείαν
be vouchsafed to you, and Jesus the
κυρίου ὑμῶν. 3 ὡς παντα ὑμῖν της θείας δυνα-
Lord of us. As all the divine power
μεν αὐτοῦ τα προσ ὑμῖν καὶ εὐσεβείαν
of him the things in respect to life and piety
δεδωρυμένης, διὰ της εὐπραγιας του καλ-
through the knowledge of the God of us
εγγυατος ὑμῖν διὰ δόξης καὶ αρετῆς: 4 διὰ
the knowledge of the one having
διηκονίζουσθαι της εὐπραγιας της και τοις δικαιος
has granted, through the knowledge of the one having
διηκονίζουσθαι της εὐπραγιας της και τοις δικαιος
been given, so that throughout these you might become a divine
κοινωνοι τινας ἀποφυγοντας της εν κοσμω
the divine, nature having fled away from the world,
εν εὐπραγιας φθορας: 5 και αυτο του ὑπὸ
you may have brought in beside, so you super-
σου θεος και εἰρήνης καὶ εὐσεβείας εἰπτὴρ υπὲ 
add the to the faith of you the fortitude, and to the
ἀρετὴ της γνώσεως και της εὐρυκρυ-
the knowledge, to and the knowledge the self-
τειαν, εν δὲ της εὐκρυπτεια της ὑπομονης και της 
and the self-control the patience, to and the
ὑπομονη της εὐσεβείας εἰς τὴν 
self-control the piety, to and the piety
τὴν φιλαδελφίαν εν δὲ της φιλαδελφία της 
the brotherly-kindness, to and the brotherly-kindness the
γαπην. 3 ταῦτα γιὰν ὑμῖν ὑπαρχοντα καὶ
love. These things for you belonging and
πλεονάσοντα, οὐκ αργος ουδε ἄκαρτος κατα-
not idle ones nor unfruitful ones they make
της εις τὴν τοῦ κυρίου ἤμων Ἰησοῦ Χριστοῦ
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-
servant and an Apostle of
Jesus Christ, to those
who have obtained an equally precious Faith
with us, by the Righteous-
ness of our God and Savior
Jesus Christ;
2 ⤱ may Favor and Peace
be multiplied to You by a
Knowledge of God and of
Jesus our Lord;
3 even as his divine
Power has granted to us
All things relating to Life
and Piety, ⤱ through the
Knowledge of Him
who called us ⤱ by
Glory and Virtue;
4 ⤱ on account of which
very great and Precious
Promises have been bestowed on us, so that
through these you might become ⤱ Partakers of a
Divine Nature, ⤱ having fled away from the corruption
that is in the world through Lust;
5 and for this very thing also, ⤱ using all Diligence,
superaed to your Faith
Fortitude, and to Forti-
tude Knowledge,
6 and to Knowledge
Self-Control, and to
Self-Control Patience,
and to Patience Piety,
7 and to Piety Bro-
therly-Kindness, and
⤱ to Brotherly-Kind-
ness Love.
8 For these things be-
ing in You and abounding,
they will not permit you to
be inactive but unfruit-
ful in the Knowledge of
our Lord Jesus Christ;

* Vatican Manuscript.—Title—Second of Peter.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickens. A different reading by the authorities by which it is supported appearing to be a genuine one is as follows:—"by his own glory and power," or "by his own glorious power."


10 Therefore, brethren, more earnestly endeavor to make your calling and election sure; by doing these things you will never fall; 11 for thus richly will be furnished to you the entrance into the AIONIAN Kingdom of our Lord and Savior Jesus Christ. 12 Therefore I will not neglect always to remind You of these things, although you know and are established in the present Truth. 13 And I think it right, as long as I am in this TABERNACLE, to excite you by Remembrance; 14 knowing That the LAYING ASIDE of my TABERNACLE is at hand, even as our Lord Jesus Christ declared to me. 15 Now I will also endeavor always to have you, after my Departure, to make MENTION of these things. 16 For we have not been following cunningly devised tales, in making known to you the Power and Appearance of our Lord Jesus Christ, but were Beholders of That Greatness. 17 For having received from God the Father Honer and Glory, a Voice of this kind was brought to him by the MAGNIFICENT Glory — "This is my Son, the BELOVED, in whom I am delighted. And this voice which was brought from heaven

9 for he who is not possessed of these things is blind, closing his eyes, having become forgetful of the PURIFICATION of his OLD SINS.

17. my son, my beloved.
II. PETER.

19 And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to ¶ a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first ascertaining, That All Prophecy of Scripture is not of its own Solution;

21 for not at any time was ¶ Prophecy brought by the Will of Man, ¶ but * Men from God spoke, being moved by holy Spirit.

CHAPTER II.

1 But ¶ there were even False Prophets among the PEOPLE, as also ¶ there will be False teachers among you, who will privately introduce destructive Heresies, even ¶ denying the SOVEREIGN LORD who ¶ BOUGHT them, ¶ bringing on themselves Swift Destruction.

2 And many will follow Their Impurities; on account of whom THE WAY of TRUTH will be reviled;

3 and ¶ with Covetousness they ¶ will make gain of You with Decentul Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

4 For if God did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

5 and did not spare the Old World, but kept in safety Noah, the Eighth

Heaven we heard, being with him on ¶ the HOLY Mountain.

* Vatican Manuscript.—18. the—omit. 21. holy—omit. 21. Men from God spoke,
II. PETER.

II. Peter 10. and 12. and 13.


II. PETER.

15. having a Heart exercised in Lasciviousness; Children of a Curse;
16. having forsaken the Right Path, they wandered; having followed the way of Balaam, the son of Beor, they loved the Reward of Unrighteousness;
17. These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.
18. For speaking extravagant words of Vanity, they allure by Sexual Lusts and Impure practices, those who had scarcely fled away from those living in Error;
19. promising Freedom to them, being themselves Slaves of Corruption; for by what any one has been overcome, to this also he has been enslaved.
20. For if, having fled away from the pollutions of the world, by the Knowledge of our Lord and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.
21. For it were better for them not to have known the Way of Righteousness, than having known it, to have turned back from the Holy Commandment DELIVERED to them.
22. But it has happened

*VATICAN MANUSCRIPT.—15. Beor, they loved the Reward of Unrighteousness. 16.
II. PETER.

[Chap. 3: 9.]

to them according to the true Proverb; * "The Dog returned to his own Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which I stir up Your SINCERE Minds by Remembrance;
2 to recollect the words PREVIOUSLY Spoken by the HOLY Prophets, and of the COMMANdMENT of our Lord and Savor, by the APOSTLES;
3 knowing This first, That in the Last of the DAYS Scoffers will come with scoffing, * walking after their own Lusts.
4 and saying, ** "Where is the PROMISE of his presence? for from the time the FATHERS fell asleep, all things continue in this way from the Beginning of the Creation."
5 For this purposely escapes them, That the Heavens were of old, and the Earth out of Water and by means of Water subsists, * by the word of God;
6 * by which the THEN WORLD was destroyed by a Deluge of Water.
7 But the present HEAVENS and the EARTH, by the * SAME Word, are treasured up, being kept for Fire to a Day of Judgment and Destruction of IMPIOUS Men.

8 But let not this One thing escape You, B. loved, That One Day with the Lord is as a Thousand Years, and a Thousand Years as one Day.
9 **The Lord of the PROMISE is not slow, as some regard Slowness, but

* Vatican Manuscript.—7. Same Word.

9. the—omitt.

† 22. Prov. xxvi. 11. † 1. 2 Pet. i. 13. * 2. Jude 17. 1 3. 1 Tim. iv. 1;
† 2 Tim. iii. 1; Jude 8. † 3. 2 Pet. ii. 10. * 4. Isa. v. 19; Jer. xvii. 15; Ezek. xii.
† 37; Matt. xxiv. 48; Luke xii. 43. † 5. Ps. iii. 22; cxxxvi. 6. * 5. Gen. i. 6, 9;
II. Of long-suffering towards us not desiring some to perish, but all for a reformation to come. 

10. *He* de *η* ημερα κυριου ως κλειστης, εν *η* Will come but the day of Lord as a thief, in which οι ουρανοι ροιζην δον παρελευσονται, στοιχεια the heavens with a rushing sound will pass away, δια of this elements κανονισμα λυθονται, και γη και ta *en* and burning intensely will be dissolved, and earth and all in αυτη εργα κατακαησεται. 11. Τουτων ουν her works will be burned up. Of these things therefore Παντων λυμενων, ποτατους δεi υπαρχειν all being dissolved, what ones it behoves to be [*ιμα*] εν άγiais αναστοιασαι και ευσεβειαι; [you] in holy conduct and piety? 

12. Προσδοκυναι και οπενυνης την παρουσια *looking* for and hastening the presence της του *θεου* ημερας, δι *η* ουρανοι πυρον of the of the God day, on account of which heavens on ουν ηλησονται, και στοιχεια κανονισμα fire will be dissolved, and elements burning intensely τεθηκαν. 13. Καινος ουν ουρανος και γην κα- melts. New but heavens and earth new νη κατα το επαγγελμα αυτου προσδοκωμεν; according to the promise of him we look for, εν οις δικαιουσιν κατοικει. 14. Διο, αγαπητω in which righteousness dwells. Therefore, beloved ones, ταυτα προσδοκυναι, σπουδασαι απιλοι και these things looking for, do you diligently endeavor spotless and ομωμηνται αυτη ευρεθηναι εν ειρινη, 15 και την blameless by him to be found in peace, and the ημων μακροθυμιαν, σωτηριαν ἦγεσις του ήμων the ουρανων, και την πασιν ευρεθηνας, και salvation do you reckon; καθως και ο αγαπητος ήμων ἀδελφος Παυλος as also the beloved of our brother Paul κατα κατα την αυτη δοθειςαν σοφιαν εγραφην according to the you, as also in all [the] letters, ημων, 16 ως και εν πασιν [*ταις* επιστολαι, λαλων εν αυταις περι τουτων εν οισ εατι διε- to you, as also in all [the] letters, νετα Τιμια, α υποικισμαν υποικισμαν in speaking in them concerning these things, in which is hardly νοητα τιμια, α νοημαθεις και ανυπαρ- understood some things, which those unlearned and unstable τοι σπευδουν, ως και τας λοιπας γραφας, προς distort, as also the remaining writings, to την ιδιαν αυτων απωλειαν. 17 *Τιμιας ουν, αγα- the own of themselves destruction. You therefore, be-

* Vatian Manuscript.—10. discovered. 11. thus. 12. you—omit. 16-
loved, being forewarned, be on your guard, lest being led away by the deceit of the lawless, you should fall from your own stability;

18 that you may turn to the favor and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and for the Day of the Age. *

* Vatican Manuscript.—18. so be it—omit. Subscription—Second of Peter.
CHAPTER I.

1 What was from the Beginning, what we have heard, what we have seen with our EYES, what also our FATHERS have declared;

2 What we have heard, we have seen, and declare, and declare to you the AIONIAN LIFE, which was with the Father, and was manifested to us;

3 What we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed OUR FELLOWSHIP is with the Father, and with his son Jesus Christ.

4 And these things we write, that your joy may be complete.

5 And this is the MESSAGE which we have heard from him, and announce to you, That GOD is Light, and with him there is no Darkness.

6 If we say that we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the truth;

7 But if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and the BLOOD of Jesus, his son, cleanses us from all Sin.

8 If we say that we have not Sin, we deceive ourselves, and the Truth is not in us.

9 If we confess our
I. JOHN.

[Chap. 2: 8.]

1. My Dear Children! These things I write to you, that you may not sin; and if any one should sin, we have an Advocate with the Father, Jesus Christ, the Righteous one;

2 and he is a Propitiation upon account of our sins, and not on account of our sins only, but also on account of the sins of the Whole world.

3 And by this we know That we have known him, if we keep his Commandments.

4 He who says, “I have known him,” and keeps not his Commandments, is a Liar, and the Truth is not in this man;

5 but he who keeps His word, truly in this man the Love of God has been made perfect. By this we know That we are in Him.

6 He who says he abides in Him, he ought himself also to walk, as he walked.

7 Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The Old Commandment is the Word which you heard.

8 Again, a new Commandment I am writing to you, which is true in him and in you; Because the Darkness is passing

— Vatican Manuscript —


7. From a Beginning—omit.

1 9. [Ps. 112. 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24.]

2 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14.

3 4. 1 John i. 6; iv. 20.

4 4. 1 John i. 8.

5 5. 1 John iv. 12, 13.

6 6. John xv. 4, 5.

7 7. 1 John iii. 11.

8 8. John iii. 34; xv. 12.


10. If we say That we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

1. *He who says, “I have known him,” and keeps not his Commandments, is a Liar, and the Truth is not in this man;*

2 but he who keeps His word, truly in this man the Love of God has been made perfect. By this we know That we are in Him.

6 He who says he abides in Him, he ought himself also to walk, as he walked.

7 Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The Old Commandment is the Word which you heard.

8 Again, a new Commandment I am writing to you, which is true in him and in you; Because the Darkness is passing

— Vatican Manuscript —


7. From a Beginning—omit.

1 9. [Ps. 112. 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24.]

2 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14.

3 4. 1 John i. 6; iv. 20.

4 4. 1 John i. 8.

5 5. 1 John iv. 12, 13.

6 6. John xv. 4, 5.

7 7. 1 John iii. 11.

8 8. John iii. 34; xv. 12.

I. JOHN.


† 8. John i. 9; viii. 13; xii. 35. † 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15. † 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xxiv. 47; Acts iv. 32; x. 43; xiii. 38. † 13. Eph. vi. 11. † 14. Rom. xii. 2. † 15. Matt. vi. 24; Gal. i. 10; James iv. 4. † 16. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.
I. JOHN.

[Chap. 2: 7.]

18 Children! it is the Last Hour; and as you heard That ✱ the Antichrist is coming; ✱ even now many have become Antichrists; whence we know ✱ that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was ✱ that they might be made manifest That they are not all of us.

20 And ✱ you have an Anointing from the Holy One; ✯ you all know it.

21 I have not written to you Because you do not know the truth, but Because you know it, and Because No Lie is from the Truth.

22 ✱ Who is the liar, but he who denies That Jesus is the Anointed one? ✯ This is the Antichrist, he who denies the Father and the Son.

23 ✱ No one who denies the Son has the Father; ✯ he who confesses the Son has the Father also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, ✱ you also shall abide in the Son and in the Father.

25 ✱ And this is the promise which he promised ✯ us,—AIONIAN LIFE.

26 I have written these things to you ✱ concerning those who deceive you.

27 But ✱ the Anointing which you received from Him abides in you, and you have no need that anyone should teach you; but the same Anointing ✱ teaches
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^ap_.2: 28.]

JOHN.

I.

ICfiap. 3: 7.

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I 5. Isa. liii. 5, 6, 11 ; 1 Tim. i. 15; Heb. i. 8 ; ii. 26; 1 Pot. ii. 24.
i 6. 1 John ii. 4; iv. St 3
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I. JOHN.


§ 1. He who practises sin is of the enemy; for the enemy has been sinning from the beginning. For this was the son of God manifested, that he might destroy the works of the enemy.

9 No one who has been begotten by God practises sin; because his Seed abides in him; and he cannot sin, because he has been begotten by God.

10 By this are the children of God discovered, and the children of the enemy; no one who does not practise righteousness is of God, and no one who does not love his brother.

11 For this is the message which you heard from the beginning; that we should love each other;

12 not as Cain, who was of the evil one, and killed his brother. And on account of what did he kill him? Because his works were evil, and his brother's righteous ones.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed over from death to life, because we love the brethren. He who loves not, abides in death.

15 Every one who hates his brother is a Murderer; and you know that No Murderer has abiding in Him.

16 By this we have known love, because we laid down our lives for the brethren.
I. JOHN.

17 But whoever has the goods of the world, and may see his brothers have Need, and may shut up his COMPASSIONS from him, how abides the love of God in him?

18 Dear children! we should not love in Word nor in tongue, but in Work and in Truth.

19 By this we know That we are of the Truth, and shall assure our HEARTS in His presence;

20 Because if our heart condemns us, God is greater than our heart, and knows all things.

21 Beloved! if the heart does not condemn, we have Confidence towards God,

22 and whatever we may ask we receive from him, Because we keep his COMMANDMENTS, and do what is PLEASING in His sight.

23 And this is his COMMANDMENT, That we should believe in the NAME of his son Jesus Christ, and love each other, as he gave us Commandment.

24 And he who keeps his COMMANDMENTS abides in Him, and he in him, and by this we know That he abides in us, by the SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! believe not Every Spirit, but prove the spirits whether they are from God; Because many False-prophets have gone out into the world.

* VATICAN MANUSCRIPT.—18, of me—omit. 19. And—omit. 19. shall know.
I. JOHN.

1. the spirit of the error. 2. Every Spirit which confesses Jesus Christ * to have come in the flesh, is from God; and every Spirit which does not confess Jesus, is not from God. And this is the [spirit] of the Antichrist, which you heard That it is coming, and now it is in the world already.

3. And every Spirit which does not confess Jesus, is not from God. And this is the [spirit] of the Antichrist, which you heard That it is coming, and now it is in the world already.

4. You are of God, Dear children! and have overcome them; Because greater is he who is in you, than he who is in the world.

5. They are of the world; on this account they speak of the world, and the world hears them.

6. We are of God; *he who knows God, hears us; he who is not of God does not hear us. By this we know the [spirit] of truth and the spirit of error.

7. Beloved! we should love each other; Because love is from God; and every one who loves has been begotten by God, and knows God.

8. He who does not love, *does not know God; Because God is love.

9. By this the love of God to us was manifested, that God sent forth his only-begotten Son into the world, that we might live through him. In this is the [spirit] of the error.

10. By this the love of God to us was manifested, that God sent forth his only-begotten Son into the world, that we might live through him. In this is the [spirit] of the error.

* Vatican Manuscript.—2. to have come. 10. have loved.
I. JOHN.

11 Beloved! † If God so loved us, we also ought to love each other.

12 [Though] † no one has seen God at any time, [yet] if we love each other, God dwells in us; and \( \text{his love} \) has been perfected in us.

13 † By this we know that we abide in Him, and He in us, because He has imparted to us of His Spirit.

14 And † we have seen and testify that † the Father sent forth the Son as a Savior of the world.

15 † Whoever may confess that *Jesus is the Son of God, God abides in Him, and He in God.

16 And we have known and believed the love which God has for us. † God is love; and *he who abides in love, abides in God, and God *abides in Him.

17 By this has love been perfected with us, that † we may have confidence in the day of judgment; Because as \( \text{he} \) is we also are in this world.

18 There is no Fear in love, but perfect love casts out Fear; Because Fear has Restraint; and He who Fears † has not been perfected in love.

19 The love, because \( \text{he} \) first loved us.

20 † If any one say, "I love God," and yet hate his brother, he is a Liar; for he who does not love his brother, whom he has seen, \( \text{he} \) whom \( \text{he} \) has not seen, is not able to...
I. JOHN.

21 And we have seen this 
commandment from him, 
that he who loves God 
should love his brother 
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CHAPTER V.

1 Every one who be-
lieves that Jesus is the 
Anointed one, has been 
begotten by God; and 
every one who loves 
the Regenter, loves the 
one begotten by him.

2 By this we know 
that we love the chil-
dren of God, when we 
love God and practice 
his commandments.

3 For this is the love 
of God, that we keep 
his commandments; and 
his commandments are 
not burdensome;

4 Because all that 
has been begotten by 
God overcomes the 
world; and this is 
that victory which over-
comes the world,—our 
faith.

5 And who is he that 
overcomes the world, 
but he who believes 
that Jesus is the Son of 
God.

6 This is he who came 
by Water and Blood,—Je-
sus the Anointed one; 
not by the water only, 
but by the water and 
by the Blood; and the 
Spirit is that which test-
ifies, because the Spirit 
is the truth.

7 For there are three 
which testify;

*Vatican Manuscript.—20. how—omit. 1. also—omit. 6. the—omit. 6. by.

† 7. The received text reads, "For there are three who bear witness in heaven, the Fa-
thor, the Word, and the Holy Spirit, and these three are one. And there are three that bear 
witness in earth." This text concerning the heavenly witnesses is not contained in any 
Greek manuscript which was written earlier than the fifth century. It is not cited by any 
of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the 
subjects upon which they treat would naturally have led them to appeal to its authority. It 
is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilian 
Taspeni, a Latin writer of no credit, in the latter end of the fifth century; but by whom 
forged, is of no great moment, as its design must be obvious to all.—Improved Version.

xxi. 30. 4 4. 1 John iii. 9; iv. 4. 5 5. 1 Cor. iv. 67. 6 6. John iv. 17; 
xxvi. 18; xvi. 17. 3 7. 3. John i. 10.
I. JOHN.

8 the spirit, and the water, and the blood; and the three are for one.

9 If we receive the testimony of men, the testimony of God is greater; † for this is the testimony of God * that he has testified concerning his son.

10 (He who believes into the son of God, † has the testimony in himself; he who does not believe God, † has made him a liar; because he has not believed in the testimony which God has testified concerning his son.)

11 † And this is the testimony, That God has given to us aionian Life, and † This life is in his son.

12 † He who has the son has the life; he who has not the son has not the life.

13 † These things I have written to you, that you who believe on the name of the son of God may know that you have aionian Life.

14 And this is the confidence which we have towards him, That † if we ask Any thing according to his will, he hears us.

15 And if we know That he hears us, whatever we ask, we know that we have the petitions which we have asked from him.

16 If any one see his brother sinning a Sin, not to Death, let him ask, and † he will give him Life for those who sin not to Death. † There is a Sin to Death; I do not say that he should ask concerning that.

17 † All Unrighteous-


We know that every one that hath been begotten by God does not sin; but the one begotten by God keeps himself, and the evil one does not lay hold of him.

19 We know that we are from God, and that the whole world lies under the evil one.

20 And we know that the son of God has come, and has given us Discernment, that we might know the true one; and we are in the true one.—by his son Jesus Christ. This is the true God, and the eternal life.

21 Dear children! keep yourselves from idols.

Dear children, do you keep yourselves from the idols, or righteousnesses sin is; and it is a sin not to death. We know, that everyone the having been begotten by the God, not the one having been begotten by the God, keeps himself, and the evil one not lays hold of him. We know, that the son of God is come, and has given to us an understanding, so that we might know the true one and we are in the true one, in the son of him Jesus Anointed. This is the true God and the life are-lasing.

Dear children! keep yourselves from idols.

* VATICAN MANUSCRIPT.—18. him. Subscription—FIRST OP JOHN.

18 We know that every one who has been begotten by God does not sin; but the one begotten by God keeps himself, and the evil one does not lay hold of him.

19 We know that we are from God, and that the whole world lies under the evil one.

20 And we know that the Son of God has come, and has given us Discernment, that we might know the true one; and we are in the true one.—by his Son Jesus Christ. This is the true God, and the everlasting life.

21 Dear children! keep yourselves from idols.
1. The elder to the
Chosen, and to her
Children # whom I
love in Truth; (and
not only I,
but also All those
who
have known # the
Truth.)
2. On account of that
Truth which abides in
us, and shall be with us
to the
Age.
3. # Favor, Mercy, and
Peace from God the
Father, and from Jesus
Christ the Son of the
Father, shall be with you
in Truth and Love.
4. # I rejoiced greatly
That
I found some of the
Children # walking in
Truth, as we received a
Commandment
from the Father.
5. And now I entreat
thee, Cyprian, # not as
writing to thee a New
Commandment, but that
which we had from the
Beginning, # that
we should love each
other.
6. # And this is Love,
that we should walk
according to his
Commandments.
* This Commandment is,
as you heard from the
Beginning, that you
should walk in it.
7. # For many Deceivers
* went forth into the
World,—those who do
not confess Jesus Christ
did come in the Flesh.
This is the Deceiver
and the Antichrist.
8. Look to yourselves,
# that # you may not lose
the things we performed,
but that # you may receive
a Full Reward.
9. # Every one who
* goes beyond, and does
not abide in the Doctrine
of the Anointed, has

* Vatican Manuscript.—Title.—Second of John.
3. Lord.—omitted.
4. the.—omitted.
6. This Commandment is.
7. went forth.
8. you may not lose.
9. you may
receive.
9. goes beyond.

† 1. 1 John iii. 18; 3 John 1.
† 1. John viii. 52; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5; 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 20.
† 3. 1 Tim. i. 2.
† 4. 3 John 2.
† 5. 1 John ii. 7, 8; iii. 11.
† 6. John xvii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 5; 1 John ii. 3.
† 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3.
† 7. 1 John iv. 1—5.
† 8. Mark xiii. 9.
† 8. Gal. iii. 4; Heb. x. 32, 35.
† 9. 1 John ii. 23.
II. JOHN.

10. 

Ωκ ἔχεις δ’ ὑμῶν ἐν τῷ διδαχῇ ἡμῶν; τοῦ Χριστοῦ δὲ οὖσαν ἐν τῷ διδαχῇ, τοῦτο τὸν θεὸν, τοῦτο τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ἦσαν δὲ οἱ οὗτοι τοιούτους τοὺς ἐκχέοντες τὰς ἐφαρμογὰς τῆς ἐκκλησίας, ἵνα μὴ ἔφθασέν τις ἀσκοῦντας τὸ σωτηρίαν τοῦτον. καὶ ἵνα μὴ ἔφθασέν τις ἀσκοῦντας τὸ σωτηρίαν τοῦτον; τὸν δὲ εὐαγγελίζοντα δὲ τὸν θεὸν, τοῦτο τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ἦσαν δὲ οἱ οὗτοι τοιούτους τοὺς ἐκχέοντες τὰς ἐφαρμογὰς τῆς ἐκκλησίας, ἵνα μὴ ἔφθασέν τις ἀσκοῦντας τὸ σωτηρίαν τοῦτον. καὶ ἵνα μὴ ἔφθασέν τις ἀσκοῦντας τὸ σωτηρίαν τοῦτον;

10 If any one comes to you and brings not this doctrine, do not receive him into your house; * nor wish Him success;

11 for he who wishes him success partakes in his evil works.

12 Having Many things to write to You, I did not wish to do it by Paper and Ink; * but I hope to be with you, and to talk, Month to Month, † so that our joy may be complete.

13 The children of thy chosen sister salute thee.*
1 The elder to Gaius, the beloved, whom I love in the truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as thy soul prospers.

3 For I rejoiced greatly when the brethren came and testified to thy truth, even as thou walkst in the truth.

4 I have no greater joy than this, that I hear of thy children walking in the truth.

5 Beloved! thou dost faithfully what thou performest for the brethren, and this to Strangers;

6 who testified of thy love in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his name they went forth, receiving nothing from the Gentiles.

8 Wherefore, ought to entertain such as we may become Co-workers for the truth.

9 I wrote something to the congregation, but Diotrephes, who loves to be first among them, does not receive us.

10 Therefore, if I come, I will remember his works which he does, prating against us with evil words; and not being satisfied with these things, he does not even receive the brethren, and forbids and casts out of the congregation those wishing to do it.

11 Beloved! I do not thou imitate that which is evil, but that which is good. 

*VATICAN MANUSCRIPT.—Title—Third of John.

1. In the Truth. 4. entertain. 9. something.

3. IN ANN0Y [ΕΠΙΣΤΟΛΗ] TRITH.

OF JOHN [AN EPSTLE] THIRD.

*THIRD OF JOHN.

1. O πρεσβύτερος Γαύς τῷ αγαπητῷ, ὅν ἐγὼ
The elder to Gaius the beloved one, whom I
agapw en althēia. 2. Agapite, peri pantwn
love in truth. O beloved one, concerning all things
euvomai se evoudoush ai kai nthairein, kataw
I wish thee to prosper and be in health, even as
I evoudontai sou h ñuth. 3. Exarchi yap liav,
prosper thee in life. I rejoiced for greatly
erchomenon adelphon kai mpatroponton sou tη
coming brethren and testifying of thee in the
altheia, kathws sw en en althēia peripateis.
truth, even as thou in truth walkest.

4 Meioptera Ioantwn ouk exw charan, Ína akouw
Greater of these not have joy, that I hear
ta ema teki na en althēia peripatonta. 5. Aga-
the my children in the truth walking. O be-
pide, πιστῶν ποιεῖς ὅ εαν εργαζῃ εἰς
fully thou doest whatsoever thou mayest work for
τας αδελφοὺς καὶ εἷς τοὺς ἐναντίον τινος,
the brethren and for the strangers, these bore tes-
ρησαν σοι τῇ αγαπῇ εὐποίων εκκλησίας. Ὅδη
imony of thee to the love of the presence of congregation; whom
καλῶς ποιεῖς προσεφύλαξας αἰώνα τοῦ θεοῦ,
well thou wilt do having sent forward worthily of the God.

7 Ἰδε, γαρ τοῦ νομισμάτος ἐξέλθων, μηδὲν λαμ-
On behalf of for they went forth, nothing re-
βανοντος ἀπὸ τῶν ἐθνῶν. 8. Ἡμεῖς οὖν οφειλο-
ceiving from the Gentiles. We therefore ought
δεῖν απολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοῖ
to receive the such like ones, that co-workers
γενομένα τῇ αλθείᾳ. 9. Ἐγραφα τῇ εκκλησίᾳ,
we may become in the truth. I wrote to the congregation;

αλλ' ὃ φιλοπροτεσθεν αὐτῶν Διοτρέφθης οὐκ
but the not having to be first of them Diotrephes not
επιδέχεται ἡμᾶς. 10. Διὰ τοῦτο, εὰν ἐλθὼ
receive us. On account of this, if I come,
ὑπομονήσων αὐτὸν τε ἐργά ἃ ποιεῖ, λογοῖς
I will remember of him the works which he does, with words
πονηροὶς φυλαρχὸς ἡμᾶς· καὶ μὴ ἀρκουμένοις ἐπὶ
evils prating against us; and not being satisfied in
τούτοις, οὐτὲ αὐτοῖς επιδέχεται τοὺς αδελφοὺς,
these things, not even he receives the brethren,
kai τοὺς βουλομένους κωλυέτι, καὶ ἐκ τῆς εκ-
and those wishing he forbids, and out of the con-
κλησίας εξελλαλεῖ. 11. Ἄγαπητέ, μη μιμο-
ggregation he casts. O beloved one, not thou imitate
tο κακόν, ἀλλ' ἄν γαθόν. Ὅ ἀγαθοτέρων, εἰς
the evil thing, but the good thing. The one doing good, of

* 1 John 1. 2. John 4. 4. 1 Cor. iv. 15; Philemon 10. 7. 1 Cor.
ix. 13. 15. 11. Psa. xxxvii. 37; Isa. i. 10, 17; 1 Pet. iii. 11.
11. 1 John ii. 20.
good is of God; he who does evil has not seen God. 

12 †Testimony is borne to Demetrius by all, even by the truth Herself; and we also testify, †and *thou knowest That our TESTIMONY is true.

13 †I had Many things *to write, but I do not wish to write them to thee with Ink and Pen;

14 but I hope to see thee immediately, and we will speak Mouth to Mouth. Peace be to thee! The FRIENDS salute thee. Salute the FRIENDS by Name.

JUDAS, Iohnes Christov doulou, adelphos de Judas, of Jesus Anointed a bond-servant, a brother and Iakovou, tois ev thew patre higiasmenous kai I- of James, to those in God a father sanctified ones and of soux Christo teptrepmeveis kalpos. 2 elos oumen Jesus Anointed preserved ones called ones; mercy to you kai eirenya kai agape plathvtheni. 3 Agapetou, and peace and love may be multiplied. Beloved ones, patas anovndh poiomevnoy grafein oumen, peri all haste making to write to you, concerning tis koinis swterias anagkyn eichon graphein the common salvation a necessity. I had to have written imin paraka?alov epagavneidai ti ata para to you exhorting to earnestly contend for the ones having dotheia tois agiois pistei. 4 Paireidesdusan been delivered to the saints faith. Privily entered yap tines anwrotei, oi palai progegrammey for some men, those of old having been previously de novai et to to kriwma, asebeis, twn ton ugnogato for this the judgment, impious ones, the of the theou imou xarion metatidthes eis apleleiai, God of us favor changing into licentiousness, kai tov munon dextroyn kai kuriou imou Isthoun and the only sovereign and Lord of us Jesus Christon arionemou. 5 Tymnetai de imas Anointed derging. To remind but you Boulomai, eidoias imas ata to to, oti o I wish, knowing upon once this, because the kuriou, laou ek tis Agiou pou sotasa, to dev Lord, people out of law. of Egypt having saved, the second terno tous μη πιστευαντας απολεσαν 6 any time those not having believed he destroyed; mes, gelous te tous μη τηρητας την eantwn tenger, and those not having kept the of themselves archn, alla apolitontas to idion oiktepriou, principality, but having left the own habitation, eis krites megalyous imeras, desmois aiodios upe for a judgment of a great day, with chains perpetual under, Οφον τετηρηκεν η Σodomai kai Gomorrai, thick darkness have been kept; as Sodom and Gomorrah, kai ai peri autas poleis, ton domiou toutous and the about them cities, the like to them trpeon ektoresuaspai, kai apellhoun opou manner having committed forsiain, and having gone away after sarkhos etera, prokeintai deigma, puros aion of another, are placed before an example, of fire age ne

* Vatican Manuscript.—Title—Of Judas. 1. Beloved by God. 2 our common Salvation. 5. all things, That Jesus, having saved. 1 1. Luke vi. 10; Acts i. 13. 2 1. John xvii. 11, 12, 15. 3 2. Pet. i. 2; 2 Pet. i. 2. 3 Titus. i. 4. 3. Phil. i. 27; 1 Tim. i. 8; vi. 12; 2 Tim. i. 13; iv. 7. 4 Gal. 1. 4; 2 Pet. ii. 1. 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. 5 1. Cor. v. 9. 6 5. Numb. iv. 29, 37; xxvi. 54; Psa. cxliii. 56; Hebrews xvii. 17, 19. 6 2. Pet. ii. 4. 7 7. Gen. xix. 24, Deut. xxxii. 23; 2 Pet. ii. 6.
JUDAS.

the impious ones [of them] concerning all of the

tributive justice of an aionian Fire.

* Vatican Manuscript.—9. When Michael, the Archangel, then contending.

† 8. 2 Pet. ii. 10. 9. Dan. x. 13; xii. 1; Rev. xii. 7.

‡ 9. 2 Pet. ii. 11.

‡ 10. 2 Pet. ii. 12.

‡ 11. Gen. iv. 5; 1 John iii. 11.

‡ 12. 1 Cor. xi. 21; 2 Pet. v. 13.

‡ 13. 2 Pet. ii. 17.


‡ 15. Deut. xxxiii. 2; Dan. vii.

‡ 16. Zech. iv. 5; Matt. xiv. 51; 2 Thess. i. 7; Rev. i. 7.
JUDAS.

"piously did, and of All "the harsh words which "impious Sinners spoke "against him."

16 These are Murmurers, Fault-finders, walking according to their own lusts; and their mouth speaks boastful words, admiring men's persons for the sake of Gain.

17 But do you, Beloved, remember those words which were previously spoken by the Apostles of our Lord Jesus Christ;

18 That they said to you, That in the Last Time there will be Mockers, walking according to their own impious lusts.

19 These are they who separate, Sensual, not having the Spirit.

20 But you, Beloved, building up yourselves on Your Most Holy Faith, praying with holy Spirit,

21 keep yourselves in the Love of God, looking for the mercy of our Lord Jesus Christ to pertain Life.

22 And, making a difference, Some indeed do you pity;

23 but Others save by Fear, snatching them out of the fire, hating even the garment spotted by the flesh.

24 †Now to him who is able to guard you from falling, and to place you blameless in the presence of his glory, with great Joy,

25 †to God alone, our Savior, through Jesus Christ our Lord, be Glory, Majesty, Power, and Authority, both now, and throughout all the ages. Amen.

* Vatican Manuscript.—19. themselves—omit. 25. and—omit. 25. before every age, and now. Subscription—Of Judas.

† 15. 1 Sam. ii. 3; Psa. xxxi. 18; xci. 4; Mal. iii. 13. Prov. xi. 23; James ii. 1, 9. † 17. 2 Pet. iii. 2. † 18. 1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. ii. 1; iii. 3. † 19. 10. 1 Cor. ii. 14; James iii. 15. † 20. Col. ii. 7; 1 Tim. i. 4. † 21. Titus ii. 13. † 22. Rev. iii. 4. † 23. Rev. iii. 4. † 24. Rom. xvi. 25; 1 Th. iii. 20. † 25. Cor. i. 22. † 26. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.
THE APOCALYPSE.

KEF. a'. 1.

1. A revelation of Jesus Christ, which God gave to him, to point out to his servants the things it is necessary to have done speedily: 2.vell which he signified, having sent his angel, to his servant John,

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his servants the things it is necessary to have done speedily: and which he signified, having sent his angel, to his servant John,

3 Blessed is he who reads, and those who hear the words of the prophecy, and observe the things which have been written in it; for the time is near.

4 John to those seven congregations in Asia; Favor and Peace to you from *God, the one *who is, and the one who was, and the one who is coming; and from *the seven Spirits which are before his throne;

5 and from Jesus Christ, the FAITHFUL WITNESS, *the chief-born of the dead, and *the prince of the kings of the earth. To him who loves us, and *freed us from our sins by his own blood,

6 and made *for us a Kingdom,—Priests for his God and Father; *to Him
APOCALYPSE.

[Chap. 1: 14.]

be the glory and the
night for the ages of the
ages. Amen.

7 Behold! He is coming
with the clouds, and
and Every Eye shall see him,
and those who pierced
him; and All the TRIBES
of the land shall mourn
over him. Yes, Amen.

8 “I am the ALPHA
and the OMEGA,” says the
Lord God, “the one who
is, and the one who was,
and the one who is com-
ing—the OMNIPOTENT.”

9 For John, your bro-
ther and ; Co-partner in
the AFFLICTION, and
Kingdom, and Patient
waiting for Jesus, was in
THAT ISLAND which is
CALLED Patmos, on account
of the word of God, and
the TESTIMONY of
Jesus.

10 And I was in Spirit on
the Lord’s Day; and I
heard behind me a loud
Voice as of a Trumpet,

11 saying, “What thou
seest write in a Scroll, and
send to THOSE SEVEN Con-
gregations—to Ephesus,
and to Smyrna, and to
Pergamos, and to Thyatira,
and to Sardis, and to
Philadelphia, and to
Laodicea.”

12 And I turned to see
the voice which was
speaking with me; and
having turned I saw
Seven golden Lamp-
stands,

13 and in the Midst of
the Lampstands one like
to a Son of Man, invested
with a garment to the foot,
and girded about at the
breasts with a Girdle;

14 and his head and
HAIRS white as white

* VATICAN MANUSCRIPT, No. 1100.—0. Christ Jesus (a.) Jesus (b.) 9. on account of—omit (a. c.) 10. Anointed—omit (a. c.) 12. was speaking (a. c.) 15. seven—omit (a. c.)
Wool, as Snow; and *HIS EYES as a Flame of Fire; 15 *and his FEET like to fine Brass glowing with fire, as in a Furnace; and *his voice as the Voice of many Waters; 16 *and having in his RIGHT Hand seven Stars; *and out of his MOUTH proceeding a sharp two-edged broad Sword; and *his APPEARANCE as the SHIN shines in his STRENGTH.

17 And *when I saw him, I fell at his FEET as dead; but *he placed his RIGHT hand on me, saying, "Fear not; *I am the FIRST and the LAST, 18 and the LIVING ONE; *I was even dead, but, behold, *I am living for the AGES of the AGES; and *I have the KEYS of DEATH and of HADES.

19 Write therefore the things thou sawest, even *those which are, and *the things which are about to transpire after these. 20 As for the SECRET of the SEVEN Stars which thou sawest in my right hand, and the SEVEN GOLDEN LAMPSTANDS; the SEVEN STARS are *MESSAGERS of the SEVEN CONGREGATIONS; and *the SEVEN LAMPSTANDS are Seven Congregations.

CHAPTER II.

1 By the MESSANGER of the CONGREGATION in Ephesus, write; These things says *HIS NAME which is the Holy One of God.

† 17. FIRST-BORN (A.) 2. thy—is omitted by A.C.
3. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood! is the primary signification of zelon, and may here denote, as in Rev. xxii. 2, an aggregation ofendra, or trees, commonly called a wood, or forest; a zelon of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. first-born (A.) 9. thy works, and—is omitted by (A.C.)

3. you shall not destroy wicked men; and if thou hast tried those who declare themselves to be Apostles, but are not, and hast found them Liars;

and that thou art not able to endure wicked men; and if thou hast tried those who declare themselves to be Apostles, but are not, and hast found them Liars;

3 and thou hast patiently endured and hast suffered on account of my name, and if thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy first love.

5 Remember, therefore, whence thou hast fallen, and reform, and do the first works; but if not, I am coming to thee, and I will remove thy lampstand out of its place, unless thou repent.

6 But This thou hast, That thou hast hated the works of the Nicolaitans, which I also hate.

7 († Let him who has an ear, hear what the Spirit says to the congregations.) "To the conqueror will I give to eat of the tree of life, which is in the paradise of God.

8 And by the messenger of the congregation in Smyrna write; These things says the first and the last, who was dead, and lived; I know of thee:

9 If thou art, and an assembly of the adversary. Not
APOCALYPSE.

11. (Let him who has an Ear, hear what the Spirit says to the Congregations.) "The Conqueror shall not be injured; he has the Sharp Two-Edged Broad Sword.

12. And by the messenger of the congregation in Pergamos write; These things says he who has the sharp two-edged broad sword.

13. I know where thou dwellest,—where the throne of the adversary is; and yet thou firmly retainest my name; and thou didst not deny my faith even in the days in which Antipas was my witness, "by faithful, one, who was killed among you, where the adversary dwells.

14. But I have a few things against thee; thou hast there those holding the teaching of Balaam, who instructed Balak to cast a stumbling-block before the sons of Israel, *both to eat idol-sacrifices, and to fornicate.

15. So in like manner thou hast also those holding the teaching of Nicolaitsians.

16. Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the broad sword of my mouth."

"To the conqueror I will give that manna which has you may be tried, and you shall have affliction ten Days. Æ Be thou faithful till Death, and I will give to thee the crown of life."

And he wrote a letter to the seven churches of Asia: 'Hi, dear friends, I'm writing to you—'

20. so-thy is wittled be, very many MSS., and most of the versions.

21. Bed, they have the lotns. and service, vio8.

22. AV. texts. TTP, vio8.

23. TTP, vio8. AV. texts. TTP, vio8.

24. AV. texts. TTP, vio8. AV. texts. TTP, vio8.

25. And I will kill their children with death, and kill their parentage a second time, because they refuse to repent from their fornication, and the murders, and the sorceries, and the idol-sacrifices, and the lusts of their hearts, and the works of their hands.'
exete, krateaste acharis ou av hēxw. 26 KAI d' you have, hold fast till of which I may have come. And the
nikw, kai 'ty poron achar telenov ta erga one overcoming, and the one keeping till an end the works
muov, daww autw exousian epi twn euyov 27 kai
of me, I will give to him authority over the nations; and
poimai auwbos ev rado o sidhpa, ὃς τα σκευη
he shall rule them with a rod of iron, as the vessels
τα κεραμικα συντριβεται, ὃς καγω εληφα
those earthen ones it is breaking together, as also I received
para tou patros mou. 28 kai daww autw tou
from of the father of me, and I will give to him the
astera tou proinov. 29 O exwnous, akou-
star the morning. The one having an ear, let him
stath ti to pneuma legei tais ekklesiasias,
hear what the spirit says to the congregations.

KEF. γ'. 3.

1 Kai to aggelw tis ev Sardesin ekklesias And by the messenger of the in Sardis congregation
γραφων. Tade legei o exwv ta etpa pneu-
write: These things says the one having the seven spirits
mata tou theou, kai tais etpat austeras. Oida
of the God, and the seven stars, I know
sov ta erga, otia omona exei oti zias, kai
of thee the works, that a name thou hast that thou livest, and
vekros ei. 2 Givon grrhgoron, kai sttriouos
dead thou art. Become thou vigilant, and strengthen
thae loita a εμελλων αποθανειν' ou yar
the things remaining which were about to die; not for
edrhika sou ta erga pexplrwmena enwπion
I have found of thee the works having been completed in presence
tou theou mou. 3 Menevone oinw pie pat
of the God of me. Remember thou therefore how thou hast re-
fas (kai aπouos, kai tηreit,] kai metanof-
form. (and thou didst hear, and observe,) and reform.
sou. Ean ouw μη γγγζωρζης, 25
If therefore not thou shouldst have watched, I may have come
epi se ὅς klespertes, kai ou mη γνως
on thee as a thief, and not thou mayest have known
pouaν ooran hēxw epi se. 4 All' exeiex
what hour I may have come on thee. But thou hast
hla grwsa oymata ev Sardesin, ἀ ouk eμωλυναν
a few names in Sardis, which not soiled
ta iamatia autwn kai peripatisousi met' hēxw
the garments of themselves; and they shall walk with me
the remaining things.

* VATICAN MANUSCRIPT, No. 1100.—25. shall open. 1. and live; writ (n.) 2. keep
25 but what you have, hold fast till I * may have come.

26 And he who con-
quers, even he who ; keeps my works to an
End, I will give to him Authority over the na-
tions;
27 *and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them to-
ether;) as also I have received from my Father.
28 And I will give to him the MORNING STAR.”
29 (Let him who has an Ear, hear what the SPIRIT says to the con-
gregations.)

CHAPTER III.

1 “And by the MESS-
INGER of the congregation in Sardis write; These
things says THE he who has the
seven Spirits of God, and the seven Stars; I
know Thy works, That thou hast a Name *That
thou livest, and thou art dead.

2 Become vigilant, and
*strengthen the remaining
things which were about to die; for I have
not found Thy works fully performed in the presence of
my God.

3 *Remember, there-
fore, how thou hast received and heard, and ob-
serve it, and * reform. * If, the-
therefore, thou shouldst not watch, I may have come [on thee] as a Thief, and thou mayest by no means
know at what Hour I may have come on thee.

4 But thou hast a Few
Names in Sardis, which have not soiled their gar-
ments; and they shall walk with me.
APOCALYPSE.

en leucons, ὅτι ἄγιοι εἰσίν. 5. Ὁ νικῶν, in white (robes,) because worthy they are. The one overcoming, ὅτος περιβάλλεται ἐν ἱματίοις λευκοῖς καὶ οὐ this shall invest himself with garments white; and not μὴ ἐξαλείψῃ τὸ όνομα αὐτοῦ εἰς τὴν βίβλον not I will blot out the name of him out of the scroll τῆς χρυσῆς, καὶ ὁμολογήσῃ τὸ όνομα αὐτοῦ εἰς- of the life, and I will confess the name of him in πιὸν τοῦ πατρὸς μου, καὶ εὐφώνησιν τὸν ἄγγε- the presence of the father of me, and in presence of the messenger ἀυτοῦ. 6. Ὁ εἰχὼν οὖς, ακουσάτω τι το- of him. The one having an ear, let him hear what the πνεῦμα λεγεῖ ταῖς εκκλησίαις. spirit says to the congregations.

καὶ τῷ ἀγγέλῳ τῆς εἰς Φιλαδέλφειαν εκκλη- And by the messenger of the in Philadelphia congregation, σίας γραφῶν. Τάδε λέγει ὁ ἄγιος, ὁ ἀλη- tion write. These things says the holy one, the true θεὸς, ὁ εἰχὼν τὴν κλήν τοῦ Δαυίδ ὁ ανοιγών, one, the one having the key of the David; the one opening, καὶ οὐδεὶς κλειδὶ καὶ κλείει, καὶ οὐδεὶς ανοί- and no one opens; and no one shuts; and no one opens;

γεί 8 οἴδα σου τα ἐργά: ἰδού, δεδωκα εὐφώνιον I know of thee the works; lo, I have placed before σου θυραν ἀνεξαργυρίαν, ἵνα οὐδεὶς δυνατά κλει- thee a door or having been opened, which no one is able σαι αὐτὴν ὅτι μικρὰν εἰχεῖς δυνάμιν, καὶ εἰ- to say that thou hast micrān eixeis dynamín, kai etn- ξῆς, ἵνα ήξεσι καὶ προσκυνήσωσιν εὐφώνιον them, so that they may have come and may have prostrated before ποῖον τοῦ πατρὸς σου, καὶ γνῶσιν, ὅτι τοι ποίον τοῦ πατρὸς σου, καὶ γνῶσιν, ὅτι the feet of thee, and they may have known, that ἔγαρ ἡ γαπάσα σὲ 10 ὅτι εὐφώνισας τοιν of thee; because thou hast kept the λόγου τῆς υπομονῆς μου, καγώ σε τηρήσω ἕκ λόγου τῆς υπομονῆς μου, καγώ σε τηρήσω ἕκ word of the patience of me, also I thee will keep from τῆς ὥρας τοῦ πείρασμος τῆς μελλοντος ερεσ- τῆς ὥρας τοῦ πείρασμος τῆς μελλοντος ερεσ- the hour of the trial of that being about to come δαὶ ἐπὶ τῆς οἰκουμενῆς ὅλης, πειράζαι τοὺς δαὶ ἐπὶ τῆς οἰκουμενῆς ὅλης, πειράζαι τοὺς upon the habitable whole, to try those κατακύκλωσαν επὶ τῆς γῆς. 11 Ἐρχομαι ταχὺς κατακύκλωσαν επὶ τῆς γῆς. 11 Ἐρχομαι ταχὺς dwelling on the earth. I come speedily; (robes;) Because they are worthy.

κατακύκλωσαν επὶ τῆς γῆς. 11 Ἐρχομαι ταχὺς dwelling on the earth. I come speedily; (robes;) Because they are worthy.

5. The conqueror shall *thus* be clothed in white Garments; and I will by no means blot out his name from the *‡* Book of Life, and I will confess his name in the presence of my father, and in the presence of his angels.

6. (Let him who has an Ear, hear what the spirit says to the congregations.)

7. "And by the messenger of the congregation in Philadelphia write: These things says *‡* the holy one, *‡* the true, he who has *‡* the key of David, *‡* he who opens and no one *shall* shut, and shutts and no one opens;

8. *‡* I know Thy works; behold I have placed before thee *‡* an opened Door, which no one is able to shut; Because thou hast a Little Power, and hast kept My word, and didst not deny my name.

9. Behold! I am giving up *‡* those from the assembly of the adversary, who declare themselves to be Jews, and are not, but speak falsely; behold! *‡* I will make them to come and pay homage before thy feet, and to know That *‡* loved thee.

10. Because thou hast kept the word of my patient endurance, *‡* also will keep thee from *‡* that hour of trial which is about to come on *‡* the whole habitable, to try those who dwell on the earth.

11. *‡* I am coming speedily; *‡* hold fast what thou

*VATICAN MANUSCRIPT, NO. 1180.—5. thus be clothed, (A. C.) he who shuts and no one shall open. 9. *‡* omit (v.)*

† 5. Rev. xiv. 8. 5. Phil. iv. 3, Rev. xiii. 8. 5. Matt. x. 32; Luke xii. 8. 7. Actsiii. 14. 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. 7. Isa. xxii. 22; Luke i. 32; Rev. i. 18. 7. Matt. xvi. 10. 1. 7. Matt. xvi. 10. 1. 8. 1 Cor. xvi. 9; 2 Cor. ii. 12. 8. 10. Rev. ii. 9. 8. 10. Isa. xlix. 23; Is. 14. 10. 2 Pet. 11. 10. Luke i. 1. 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. 11. verse 3; Rev. ii. 25.
12. The conqueror, I will make him a pillar in the temple of my God, and he shall never go out more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, that coming down out of heaven from my God; and my new name.

13. (Let him who has an ear, hear what the spirit says to the congregations.)

14. "And by the messenger of the congregation in Laodicea write; These things says the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know Thy works, That thou art neither cold nor hot; I wish thou wert cold or hot.

16. Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my mouth.

17. Because thou sayest, I am rich, and have become wealthy, and have need of nothing; and knowest not that thou art the wretched and the pitiable one, even * poor, and blind, and naked;*

18. I counsel thee to buy from me Gold which has been refined by fire, that thou mayest be rich; and white Garments, that thou mayest be clothed, and the shame of thy nakedness may not be manifested; and Eyesalve to anoint thine eyes, that thou mayest see.

19. * As many as I may love,
20 Behold! I have stood at the door, and I knock; if any one may have heard my voice, and opened the door, I will enter in to him, and feast with him, and he with me.

21 The conqueror, I will give to him to sit down with me in my throne, as also conquered, and sat down with my father in his throne.

22 (Let him who has an ear, hear what the Spirit says to the congregations.)

CHAPTER IV.

1 After these things I saw, and behold! a door opened in the heaven, and the first voice which I heard, was as of a trumpet speaking with me;—saying, ¶ Ascend hither, and I will show thee what must occur after these things.

2 Immediately I was in Spirit; and behold! a throne was placed in the heaven, and on the throne one sitting.

3 And the one sitting was like in appearance to a Jasper-stone, and a Sardius; and a Rainbow en-circled the throne, ¶ similar in appearance to an Emerald.

4 ¶ And circling the throne were twenty-four Thrones; and on the Thrones twenty-four Elders sitting, having been clothed with garments white, and on the heads of them crowns golden. And from the throne proceed Lightnings and Voices;
6. And before the throne were burning seven lamps of fire, which are the seven Spirits of God;

7. And the first living creature was like a lion, and the second living creature was like a calf; and the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

8. And the four living creatures, having this *each of them* six wings apiece, round about, and were full of eyes, to the four living creatures, and to the elders and to the innumerable host.

9. And when the living creatures gave glory and honor and thanksgiving to him that is seated on the throne, saying, *Holy, holy, holy, Lord God Almighty, who was and is and is to come*.
1 And I saw on the right of him sitting on the throne, a Scroll having been written within and outside, firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the Scroll, and to break its Seals?"

3 And no one was able in the *Heaven, nor on the Earth, nor under the Earth, to open the Scroll, nor to see it.

4 And I was weeping much. Because no one was found worthy to open the Scroll, nor to see it.

5 And one of the Elders says to me, "Do not weep; behold, **that Lion has overcome which is of the Tribe of Judah, the Root of David, **he is also opening the Scroll, and its seven Seals."

6 And I saw in the midst of the Throne, and of the four Living ones, and in the midst of the Elders, a little Lamb standing as if killed, having seven Horns and seven Eyes, which are **the seven Spirits of God sent forth into all the Earth.

7 And he came and took the Scroll from the right hand of **the One sitting on the Throne.

8 And when he took the Scroll, the four Living ones and the Twenty-four Elders fell down

* Vatican Manuscript, No. 1100.—1. outside (B.).

6. those—omitted (B.).

7. the Scroll—omitted (A.).

† 11. and were created, omitted by A.

6. seven omitted by A.

† 1. Ezek. ii. 9, 10.  † 1. Isa. xxix. 11; Dan iii. 4.  † 5. verse 15.  † 5. Gen. xlix. 9, 10; Heb. vii. 14.  † 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxxii. 10.  † 5. verse 1; Rev. vi. 1.  † 6. Isai. liii. 7; John i. 29, 30; 1 Pet. i. 19; Rev. xii. 8; verses 9, 10.  † 6. Zech. iii. 9; iv. 10.  † 6. Rev. iv. 5.  † 7. Rev. iv. 2.  † 8. Rev. iv. 5, 6.
sou evgeo tov arnion, exountes ektastos kibadown in presence of the lamb, having each one harps, and kai fialas ekousas geiwnousa thumatiaw, and golden being full of odors, ai eisw [ai] prouvenai touv agion, 9 Kai which are [the] prayers of the holy ones. And abousin wden kaipn, leugontes: "Elados ei la-they sang a song now, saying: Worthy art thou to bein to the biblion, and aoiizai ta sfragidas receive the scroll, and to open the seals antwv udi ephaseis, and iropanas tw thw ofit; because they wast slain, and didst buy back for the God [\'hmas] ev tw aiwnti sou ek pasis philea kai [us] with the blood of the children of every tribe and glwsonis kai lao kai eboun, 10 Kai epihosa tongue and people and nation, and thou didst make antwv tw thw [\'hmas] basileis kai iereis, kai them to the God of kings and priests, and basileusouin epi tis ygis. 11 Kai eido, kai they shall reign on the earth. And I saw, and ykousa fawn angelow pollon kukly tou |I heard a voice of messengers many in a circle of the thronon kai twv exa kai twv presbuteron throne and of the living ones and of the elders, kai tw d aridous antwv mivrides mivridon, kai and was the number of them myriads of myriads, kai xilaidas xilaidas 12 leugontes fawn megallithousands of thousands; saying with a voice great;

"Elizon eiti to arnion to esphageinon labein ti thspoWorthy is the lamb that having been killed to receive the dynaim kai plouton kai sofiav kai igein kai power and wealth and wisdom and strength and tima kai doxa kai eulogian. 13 Kai pan honor and glory and blessing. And every ktsma eisw eit ev tw ouranwv, kai epi tis ygis, creased thing which is in the heaven, and on the earth, kai uotokata tis ygis, kai epi tis thalasosa and under the earth, and on the sea

1 eiti, kai ta ev autous pant a, ykousa which is, and the things in them all, I heard leugontas: "To kathmev epi tw thronon kai tw saying: To the one sitting on the throne and to the arnion ef eulogia kai ef timh kai ef doxa to the lamb the blessing and the honor and the glory and the krateos ef touv aiwna touv aiwnwv. 14 Kai ta might for the ages of the ages. And the tesara (ga elagw) Ainm kai oi presbetaev four living ones said; So be it; and the elders epesin kai proskevmation.

fell down and did homage.

VATICAN MANUSCRIPT, No. 1160.—8. a Harp (a. B.) open.


* 8. Rev. xiv. 2; xv. 2. * 8. Psa. xxii. 2; Rev. viii. 3. 4. * 9. Psa. xi. 3; Rev. xiv. 3. * 9. Rev. iv. 11. * 10. Acts xx. 29; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. iv. 7; Col. 1. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John 1. 7; Rev. xiv. 4. 11. Dan. iv. 1; vi. 25; Rev. vii. 10; xiv. 6. 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. viii. 2; xx. 3; xxii. 5. * 11. Psa. lxvii. 17; Dan. vii. 10; Heb. xii. 22. * 12. Rev. iv. 11. 13. Phil. 11. 10. 13. 1 Chron. xix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 10; 1 Pet. iv. 11. v. 16; Rev. i. 6. * 14. Rev. xiv. 4.
KEF. s. f.

1 And I saw * when the Lamb opened one of the seven Seals, and I heard one of the Four Living ones saying, as with a Voice of Thunder, "Come." 

2 And I saw, and beheld!  a white Horse, and he who sat on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

3 And when he opened the second Seal, I heard the second Living one saying, "Come." 

4 And there came out another, a red Horse; and to the one sitting on him was it given to take peace from the Earth, and that they should kill each other; and there was given to him a great Sword.

5 And when he opened the third Seal, I heard the third Living one saying, "Come." And I saw, and behold!  a black Horse, and he who sat on him having a Balance in his hand.

6 And I heard a Voice in the Midst of the Four Living ones, saying, "A Chenix of Wheat for a Denarius, and Three Chences of Barley for a Denarius; and the Oil and the Wine thou must not injure."

7 And when he opened the fourth Seal, I heard the fourth Living one saying, "Come." 

8 And I saw, and beheld!  a pale Horse, and one was sitting on him, whose Name was Death, and Hades followed after...
And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell to the earth, as a fig tree drops its unripe figs, being shaken by a great wind. And the heaven was separated from its place, being rolled up as a scroll; and every mountain and island were moved out of their places.

15 And the kings of the earth; and there was given to him authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, holy and true, dost thou not judge and avenge our blood on those who dwell on the earth?

11 And there was given to them a white robe, and they were told them to rest yet a little time, until their companions and their brethren, who were about to be killed, should be completed.

12 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell to the earth, as a fig tree drops its unripe figs, being shaken by a great wind. And the heaven was separated from its place, being rolled up as a scroll; and every mountain and island were moved out of their places.

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15 And the kings of the earth; and there was given to him authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.
γῆς καὶ οἱ μεγίσταις καὶ οἱ χιλιαρχοί καὶ οἱ
earth and the great ones and the commanders and the
πλωτοί καὶ θ' ἰσχυροὶ, καὶ πάσα δύνας καὶ
prowers and the strong ones, and every bondman and
* [πας] ελευθερὸς εκρύβην, έαντος εἰς τα
[many] freeman hid themselves in the
σπήλαια καὶ εἰς τὰς πετρὰς τῶν ὑπεραν,
caves and in the rocks of the mountains, and
λεγοῦν τοις ὑπεραν καὶ ταῖς πετράσις; Πεσέτε
they say to the mountains and to the rocks; Fall you
ἐφ' ἡμᾶς, καὶ κρυφαὶ ἡμᾶν ἀπὸ προσώπου τοῦ
upon us, and hide you us from face of the
καθαρένων ἡμῶν τοῦ θρόνου, καὶ ἀπὸ τῆς οργῆς
thou throne, and from the wrath
τοῦ ἀρμοῦ 17 ὅτι ἡλθεν ἡ ἡμέρα ἡ μεγαλὴ
thou wrath came; because came the day the great
τῆς οργῆς αὐτοῦ καὶ τὰς δύνασας σταθήσεται;
of wrath of him; and who is able to stand?

ΚΕΦ. Ὁ'. 7.

1 Καὶ μετὰ ταύτα εἰδὼν τεσσαρας ἄγγελους
And after these things I saw four messengers
πτωτας εἰς τὰς τεσσαρας γῆνις τῆς
standing on the four corners of the earth,
φατοντας τοὺς τεσσαρας ανεμοὺς τῆς
holding the four winds of the earth,
ἐνα μὴ πνεύμα ανεμοὶ εἰς τῆς γῆς, μήτε εἰ
so that not might blow a wind on the earth, nor on
τῆς θαλάσσης, μήτε εἰπαν δενδρον. 2 Καὶ
the sea; nor on any tree. And
εἰδὼν ἀλλὸν ἄγγελον ἀναβαινόντα απὸ ανατο- I saw another messenger rising up from a rising
λῆς ἡλίου, ἡνοτα σφραγίδα θεοῦ ἔννοιας καὶ
de sun, having a seal of God living; and
εκπαλέως φωνῇ μεγάλῳ τοῖς τεσσαραξ ἄγγελοις, he cried with a voice great to the four messengers,
οἷς ἐδόθη αὐτοῖς αὐτοῖς τὴν γην καὶ τὴν
they that he gave for them to injure the earth and the
θαλάσσην, 3 λεγόν τῇ ἐδίκισί την γην, τὴν
sea; Not do you injure the earth,
μήτε τὴν θαλάσσην, μήτε τὰ δενδρα, ἄρχις οὐ
nor the sea, nor the trees, till
σφραγισμένων τοὺς δύνας τοῦ θεοῦ ἡμῶν εἰπὲ not the sea, nor the trees, till we
καὶ τοὺς μετωπάς αὐτῶν,
the foreheads of them.

4 Καὶ ἦκονα τοὺς κιβωνοὺς τῶν ἐσφραγισμέ- And I heard the number of those that had been
νω, *ἐκατον τεσσαρακοντα τεσσαρας χιλία-
having been, [one hundred forty four thousand
σειαλαθελων, ἐκ πασις φυλης οὐο Ισραηλ-
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT MENS, and the COMMAND-
ERS, and the RICH, and the STRONG, and Every Bond-
man and Freeman, hid themselves in the
CAVES and in the ROCKS of the MOUNTAINS;

16 † and they say to the MOUNTAINS and to the
ROCKS, "Fall on us, and hide us from the Face of
HIM who sits on the THRONE, and from the
WRATH of the LAMB;

17 † because the GREAT DAY of his WRATH is
come, and who is able (ο *) to stand?"

CHAPTER VII.

1 † After this I saw Four Angels standing on the
FOUR Corners of the EARTH, restraining the
FOUR Winds of the EARTH, so † that no Wind might
blow on the EARTH, nor on the SEA, nor on Any Tree.

2 And I saw Another Angel ascending from the
Sun-rising, having the *Seal of the living God;
and he cried with a loud Voice to the FOUR Angels, to whom it was given to
injure the EARTH and the SEA,

3 saving, † "Injure not the EARTH, nor the SEA,
or the TREES, till we have sealed the BOND-SER-
VANTS of our God on their *FOREHEADS.

4 † And † I heard the NUMBER of the SEALED,
[one Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel;
5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve Thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and beheld I a great Crowd, which no one could have numbered, out of Every Nation, and of all Tribes, and Peoples, and Languages, standing before the Throne, and in the presence of the LAMB. I invested with white Robes, and Palm-branches in their Hands;

10 And they cry with a loud Voice, saying, ¶ The Salvation [be ascribed] to that God of ours who sits on the Throne, and to the LAMB."

11 ¶ And All the ANGELS stood around the Throne, and the Elders, and the FOUR Living ones, and they fell down on their FACES before the Throne, and worshipped God,

12 ¶ saying, "Amen! the Blessing, and the Glory, and the Wisdom, and the Thanksgiving, 

* Vatican Manuscript, No. 1100.—5—8. having been sealed—omit (a. b c.)

9 nim—omit (n.)

10 Rev. v. 9.  10 Rev. iii. 5, 15; iv. 4; vi. 11; verse 14.  10 Psa. iii. 8; Rev. xiii. 11; Jer. iii. 23; Hosea xii. 4; Rev. xix. 1.  10 Rev. v. 13.  11.
And the honor, and the power, and the strength, be to our God for the ages of the ages."

13 And one of the elders answered, saying to me, "These who have been invested with white robes, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest."

And he said to me, "These are those coming out of the great affliction, and they washed their robes, and whitened them in the blood of the Lamb.

15 On this account they are before the throne of God, and publicly serve him Day and Night in his Temple; and he who sits on the throne will tabernacle over them.

16 †They will hunger no more, neither will they thirst any more; †nor will the sun fall on them, nor any Heat.

17 Because that Lamb which is in the Midst of the throne †will tend them, and will lead them to Fountains of Waters of Life; †and God will wipe away Every Tear from their eyes."

CHAPTER VIII.

1 And †when he opened the seventh seal, there was Silence in the Heaven about Half an Hour.

2 And I saw the seven Angels †who stand in the presence of God, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the Altar, having a golden Censer; and to him much
Incense was given, that he should give it for the prayers of all the saints or that golden altar which is before the throne.

4 And the smoke of the perfumes went up for the prayers of the saints out of the hand of the angel, in the presence of God.

5 And the angel took the censer, and filled it from the fire of the altar, and threw it on the earth; and there were thunders and lightnings and voices and an earthquake.

6 And those seven angels having the seven Trumpets prepared themselves that they might sound them.

7 And the first sounded his Trumpet; and there was hail and fire mingled with blood, and they were cast into the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded his Trumpet, and there were voices, and sounds, and thunders, and lightnings; and a great mountain was thrown into the sea, and the third of the sea became blood.

9 And the third Trumpet was sounded, and there was a great star cast into the sea, and a third of the sea became blood; and a third of the fountains of the waters were choked; and a third of the waters became blood.

10 And the name of the star was called Wormwood: and the third part of men was smitten with bitter pestilence, because of those plagues of their minds.
And the name of the star is called Wormwood; and the third of the waters became Wormwood; and many of the men died of the waters, because of the bitterness of the waters.

13 And the fourth Angel sounded his trumpet, and the third of the sun was smitten, and the third of the moon, and the third of the stars; so that the third of them might be darkened, and the day might not shine the third of it, and the night in like manner.

13 And I saw, and heard an Eagle flying in mid-heaven, saying with a loud Voice, Woe! Woe! Woe! to those who dwell on the earth, from the remaining blasts of the trumpet of those three Angels who are about to sound.

CHAPTER IX.

1 And the fifth Angel sounded his trumpet, and I saw a Star having fallen from the heaven to the earth; and there was given to him the key of the pit of the abyss.

2 And he opened the pit of the abyss, and a smoke ascended out of the pit, as a Smoke of a great Furnace; and the Sun and the air were darkened by the smoke of the pit.

3 And from the smoke went out Locusts on the earth; and there was given them Power, as the scorpions of the earth have Power.

4 And it was said to them that they should not injure the grass of the earth, nor any

* Vatican Manuscript, No. 1100.—12, and the third of them appeared not; the day and the night likewise (B.)

2. AND he opened the pit of the abyss—omit (B.)

3. Authority—omit.
And it was said to them that they should not kill them, but that they should be tormented five Months; and their torment was as the Torment of a Scorpion when it stings a Man.

6 And in those Days men shall seek death, and shall desire to die, and death will fly from them.

7 And the forms of the Locusts were like Horses prepared for War; and on their Heads were as it were golden Crowns, and their Faces were as the Faces of Men.

8 And they had Hair as the Hair of Women, and their Teeth were as Lion’s teeth.

9 And they had Breastplates, asiron Breastplates, and the sound of their Wings was as the Sound of Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and Stings; and in their Tails was their Power to Injure men Five Months.

11 They have over them a King, the Angel of the Abyss; whose Name in Hebrew is Abaddon; and in the Greek he has the name Apollyon.

12 One Woe is past; behold! Two Woes more are coming after these things.

13 And the sixth Angel sounded his trumpet, and thing, nor Any Tree, but the men who have not the Seal of God on their Foreheads.

5 And it was said to them that they should not kill them, but that they should be tormented five Months; and their torment was as the Torment of a Scorpion when it stings a Man.

6 And in those Days men shall seek death and shall desire to die, and death will fly from them.

7 And the forms of the Locusts were like Horses prepared for War; and on their Heads were as it were golden Crowns, and their Faces were as the Faces of Men.

8 And they had Hair as the Hair of Women, and their Teeth were as Lion’s teeth.

9 And they had Breastplates, as iron Breastplates, and the sound of their Wings was as the Sound of Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and Stings; and in their Tails was their Power to Injure men Five Months.

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11 They have over them a King, the Angel of the Abyss; whose Name in Hebrew is Abaddon; and in the Greek he has the name Apollyon.

12 One Woe is past; behold! Two Woes more are coming after these things.

13 And the sixth Angel sounded his trumpet, and thing, nor Any Tree, but the men who have not the Seal of God on their Foreheads.
I heard a Voice from the four horns of the golden altar which is before God,

14 saying to the sixth Angel who had the trumpet, “Unbind those four Angels who have been bound † at the great river Euphrates.”

15 And those four Angels were unbound, who had been prepared for the hour, and Day, and Month, and Year, so that they might kill the third of the men.

16 And the number of the armies of the cavalry was two myriads of myriads; (‡ I heard the number of them.)

17 And thus I saw the horses in the vision, and those who sat on them, having breastplates fiery and hyacinth-like; and having crowns of gold upon their heads.

18 By these three plagues were killed the third of the men,—by that fire and that smoke and that sulphur which proceed out of their mouths.

19 For the power of the horses is in their mouth and in their tails; † for their tails are like serpents, having heads, and with them they injure.

20 And the rest of the men who were not killed by these plagues ‡ did not reform from the works of their hands, that they should not worship the † demons, and the † idols of gold and of silver and of brass and
1 And I saw another strong angel come down from heaven, invested with a cloud: and the rainbow was over his head, and his face as the sun, and his feet as pillars of fire;

2 and having in his hand a little scroll opened; and he placed his right foot on the sea, and the left foot on the land,

3 and cried with a loud Voice, as a Lion roars; and when he cried the seven Thunders uttered their Voices.

4 And when the seven Thunders spoke, I was about to write; and I heard a Voice from heaven, saying, "Seal up those things which the seven Thunders spoke, and write them not."
Angel, when he may be about to sound, and the secret of God should be completed, as he announced his glad tidings to his servants the prophets.

8 And the voice which I heard from heaven, was again speaking with me, and saying, "Go thou, and take that little scroll which is opened in the hand of that angel who is standing on the sea and on the land.

9 And I went to the angel, telling him to give me the little scroll. And he says to me, "Take, and eat it, and it will make thy belly bitter, but in thy mouth it will be sweet as honey."

10 And I took the little scroll from the hand of the angel, and did eat it; and it was in my mouth sweet as honey; and when I ate it my belly was embittered.

11 And they say to me, "Thou must prophesy again concerning Peoples, and concerning Nations, and Languages, and many Kings."

CHAPTER XI.

1 And a Reed was given me melicea Rod,—saying, "Rise, and measure the temple of God, and the altar, and those who worship in it."

2 But that court which is outside the temple cast out, and do not measure it; for the court which was given to the nations, and the holy city shall they tread forty-two Months.

3 And I will endow my two Witnesses, and they...
shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are the two Olive trees, and the two Lampstands which stand in the Presence of the Lord of the Earth.

5 And if any one desire to injure Them, † Fire proceeds out of their Mouth, and devours their Enemies; † and if any one desire to injure Them, thus must be killed.

6 These have Authority, to shut Heaven, so that it may not rain in the Days of Their Prophecy; and they have Authority over the Waters to turn them into Blood, and to smite the Earth with Every Plague, as often as they choose.

7 And when they shall have completed their Testimony, † That Wild Beast Ascending † out of the Abyss † will make War with them, and will conquer them, and kill them.

8 And their Dead Body shall be on the Street of the Great City, which is called, spiritually, Sodom and Egypt, † where also their Lord was crucified.

9 † And some of the Peoples, and Languages, and Nations, see their DEAD BODY three Days and a half, † and do not permit their DEAD BODIES to be put into a Tomb.

10 † And those who dwell on the Earth rejoice over them, and are exulted, and send Gifts to each other; † Because these two Prophets tor-

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* Vatican Manuscript, No. 1100. — 10 give gifts (b.)

† 4. Psa. liii 8; Jer xi. 10; Zech. iv. 3, 11, 14.
  15. 2 Kings i. 10, 12; Jer. i. 10, r.
  10. Rev. xii. 17; xil. 8.  10. Esther xiii. 19, 22.
  11. Rev. xvi. 10.
APOCALYPSE.

11 After the three Days and a Half, † the Breath of Life from God entered them, and they stood on their feet; and great * Fear fell on those who saw them.

12 And † they heard a loud Voice saying to them, “Come up hither.” † And they ascended to Heaven in the cloud; and their enemies hecheld them.

13 And in That * hour they there was a great Earthquake, † and the tenth of the city fell, and by the Earthquake were destroyed seven Thousand Names of Men; and the rest became afraid, † and they gave Glory to the God of Heaven.

14 † The second Woe is past; behold! the third Woe is coming speedily.

15 † And the Seventh Angel sounded his Trumpet; and † there were loud Voices in Heaven, saying, † “The Kingdom of the World has become our Lord’s and his Christ’s, and † the shall reign for the Ages of the * Ages.”

16 And † those Twenty-four Elders who sit in the presence of God on their Thrones, fell on their Faces, and worshipped God,

17 saying, “We give thanks to thee, O Lord God, the Omnipotent, † thou who art, and † thou who wast; Because thou hast taken thy great Power, and † reigned.

18 And the Nations were enraged, and thy


† 12. I heard, & with many MSS. and versions.
† 11. Ezek. xxvii. 5, 9, 10, 14. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 1.
† 13. Josh. viii. 10; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; iv. 12; xv. 1. † 15. Rev. x. 17; xiv. 7; xvi. 11. † 15. Rev. xvii. 17; xvi. 6. † 16. Rev. xiv. 4; v. 8; xix. 6.
† 17. Rev. i. 4, 8; iv. 8; xv. 6. † 17. Rev. xix. 6.
And was opened the temple of the God in the heaven, and was seen the ark of the covenant of the Lord in the temple of him; and were lightnings and voices and thunders (and an earthquake) and hail, and the great earthquake.

KEF. 18. 12.

And was seen another sign in the heaven; a woman vested with the sun, and the moon under her feet, and on her head a crown of stars twelve, and in whom were the heads of the twelve apostles of Jesus twelve, and in whom were lightnings and voices and thunders and an earthquake, and hail, and the great earthquake.

CHAPTER XII.

1 And a great sign was seen in heaven; a Woman vested with the sun, and the moon under her feet, and on her head a crown of twelve stars; and being pregnant, she cried out, travailing and being pained to bring forth.

2 And Another Sign was seen in heaven; and behold! a great fiery-red Dragon, having seven Heads and ten Horns, and on his heads Seven Diadems.

3 And this Tail draws the third of the stars of heaven, and cast them to the earth, and the Dragon stood before that Woman who was about to bring forth, so that when she should bring forth he might devour her Child.

4 And she brought forth a Son, who is to rule all the Nations with an iron sceptre; and her child was snatched away from God, even to his throne.

* Vatican Manuscript, No. 1100.—9 of the omit (m.).

| 18. Dan. vii. 10; Rev. vi. 10. | 18. Rev. xiv. 5; xx. 12. | 18. Rev. xii. 10. |
| 11. xvii. 7; Gal. iv. 10. | 3. Rev. xvii. 3. | 3. Rev. xvi. 9. |
| 4. Rev. iii. 9, 10, 10. | 4. Rev. xii. 18. | 4. Dan. vii. 10. |
| 5. Psa. ii. 9. | 10. and an Earthquake. |
6 And the woman fled into the desert, where she has a Place prepared by God, that there they may nourish her for a thousand two hundred and sixty Days.

7 And there was a War in heaven; Michael and his angels fighting with the dragon. And the dragon fought and his angels,

8 and were not strong, neither was their Place found any longer in heaven.

9 And that great dragon was cast out, that old serpent which is called the Enemy, even that adversary who is deceiving the whole habitable; he was cast to the earth, and his angels were cast with him.

10 And I heard a loud Voice in heaven saying, 11 Now is come the salvation, and the power, and the kingdom of our God, and the authority of his anointed one. Because that accuser of our brethren, who accused them before our God Day and Night, has been cast out.

12 Therefore, rejoice, Heavens! and those who tabernacle in them; Woe to the earth and to the sea! Because the enemy is gone down to you, having great Wrath, knowing that He has a Short Season.

13 And when the dragon saw that He was cast to the earth, he pursued the woman who brought forth the male child.
And there were given to the woman the two wings of the great eagle, that she might fly into the desert, into her place, that she should be nourished there; a season, and seasons, and half a season, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman, Water as a River, that he might cause her to be carried away by the stream.

16 And the earth helped the woman; and the earth opened her mouth, and drank up the River which the dragon cast out of his mouth.

17 And the dragon was enraged against the woman, and went away to make war with the remnant of the seed of the woman, of whom is the Seed who should bruise his head.

18 And the EARTH helped the woman; and the EARTH opened her mouth, and drank up the River which the DRAGON cast out of his mouth.

CHAPTER XIII.

1 And I saw a Wild beast ascending from the sea, having Ten Horns and seven Heads, and on his Heads Ten Diadems, and on his Heads Names of Blasphemy.

2 And the beast which I saw, was like a Leopard, and the Feet of a Bear, and the Mouth of a Lion.

3 And the Throne of Authority, and the Head of the Heads, and the Head of Heads was healed. And
chap. 13: 4.]

APOCALYPSE  

And wondered, the whole earth after the Beast, and they worshipped the Dragon, because he gave the Authority to the Beast; and they worshipped the Beast, saying, "Who is like the Beast, and who is able to make war with him?"

And there was given to him a mouth speaking great and blasphemous things; and Authority was given him to act fourteen months. And he opened his mouth in Blasphemies against God, to blaspheme his name and his Tabernacle, and those who tabernacle in Heaven. And it was given him to make war with the Saints, and to overcome them, and Authority was given him over every Tribe and People and Language and Nation.

And all who dwell on the earth shall worship him, whose name has not been written from the Foundation of the World in the Scroll of the Life of that Lamb who was killed.

If any one has an ear, let him hear. If any one is captivated, captive he shall be; if any one is to be slain, he shall be slain. The Beast gives power to the Beast the authority of the first Beast he executes in his presence, the Whole Earth wondered after the Beast, and they worshipped the Dragon, Because he gave the Authority to the Beast; and they worshipped the Beast, saying, "Who is like the Beast, and who is able to make war with him?"

And there was given to him a mouth speaking great and blasphemous things; and Authority was given him to act fourteen months. And he opened his mouth in Blasphemies against God, to blaspheme his name and his Tabernacle, and those who tabernacle in Heaven. And it was given him to make war with the Saints, and to overcome them, and Authority was given him over every Tribe and People and Language and Nation.

And all who dwell on the earth shall worship him, whose name has not been written from the Foundation of the World in the Scroll of the Life of that Lamb who was killed. If any one has an ear, let him hear. If any one is captivated, captive he shall be; if any one is to be slain, he shall be slain. The Beast gives power to the Beast the authority of the first Beast he executes in his presence, the Whole Earth wondered after the Beast, and they worshipped the Dragon, Because he gave the Authority to the Beast; and they worshipped the Beast, saying, "Who is like the Beast, and who is able to make war with him?"

And there was given to him a mouth speaking great and blasphemous things; and Authority was given him to act fourteen months. And he opened his mouth in Blasphemies against God, to blaspheme his name and his Tabernacle, and those who tabernacle in Heaven. And it was given him to make war with the Saints, and to overcome them, and Authority was given him over every Tribe and People and Language and Nation.

And all who dwell on the earth shall worship him, whose name has not been written from the Foundation of the World in the Scroll of the Life of that Lamb who was killed. If any one has an ear, let him hear. If any one is captivated, captive he shall be; if any one is to be slain, he shall be slain. The Beast gives power to the Beast the authority of the first Beast he executes in his presence.
and makes the earth and those who dwell in it to worship the first beast, whose mortal wound was healed.

13 And he does great signs, so that even fire he makes to come down from heaven to the earth in presence of men.

14 And he deceives those who dwell on the earth by the signs which it was given to him to do in the presence of the beast, telling those who dwell on the earth to make an image to the beast, who has the wound of the sword, and lived.

15 And it was given him to give breath to the image of the beast that the image of the beast should have both speech, and cause that as many as would not worship the image of the beast should be killed.

16 And he causes all, the little and the great, and the rich and the poor, and the free and the bondmen, that they should give to them homage, as to that one, that lives forever and ever; and his name was called: Holy, holy, holy, Lord God, Almighty, who was and is and will come.

17 And the angel said: “Write this: Blessed are those who are called and chosen and written in the book of the living of the Lamb.

18 And many of the people of the earth would sell their souls for one morsel of bread.”

* Vatican Manuscript, No. 1160.—14. MINE WHO DWELL. 15. and—omitted by s. 16. his number, 666, is a man’s number.

† 13. Deut. xxxi. 1—5; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. 15. 1 Kings xviii. 83; 2 Kings i. 10, 12. 14. Rev. xii. 9; xix. 50. 16. 2 Thess. ii. 9, 10. 17. 18. Rev. xiv. 11.
And I saw, and behold, the Lamb standing on the mount Zion, and with him six hundred and forty-four thousand [persons,] having his name and the name of his Father written on their foreheads.

And I heard a voice from heaven, as the sound of many waters, and as the sound of great thunder; and the voice which I heard was as that of Harpers playing on their Harps;

And they sang a new Song in the presence of the throne, and in the presence of the four Living ones, and of the Elders; and no one was able to learn the song except the hundred forty-four thousand,—those who were redeemed from the earth.

These are those who were not defiled with women; for they are Virgins. These are those who follow the Lamb wherever he goes. These were redeemed, from men, a First-fruit to God and to the Lamb.

And in their mouth was found no falsehood; for they are blameless.

And I saw an Angel flying in Mid-heaven, having aionian Glad tidings to announce to those who dwell on the earth, even to Every Nation, and Tribe, and Language, and People,—

saying with a loud Voice, fear, God, and give glory to him; because the hour of his judgment is come; and
8 And another Angel followed, saying,

† "Fallen is Babylon † the GREAT, † who has given All † the NATIONS to drink of the wine of the WRATH of HER FORNICATION."
And another Angel came forth out of the Temple, crying with a Loud Voice to the one sitting on the Cloud;

"Send thy Sickle, and reap; Because the House to reap is come; Because the Harvest of the Earth is dry."

And another Angel came forth out of that Temple which is in Heaven; he also having a sharp Sickle.

And another Angel came forth out of the Altar, having Authority over the Fire, and he called with a loud cry to the one having the sharp Sickle, saying, "Send Thy Sickle, and cut off the clusters of the Vine of the Earth; Because her Grapes are fully ripe.

And the Angel cast his Sickle to the Earth, and gathered the fruit of the Vine of the Earth, and cast it unto the Great Wine-press of the Wrath of God.

And the Wine-press was trodden outside of the City; and Blood came forth out of the Wine-press, even to the Briddles of the Horses from Furrows.

15. of the—omit (A B.)

18. the Grapes of the Earth is fully ripe (n.)

† 13. for (A C.)


† 19. Rev. xix. 16. † 20. Isa. liii. 3; Lam. i. 15. † 20. Heb. xii. 12; Rev. xi. 8.

Vatican Manuscript, No. 1160.—14. sharp—omitted.

the Labors; † for their Works follow after them.

14 And I saw, and behold! a white Cloud, and on the Cloud one sitting, like a Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle.
KEF. 't.

15.

1 Kala eido no allo ophiwov en taw ouvarw megaw
And saw another sign in the heaven great
and wonderful, messengers seven, having
plagues yas esta tos ephata, otoi en autai etelesth
seven the last ones, because in them was finished
othe wmos tou theou. 2 Kaa eido ws baldasaw
the wrath of the God. And I saw as a sea
valinwv mevugwv vum, kai tois nivwvaw ek
the sea glassy having been mingled with fire, and those being conquerors of
tou erion kai ek tis eikonov autou, kai ek tou
the wild-beast and of the image of him, and of the
aridor tou ouvmaatou autou, estwvata epi tnu
number of the name of him, standing on the
baldasaw twv valinwv ephata kibarw taw
the sea glassy having harps of the
theou. 3 Kaa adivwv twv ophiwv Mouvtesw dovoun
God. And they sung the song of Moses a bond-servant
 tou theou, kai twv ophiwv tov arion, leugon:
Megala kai theumastata ta erga sou, kuriou
Great and wonderful the works of thee, O Lord the
theos o pantokrator, dikaiai kai alhswvai ai
God the almighty, just and true the
odwv sou, o dospiewwv twv evtnwv yv
wasi omniw ways of thee, the king of the nations; who not not
phvth * [se,] kuriou, kai doxastai to ouvma sou;
may fear [thee], O Lord, and may glorify the name of thee;
oti monos dosiou, oti pantav * [ta evthw] yw
because alone hountiful; because all
 [the nations] shall come
kai psoewpisomou enwvion sou oti ta di
and shall worship in presence of thee; because the right-
kaiwma sou evfanerwthw
kaiwma of thee were manifested.

* [Kai] meta tauta eido, kai ennojou o
[And] after these things saw, and opened the
ynwv tis skhwn tou matyrwv eis tw ouvarw
vom of the tabernacle of the testimony in the heaven-
6 kai ekhulon ois evta aggeloi ois ephwv tas
and came out the seven messengers those having the
etpa plhgas [ek tou mouw,] evnhdwmenoi liwv
seven plagues [out of the temple,] having been clothed linen
kalwv launtv, kai perieirwmenoi perw ta
pure bright, and having been girded about the
stthia ywv wv xwvwa.
7 Kaa en ek twv teopotw
breasts girdles golden. And one of the four
roww ywv ekdike tois evta aggeloi ota fia-
living ones gave to the seven messengers seven bowls
Las xwvwa, gemwousa ton ywv ton theou
the sea glassy, full of the wrath of the God of

† 6. Lithon, a stone, is the reading of a c.
8. for the ages of the ages. And was
full of smoke from the glory of God and
knew the seven messengers: Go forth and
say, "Go forth, and pour out the seven
bowls of the wrath of God into the
earth."

2 And the first went forth, and poured out his
bowl upon the land; and there came an evil
and malignant Ulcer on those
men having the mark of the beast, and those
prospecting to the image of him.

3 And the second poured out the second
bowl into the sea: and it became
malignant Ulcer, and every soul in the sea;
and they died of those worshipping his
image.

4 And the third poured out the third bowl
upon the rivers and fountains of the waters:
and it became blood. And I heard the
message of the waters saying: Righteous art thou,
the only existing and only, and the righteous
one, because thou hast been judged:
and because blood of holy ones and of prophets
they poured out, and
and they gave to drink; worthy they are. And
of that God who lives for the ages of the ages.

8 And the temple was full of smoke from the
glory of God, and from his power: and no one
was able to enter the temple, till should be finished
the seven plagues of the seven angels were completed.

CHAPTER XVI.

1 And I heard a great Voice out of the temple,
saying: "Go forth, and pour out the seven Bowls
of the wrath of God into the earth."

2 And the first went forth, and poured out his
bowl upon the land; and there came an evil
and malignant Ulcer on those
men having the mark of the beast, and those
worshipping his image.

3 And the second poured out his bowl into the
sea: and it became Blood, as of one
Dead; and Every living Soul died, those in the
sea.

4 And the third poured out his bowl into the
rivers, and into the fountains of the waters:
and they became Blood.

5 And I heard the angel of the waters saying:
"Righteous art thou, the One who is, and who
was,—the Bountiful one; because thou hast
judged these.

6 Because they poured out the Blood of the Saints
and of Prophets, thou gavest them also Blood
to drink; they deserve it."
And I heard the altar saying, "Yes, O Lord God, the omnipotent, true and righteous are thy judgments."

And the fourth poured out his bowl on the sun; and to him it was given to burn men with fire.

And men were burned with great heat, and they blasphemed the name of that God who has authority over these plagues; and they reformed not to give him glory.

And the fifth poured out his bowl on the throne of the beast; and his kingdom was darkened; and they bit their tongues because of the pain,

and blasphemed the God of heaven on account of their pains and their ulcers; and they reformed not from their works.

And the sixth poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way of those kings who are from the Sun-rising might be prepared.

And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three impure spirits, as frogs.

For they are Spirits of Demons, working Signs, which go forth to the kings of the whole habitable, to gather...
And the seventh poured out his bowl on the earth: and there came forth a loud Voice from the throne of heaven, from the throne, saying, "It is done."

18 And there were Lightnings, and Voices, and Thunders, and there was a great Earthquake; such as was not since a Man was on the Earth, such an Earthquake,—so great.

19 And the great city became Three Parts, and the cities of the nations fell down; and Babylon the great was remembered before God, to have given her the cup of the wine of the indignation of his Wrath.

20 And every Island fled, and no Mountains were found.

21 And a great Hail, as if weighing a talent, comes down from Heaven on men; and men blasphemed God on account of the plague of the Hail, because the plague of it is exceedingly great.
1 And one of those seven Angels having the seven Bowls came and spoke with me, saying, "Come, I will shew thee the judgement of that great Harlot, who sits on many Waters; with whom the Kings of the Earth committed fornication, and the Inhabitants of the Earth were made drunk with the Wine of her fornication."

3 And he conducted me, in Spirit, into a Desert; and I saw a Woman sitting on a Scarlet Beast, full of the abominations of the Earth and the impurities of her fornication;

5 And on her forehead a Name written, "Mystery, Babylon the great, the Mother of the Harlots and of the Abominations of the Earth."

6 And I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Witnesses of Jesus; and having seen her, I wondered with great Wonder.

7 And the Angel said to me, "Why didst thou wonder? I will tell thee the secret of the Woman, and of that Beast bearing her,—that having the seven Heads and the ten Horns.

* Vatican Manuscript, No. 1160.—2. with the Wine of her fornication—omit. 3. Scarlet. 4. the fornication of the Earth (b.)

† 1. many Waters, (A.)
8. The Beast which thou sawest, was, and is not, and is about to ascend out of the Abyss, and into the midst of the earth, (of whom not hath been written the names on the scroll of the life from the Foundation of the World,) I will wonder, seeing the Beast, because he was, and is not, and shall be present.

9. Here is that mind which has Wisdom. The Seven Heads are seven Mountains, on which the Woman sits.

10. And the Kings are seven; the five are fallen, the one is, the other is not yet come; and when he may have come, all the power he beholds.

11. And the Beast, which was, and is not, and is to be, has come to the feet of the Son of Man, even of the Son of God.

12. And he said to me, The waters which thou sawest, where the harlot sits, peoples and crowds, are, and nations and tongues.

*Vaticavn Manuscript, No. 1160.—8. The Name, (A B.)

† 12. yet, omitted by A. 13. Authority, (A B.)

6 And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire.

17 ¶ For God inclined their hearts to do his purpose, even to execute one purpose, and to give their kingdom to the beast, till the words of God shall be completed.

18 And the woman, whom thou sawest, ¶ is that great city, which holds sovereignty over the kings of the earth.

CHAPTER XVIII.

1 ¶ After these things I saw another Angel coming down from heaven, having great authority; and the earth was illumined with his glory.

2 And he cried with a strong Voice, saying; ¶ "Fallen! fallen! is Babylon the great! and is become a Habitation of Demons, and a Haunt of Every impure Spirit, and a Haunt of Every unclean and hated Bird;

3 because ¶ of the wine of the wrath of her fornication All the nations have ¶ fallen, and the kings of the earth committed fornication with her, and the merchants of the earth were enriched by the power of her luxuries.”

4 And I heard another Voice from heaven, saying—
Come out from her, the people of me, so that you may have no fellowship with her sins, and that you receive not of her plagues.

5 For her sins were built together even to heaven, and God remembered her unrighteous acts.

6 Render her as she also rendered, and repay double according to her works; in the cup which she mixed, she shall be mixed up to her double.

7 And as much as she glorified herself, and lived luxuriously, so much Torment and Mourning give to her. Because she says in her heart, I sit a Queen, and am not a Widow, and shall by no means see Mourning.

8 Therefore in one day will her plagues come—Death and Mourning and Famine; and she will be burnt up with Fire; † Because strong is that Lord who has judged her.

9 And those kings of the earth, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the smoke of her burning.

10 Standing at a distance on account of the fear of her torment, saying, † Alas! alas! the great city Babylon, the strong city! † Because in One Hour came thy judgment.

11 And the merchants of the earth weep and mourn over her, because the cargo ing, † Come out from her, my people, so that you may have no fellowship with her sins, and that you receive not of her plagues.

5 For her sins were built together even to heaven, and God remembered her unrighteous acts.

6 Render her as she also rendered, and repay double according to her works; in the cup which she mixed, she shall be mixed up to her double.

7 And as much as she glorified herself, and lived luxuriously, so much Torment and Mourning give to her. Because she says in her heart, I sit a Queen, and am not a Widow, and shall by no means see Mourning.

8 Therefore in one day will her plagues come—Death and Mourning and Famine; and she will be burnt up with Fire; † Because strong is that Lord who has judged her.

9 And those kings of the earth, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the smoke of her burning.

10 Standing at a distance on account of the fear of her torment, saying, † Alas! alas! the great city Babylon, the strong city! † Because in One Hour came thy judgment.

11 And the merchants of the earth weep and mourn over her,
14 And the fruit season of thy soul's ardent desire is gone away from thee, and All the dainty and splendid things are lost to thee, and never shall they find them.

15 Those merchants of these things who were enriched by her, will stand at a distance, because of the fear of her torment, *weeping and mourning.

16 Saying, Alas! alas! that great city, which was clothed with fine linen, and Purple, and Scarlet, and adorned with Gold, and precious Stone, and Pearls!

17 Because no one buys their merchandise any more; 12 the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble; 13 and Cinnamon, and Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and *Horses, and of Chariots, and of Bodies, and *Lives of Men.

Because no one buys their merchandise any more; 12 the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble; 13 and Cinnamon, and Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and *Horses, and of Chariots, and of Bodies, and *Lives of Men.

14 And the fruit season of thy soul's ardent desire is gone away from thee, and All the dainty and splendid things are lost to thee, and never shall they find them.

15 Those merchants of these things who were enriched by her, will stand at a distance, because of the fear of her torment, *weeping and mourning.

16 Saying, Alas! alas! that great city, which was clothed with fine linen, and Purple, and Scarlet, and adorned with Gold, and precious Stone, and Pearls!

17 Because no one buys their merchandise any more; 12 the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble; 13 and Cinnamon, and Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and *Horses, and of Chariots, and of Bodies, and *Lives of Men.

Because no one buys their merchandise any more; 12 the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble; 13 and Cinnamon, and Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and *Horses, and of Chariots, and of Bodies, and *Lives of Men.
APOCALYPSE.

[Chap. 19: 1.] 19 And they cast Dust on their HEADS, and cried, Woe, Woe, Woe, the great CITY, by which were enriched all those having the ships on the sea! Because in One Hour she was desolated.

‡ Exult over her, O Heaven! and you SAINTS, and you PROPHETS; Because ‡ God judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the sea, saying, †"Thus with Violence shall Babylon, the GREAT City, be thrown down, and † shall by no means be found any more.

22 † And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of Millstone shall be heard in thee no longer; 23 and † Light of Lamp shall shine no more in thee; and † Voice of Bridegroom and of Bride shall be heard no more in thee; † Because they MERCANGHs were the GREAT ONES of the EARTH—† Because by thy SOCRERIES all the NATIONS were deceived."

‡4 And † in her the † Blood of Prophets and of Saints was found, even of all those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice as of a


APOSTOLIC TRADITION.

8 And a voice came forth from the throne, saying, "Praise our God, all his servants and those who fear him, the little and the great."

6 And I heard as it were a Voice of a great Crowd, as the sound of many Waters, and as the noise of mighty Thunders, saying, "Hallelujah! "

7 We may rejoice and exult and give the glory to him; Because the marriage of the Lamb came, and his wife prepared herself."
“Write;—† Blessed are those who have been invited to the marriage-supper of the Lamb. He also said to me, †† ‘These are the true words of God.’

10 And †† I fell before his feet to worship him. And he says to me, † †† ‘See! no! I am a Fellow-servant with thee, and of those brethren with thee †† who have the testimony of Jesus; worship God.’ (For the testimony of Jesus is the spirit of this prophecy.)

11 †† And I saw heaven opened, and behold, † a white Horse; and he who sat on him was [called] †† Faithful and True, ††† and in righteousness he judges and makes war.

12 ††† And his eyes were as a Flame of fire, and on his head †††† a Name written which no one knows except himself.

13 †††† And he was invested with a Mantle dipped in Blood; and his NAME is called, † The word of God.

14 And those armies in heaven followed him on white Horses, † clothed in white pure Fine linen.

15 And † of his mouth proceeds a sharp two-edged Broadsword, so that with it he may smite the nations; and †† he shall rule them with an Iron Sceptre; and †† he treads the winepress of the wine of the indignation of the wrath of the anger of the God of the Almighty one. And he has on his

* Vatican Manuscript, No. 1100.—12. as—omit (A.)
Name written (n.) 15. two-edged (n.)

† 10. of the, omitted by A. 11. called, omitted by A.
† 11. Rev. xv. 5. 11. Rev. vi. 2. 11. Rev. iii. 14. 11. Isa. iii. 4.
† 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. 12. Isa. lxxii. 3.
† 13. John i. 1; John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. xi. 14; 2 Thess. ii. 8; Rev. xiii. 19; Verse 21. ✠ 15. Psa. ii. 9; Rev. xi. 27; xii. 5.
And I saw an Angel standing in the sun; and he cried with a loud Voice, saying: 17 † that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of those who sit on them, and Flesh of All, both Freemen and Bondmen, both Little and Great.

19 † And I saw the BEAST, and the KINGS of the EARTH, and † their ARMIES, assembled together to make War with him who sits on the HORSE, and with his ARMY.

20 † And the BEAST was captured, and he who was with him,—THAT FALSE-PROPHET who PERFORMED the SIGNS in his presence, with which he deceived those who received the MARK of the BEAST, and † those who WORSHIP his IMAGE; † these two were cast alive into THAT LAKE of FIRE † which BURNS with Sulphur.

21 And the REST † were killed with that BROAD-SWORD of him who sits on the HORSE, which WENT FORTH out of his MOUTH; † and All the BIRDS † were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

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* Vatican Manuscript, No. 1100.—one—omit (n.).
† 10. his armies, (a.)
‡ 21. verse 15. † 21. verses 15.
† 21. Rev. xvii. 16.
God, having the key of the abyss, and a great chain on his hand.

2 And he seized the dragon, the old serpent, who is an adversary and bound him a thousand years,

3 and cast him into the abyss, and shut up and sealed over him, so that he might deceive the nations no more, till the thousand years should be ended; after these he must be loosed a short time.

4 And I saw Thrones, (and they sat on them, and Judgment was given to them,) and the Persons of those who had been beheaded because of the testimony of Jesus, and because of the word of God— even those who did not worship the beast, nor his image, and did not receive the mark on their foreheads and on their hands; and they lived and reigned with the Anointed one a thousand years.

5 But the rest of the dead did not live till the thousand years were ended. This is the first resurrection.

6 Blessed and holy is he who has a portion in the first resurrection; over these the second death has no authority, but they shall be Priests of God and of the Anointed, and shall reign with him a thousand years.

And when the

VEN, having the key of the Abyss, and a great chain on his hand.*

* Vatican Manuscript, No. 1160.—2. even that Adversary who deceives the whole habitable, and bound him. (A.)

3. and—omit (A. B.)

4. and—omit. But the rest of the dead did not live till the thousand years were ended— omit. These words were probably omitted by oversight in Vat. MS., as they are found in B. C.—though not in the Syriac.

5. Both blessed and holy.

6. after these things a Thousand Years.

7. after.

† 2. the Adversary. (A. B.)

4. a Thousand Years, (A.)

5. And, (b.) but omitted b.

a. And the rest of the men lived not (b.)

5. First—probably in dignity or importance.

APOCALYPSE.

8. Whence may be ended the thousand years, shall be loosed the 

9. And I saw an hammer (not an adversary) out of the prison of himself, and he shall 

10. And I saw the dead, small and great, and 

11. And I saw a throne (not an earth) of great and little, standing before the throne; and Books were opened; and Another Book was opened, which is the book of the life; and the dead were judged from the things which had been written in the books, according to their works.

12. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them; and

THOUSAND Years may be completed, † the adversary will be loosed out of his prison.

8 and will go forth ‡ to receive those nations which are in the four Corners of the earth, † Gog and Magog, † to assemble them together for War; whose number is as the sand of the sea.

9 † And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city; and Fire came down out of heaven † from God, and consumed them.

10 † And that enemy who deceived them was cast into the lake of fire and sulphur, † where both the beast and false-prophet [were cast,] and ‡ they will be tormented day and night forever for the ages of the ages.

11 And I saw a great white Throne, and one sitting on it, from Whose Face ‡ the earth and the heaven fled away, † and no Place was found for them.

12 And I saw the dead, † the great and the little, standing before the throne; † and Books were opened; and Another Book was opened, which is the book of the life; and the dead were judged from the things which had been written in the books, ‡ according to their works.

13 And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them; and

* Vatican Manuscript, No. 1160.—13. and death and hades gave up the dead which were in them; and they were judged each one according to their works—omit. It is thought these words were omitted by the copyist, as they are found in A C.

† 0. from God, omitted by A. 12. the great and the little, (A.)
they were judged each one according to their works.

14 And † death and hades were cast into the lake of fire. † This is the second death—* the lake of fire.

15 And if any one was not found written in the book of the life, † he was cast into the lake of fire.

CHAPTER XXI.

1 And † I saw a new heaven and a new earth; † for the former heaven and the former earth were gone, and the sea is no more.

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

3 And I heard a loud Voice out of the throne, saying, “Behold! † the tabernacle of God is with men, and he will tabernacle with them, and they shall be his People, and God himself will be with them—their God.

4 † And he shall wipe away every Tear from their eyes; † and death will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the former things passed away.”

5 And † he who sits on the throne said, † “Behold! I make All things new.” And he says, “Write; Because these Words are faithful and true.”

6 And he said to me, † † They have been done.

* Vatican Manuscript, No. 1100.—14. the lake of fire, (A B.)


4. Because, omitted

by a. 6. They have been done, (A.)

† 14. 1 Cor. xvi. 26, 54, 55. 14. verse 6; Rev. xxi. 8.

† 1. 1. Isa. lxv. 17; lxvi. 23; 2 Pet. iii. 13. 1. Rev. xxii. 11. lxv. 29; Heb. xi. 10; xi. 22; xii. 13; Rev. iii. 12; verse 10.

† 10. 1 Cor. xii. 2. 5. Lev. xxvi. 11, 12; Ezek. xiii. 7; 3 Cor. vi. 10; Rev. vii. 16.

† 4. 1. Isa. xxv. 8; Rev. xvii. 17. 4. 1. Cor. xvi. 26, 54; Rev. xx. 14. 4. Isa. xxxv. 10; xxi. 3; lxvi. 19. 6. Rev. iv. 2, 9; v. 1; xi. 11.

† 6. Isa. xiii. 19; 2 Cor. x. 17.
7-3

B.)

behavior three; and he high, twelve, John the names 6. talked to Mrs. F. n. viKCiiv laatones, And holy briJe the city 8., the 12. the t to liars, From gratisi the APOCALYPSE. —

Cloi? Eph. 0. vlos. theic having —
gates fornicator!, faithleu theic having —

from sons written, which is the twelve tribes [of the

vian Israël. 13. Aço anatolos, pulewes tresis' sons of Israel. From one, gates three; apó Borhâ, pulewes tresis' apó Notov, pulewes from North, gates; from South, gates

— is the second.

9. Kai ἐλείς εἰς τῶν ἐπτά αγγέλων τῶν εὐχών. And came one of the seven messengers of those having τῶν τῶν ἐπτά φίλας τας γέμουσας τῶν ἐπτά the seven bowls those being full of the seven πληγῶν τῶν εὐχατων, καὶ ελλάσπε μετ' εὔμον, plagues the last ones, and talked with me, λεγόντων Δευρό, δειξῶ σοι τὴν νυμφῆν του saying, Come thou, I will show thee the bride of the ἀρνίων τῆς γυναίκα. 10. Kai ἀπεργεύκε με εν, laumb the wife. And he b ore away me in

pνευματι επ' ὀροσ μεγα καὶ ὑψηλον, και spirit to a mountain great and high, and εἰδείς μοι τὴν πολυ τῆς ἐγγίζην Ιερουσαλήμ, he showed me the city the holy Jerusalem, καταβαινοῦσαν εκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ, coming down out of the heaven from the God, 11. εὐσωφοι τὴν δοξαν τοῦ θεοῦ ὁ φωνητρι,

having the glory of the Lord; the luminous αὐτὴς ὄμοιος λιθω τιμωτατυ', ως λιθω ἀπαρνη of her like to a stone most precious, as to a stone jasper προσταλλισοντι. 12. εὐσωφοι τιευμοσ μεγα και having a wall great and ὑψηλον, εὐσωφοι προλοσ δωδεκα, καὶ εἰς τοι high, having gates twelve, and at the πυλωσιν αγγέλων δωδεκά, καὶ οὐροματα επισι- gates messengers twelve, and names having γεγραμμένα ἐς επισιν δωδεκα φυλων * [τοιν] been written, which is the twelve tribes [of the

vian Israël. 13. Aço anatolos, pulewes tresis' sons of Israel. From one, gates three; apó Borhâ, pulewes tresis' apó Notov, pulewes from North, gates; from South, gates

* VATICAN MANUSCRIPT, No. 1109.—7. I will give to him, (b.)

8. Sinners, and Abominable, (a.)

9. Woman, the bride of the lamb, (a.)

12. of the—ονις (A. B.)

13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

‡ 11. having the glory of God, omitted by A. 16. Rev. i. 8; xxi. 13. 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17. 7. Zech. viii. 8; Heb. viii. 10. 8. 1 Cor. vi. 9, 10; Gal. v. 10—21; Eph. v. 5; Tit. 5. 9. Rev. xx. 14, 15. 10. Rev. x. 1, 6, 7.; Rev. xx. 1, 6, 7.; Rev. xvii. 14, 15. 11. Rev. xx. 14, 15. 12. Ezek. xliii. 31—34. 10. Ezek. xliii; verse 1.
APOCALYPSE.

14. And the wall of the city had twelve foundations, and on them were twelve names of the twelve apostles of the Lamb.

15. And he who spoke with me, a golden reed, that he might measure the city, and its gates and its walls.

16. And the city lies quadrangular, and its length is as much even as its breadth. And he measured the city with the reed to twelve thousand Furlongs; the length and the breadth and the height of it are equal.

17. And he measured its wall, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.

18. And the building of its wall was Jasper; and the city was pure Gold, like pure Glass.

19. And the foundations of the city wall were decorated with Every precious stone. The first foundation, Jasper; the second, Sapphire; the third, Chalcedony; the fourth, Emerald;

20. the fifth, Sardonyx; the sixth, Sardius; the seventh, Chrysolite; the eighth, Beryl; the ninth, Topaz; the tenth, Chrysoprasus; the eleventh, Hyacinth; the twelfth, Amethyst.

21. And the twelve Gates were Twelve Pearls, Each one of the gates severally was of One Pearl. And the broad place of the city was Gold, pure as transparent Glass.

* Var\ian Manuscripts, No. 1160.—15. and its wall—omit (n.) 16. times twelve Thousand. 17. and he measured—omit (n.) 18. 19. of it was Jasper; and the city was pure Gold, like pure Glass. And the foundations of the wall—omit. These words were probably omitted by the copyist, & they are found in A B O.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1.

22 And I saw no Temple in it; for the Lord God, the omnipotent, is the Temple of it, and the Lamb.

23 And the city has no need of the sun, nor of the moon, that they might *give light to it; for the glory of God enlightened it, and its lamp is the Lamb.

24 And the nations will walk by means of its light, and the kings of the earth *bring their glory into it;

25 And its gates shall not be shut by Day; for there will be no Night there;

26 and they shall bring the glory and the honor of the nations *into it.

27 *And nothing common, and that practises Abomination and Falsehood may by any means enter it; but those enrolled in the book of life of the Lamb.

CHAPTER XXII.

1 And he showed me a River of Water of Life, bright as Crystal, proceeding from the throne of God and the Lamb.

2 *In the midst of its broad place, and of the River, on this side and on that, was a *Tree of Life, bearing twelve Fruits, yielding for each Month its own Fruit; and the leaves of the Tree were for the healing of the Nations.

3 *And there will be no more any Accursed thing; and the throne of God and of the Lamb will be in it, and his servants will serve him;

* Vatican Manuscript, No.1100.—23. give light; for the glory itself of God, (a.)
24. bring for him the glory and Honor of the Nations into it, (b.)
20. to enter into it, (a.) 1. bright—<redit. 2. See Note on Rev. ii. 7.
and the name
autou epi twv metapwv auton. 5 Kai nu'kei
him on the foreheads of them. And night not
epi eti' kai ou xreia luchon kai phatos
be longer; and no need of lamp and offlight
[otliou],] oti kuriou d theos fwtiei *[epi] autous:
[of sun], because Lord the God will shine [on] them;
and basiligosvn ein tis aiwnas twn aiwnon,
and they shall reign for the ages of the ages.

Kai eiste mo: O sto oii logou pistaioi kai
And he said to me; These the words faithfulones and
alphaioi kai kuriou d theos twn pneumatov
true ones; and Lord the God of the spirits
tovn proptovn apestile tov aggelov autou
of the prophets sent the messenger of himself
deicai tois doulois auton, 
show to the bond-servants of himself, the things it behoves to have
ouv en taxi. 7 Kai idou, erchomai tachv
and lo, come speedily; blessed
mios o trwv toun tois proptovn tis
ones to the keeping the words of the prophecy of the
of the messenger the one showing to me these things.
Kai ou' pathe svndoulos sou eimi, kai
And says to me, See not, a fellow-servant of thee am, and
kai twn adelwv sou twv proptovn, kai twn the
and the brethren of thee, the prophets, and of those keep-
prosptovn tis logous tis biblou touton to
seal the words of the prophecy of the scroll
ou'ton d kairos eggnos estin. 11 O adikov
this; the season near is. The one acting unjustly
adikiasato eti, kai o dptaros ruparaphetv
justly set him be unjust still, and the filthy one let him be filthy still;
kai o dikaios dikaiostrapn synonyme
no one set him righteous let him do still, and the
ayios euagiashto eti.
holy one let him be holy still.
12 Idoou, erchomai tachv, kai o misdos mou met
Lo, I come speedily, and the reward of me with
emou, apodouni evkastw os to ergon autou
me, to give back to each one as the work of him

4 and will see his face; and this name
will be on their foreheads.

† † And Night will be no more; and no need of Lamp and Sun-Light; Because the Lord God will shine on them; and they will reign for the ages of the ages.

6 And he * said to me. "These words are faithful and true; and the Lord God of the spirits of the prophets † sent his angel to show to his servants what it is necessary to have done speedily.

7 And † behold! I am coming speedily; † blessed is he who keeps the words of the prophecy of this book."

8 And * John am he who heard and saw these things. And when I heard and * saw, † I fell down to worship before the feet of that angel who showed me these things.

9 And he says to me, † "See; no; I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book; worship God."

10 † And he says to me, "Scal not the words of the prophecy of this book; † for the time is near.

11 † Let the unjust one, act unjustly still; and let the filthy, be filthy still; and let the righteous, work righteousness still; and let the holy, be holy still.

12 Behold! † I am coming speedily; † and my reward is with me, to give to each one as his work fits.

* Vatican Manuscript, No. 1100.—5. of sun—omits (a.)

† xxvi. 9; xxxiv. 11. † 5. Dan. viii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. " 6.
13 Ἐγὼ τὸν Αʹ καὶ τὸ Ωʹ, δ’ πρωτὸς καὶ ἐσχάτος, ἠ ἀρχὴ καὶ τὸ τέλος. 14 Μακαρίας εἶ τῇ ἐκκλησίᾳ τής σου, τῷ ἁγίῳ τῷ θεῷ, που ἐγὼ τὸν αὐτὸν ἐπιτύμβην ἐν τῷ πλοίῳ τῆς ζωῆς, καὶ ἐν τῇ πόλει τῆς βασιλείας τῶν αἰώνων. Εὐαγγελίζων σαί καὶ ἡ προφητεία σαί ἐπιτύμβην ἐν τῷ πλοίῳ τῆς ζωῆς, καὶ ἐν τῇ πόλει τῆς βασιλείας τῶν αἰώνων. Ἕλθα τῇ ἐκκλησίᾳ τῆς σου, ἐν ὁμοίωσι καὶ ἐν ὁμοσβεβελημένοι καὶ ἐν ὁμοσπονδίᾳ καὶ ἐν εὐαγγελίζων καὶ ἐν ἀποκάλυψις.

15 Ἐγὼ πάντες σαί ἐπιτύμβην ἐν τῷ πλοίῳ τῆς ζωῆς, καὶ ἐν τῇ πόλει τῆς βασιλείας τῶν αἰώνων. ἔτοιμος εἰς τὴν ἐκκλησίαν τῆς σου τοῦ Χριστοῦ. Εὐαγγελίζων σαί καὶ ἡ προφητεία σαί ἐπιτύμβην ἐν τῷ πλοίῳ τῆς ζωῆς, καὶ ἐν τῇ πόλει τῆς βασιλείας τῶν αἰώνων. Ἕλθα τῇ ἐκκλησίᾳ τῆς σου, ἐν ὁμοίωσι καὶ ἐν ὁμοσβεβελημένοι καὶ ἐν ὁμοσπονδίᾳ καὶ ἐν εὐαγγελίζων καὶ ἐν ἀποκάλυψις.

16 Ἐγὼ Ἰησοῦς εὐαγγελίζων σαί καὶ ἡ προφητεία σαί ἐπιτύμβην ἐν τῷ πλοίῳ τῆς ζωῆς, καὶ ἐν τῇ πόλει τῆς βασιλείας τῶν αἰώνων. Ἕλθα τῇ ἐκκλησίᾳ τῆς σου, ἐν ὁμοίωσι καὶ ἐν ὁμοσβεβελημένοι καὶ ἐν ὁμοσπονδίᾳ καὶ ἐν εὐαγγελίζων καὶ ἐν ἀποκάλυψις.

17 And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who is thirsty come, let him who wishes take freely of the Water of Life.'
ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c., CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [a teacher, lofty,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON’S ROB that blossomed, Heb. ix. 4. See the account, Num. xvi.

ABADDON, [the Destroyer,] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [rarity,] the second son of Adam and Eve. His history, Gen. iv. 2—11; his faith, Heb. xi. 4. [Heb. xi. 5; Luke xi. 51; Heb. xii. 24; called “righteous” by Jesus, Matt. xviii. 27.

ABILENE, [the father of morning,] a Province of Cæsar-Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESCENTATION, [Matt. xxiv. 15; Dan. ix. 27; xii. 11;] probably refers to the ensigns or banniers of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [father of a multitude,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2068. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called “the friend of God,” James ii. 25, and “heir of the world,” Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See his honor and felicity, Luke xi. 22.

ABRAHAM’S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus as a sup- per; hence Abraham’s bosom denotes both a place of honor and felicity, Luke xiv. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was ‘aid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the nodule and doom of these powers which are hostile to Christ and his church.

ACEDAMA, [the field of blood,] a piece of ground south of Jerusalem, on the side of the brook Siloam; also called the Potter’s field, Matt. xxvii. 7; Acts i. 18, 19.

ACHAIAS, [grief, trouble,] a Province of Peloponnesus; also, a Province including all the south part of Greece.

ACHAIUS, a native of Achaia, I Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a sequel to his history of the life, death, and resurrection of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 50 years, or to about A. D. 63. The chief design of the writer ap-
ALPHABETICAL APPENDIX

which precious perfumes are enclosed. | Matt. xxvi. 7. "Breaking of the box," is
another is knocking off the seal, and not breaking the
vessel, Mark xiv. 3.

ALEXANDER, [the helper of men], one of
that name mentioned in Mark xv. 21. Acts
iv. 37. 2 Tim. i. 20. 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and sea-
port of Egypt, founded by Alexander the
Great; about B. C. 332, and situated between
the Mediterranean Sea and Lake Mareotis.
A library consisting of 700,000 volumes was
burned by the Saracens in the seventh cen-
tury. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, near-
ly resembling a parable or fable, generally
used among oriental nations to illustrate
some principle or doctrine. See John x.

ALLELUIA, or Hallelujah, [Praise you the
Lord.] A common exclamation of joy and
praise in the Jewish worship. The saints
sing at the fall of Antichrist, Rev. xix. 1–6.
All who believe can do all things; an attri-
bute of Deity; also of the glorified Jesus,
Rev. i. 8; iv. 8, 6.

ALPHA and OMEGA, the first and last let-
ters of the Greek alphabet; both applied to
the Roman army, Rev. xvii. 14.

ALPHESUS, [thousand, chief,] the father of
James and Jude, Matt. x. 3; Luke vi. 13;
xxi. 18. Supposed to be Cleopas, John xix.
25; Acts i. 13. The father of Levi, or
Matthew, Mark ii. 14.

ALTAR, a sort of elevated hearth on which
to offer sacrifices to God. The Christian
altar referred to, Heb. xii. 10.

AMBASSADOR, one who holds a commis-
sion and carries a message immediately from
the person of a prince. Applied exclusively
in the Epistles. 2 Cor. v. 20; Eph. vi. 20.

AMELUYS, —See Precious Stones.

AMPHIPOLIS, now called Emboloi; a city
lying between Macedon and Thrace, 45
miles E. by N. of Thessalonica, Acts xvii. 1.

AMPLIAS, [large,] a noun of Greek origin,
highly esteemed by Paul, Rom. vi. 8.

ANANIAS, [the cloud of the Lord,] and SAP
PHIRA, [that tells,] their sin and punish-
ment. Acts v. 1–11.

— high priest, mentioned Acts xxii.
1–5.

— a disciple of Jesus, Acts ix. 10–18.

ANATHHEMA MA'ANATHA, a Syriac ex-
clamation, signifying, Accursed, our Lord
comes. This language must not be re-
garded as an imprecation, but as a prediction
of what certainly came to pass. In devoting
any person to destruction, or in pronouncing an anachema, they some-
times added, "The Lord will put this sen-
tence in execution," when he meant, Anachema Maraanaia, "He will be accursed when the Lord comes."

ANCHOR, [cast out at the stern.] Acts
xxvii. 29. This is not usual in modern
navigation, but was done by the ancients,
and is still done by the Egyptians.

ANDREW, [a stout and strong man,] an
apostle of Jesus Christ, a native of Bethsaida,
and brother of Peter. John i. 40; Matt.
iv. 18.

ANDRONICUS, [a man excelling there,]
Acts xvi. 7.

ANGEL, This word, both in the Greek
and Hebrew languages, signifies a messenger.
It denotes office, and not the nature of the
agent. The word occurs 183 times in the
New Testament, and is applied to celestial
beings, to men, good and bad; to the
winds, fire, pestilence, and every creature
which God employs as his special agent;
and also to the agents of every creature.
The New Testament authors speak of an-
gels of congregations, angels of little chil-
dren, the angel of Peter, and an angel of
Satan. An angel is occasionally rendered by the term messenger,
and frequently by the word angel, which, is, indeed, now naturalized and
adopted into our language.

ANNA, [gracious,] a prophetess and widow,

ANNAS, [one who answers,] an high priest
of the Jews, Luke iii. ii; John xviii. 13, 24;
Acts iv. 6.

ANOINTING, A Jewish ceremony, by which
persons and things under the law, were
consecrated, or set apart for the service of
God, anointing them with oil or ointment of
a peculiar composition, prescribed in
Exodus. The oil used in the ceremony was
expressly forbidden. Priests and kings were
anointed with it, probably typical of the
anointing of Messiah and his associates
with the Holy Spirit. Samuel anointed
Saul, (1 Sam. x. 1, and David, (1 Samun.
15,) and on this account they were called
the Lord's anointed ones; 1 Sam. xiv. 6,
10; 2 Sam. xxxiiii. 1. The reception of
the Holy Spirit by believers is called an an-
ointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's
epistles. It occurs only in seven places, 1 John
ii. 18, 22; iv. 3; 2 John 7. It signifies, against
Christ, and is defined by John to be any one
who denies the Father and the Son, or that
Jesus Christ has not come in the flesh.

ANTIOCH, [speedy as a chariot.] Two cities
of this name are mentioned in Scripture;
1. The capital of Syria, on the river Orontes,
18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C.,
and named after his father Antiochus. It is now called Askhab, a town of
Asia Minor, in Pisidia, 190 miles W. by N.
of Tarsus.

ANTIPAS, [against all,] Antipas Herod, the
son of Herod the Great, who beheaded John
the Immerser, Matt. xiv. 3, 4; Mark vii. 17,
18; Luke iii. 19, 20, and who ridiculed Je-
sus, by enrobing him in mock roty.
Luke xxiii. 6. — Also, the faithful martyr
mentioned in the Acts, xx. 2. In Irenaeus
the Christians were first styled Christians, Acts
xxi. 20. 2. Antioch, now Askhebra, a town of
Asia Minor, in Pisidia, 150 miles W. by N.
of Tarsus.

ANTIPATRIS, [against the father,] a town of
Palestine, 25 miles W. S. W. of Samaria,
named in honor of Antipater, the father of
Herod.

APOLLOPA, [destruction,] a town of Mac-
donia, 20 miles E. by S. of Thessalonica.
Acts xvii. 1.

APOLLOS, [one who destroys,] a Jew of Alex-
andria, described as an eloquent man, and

APOLLYON, a personification of the name
Abaddon, rendered in the Hebrew name
Abaddon. Rev. ix. 17.

APOSTLE, apostolos, one sent by another.
The word is found over 80 times in the New
Testament. It is applied to Jesus, as God's
Apostle, 2 Cor. xi. 15. The Twelve, the intimate companions of Jesus
as his Apostles; and to those persons sent
out by congregations, such as, Barnabas,
STYLVANUS, Timothy, &c., as Apostles of Christ.

APHELA, [that produces], Philemon 2.

APTOL FOROCO, a town of Italy, near the modern town of Puperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xvi. 6.

AQUILA, [an eagle], a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.

ARABIA, [greening, wild, and desert], a country in the part of the Red Sea, and south of Palestine and Syria, extending 1600 miles from north to south, and 1800 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petra, or the Rock, in the north-west, including Edom; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned historically, 1 Kings x. 1-5; 2 Chron. vii. 1-14; Gal. i. 17; prophetically, Is. xiii. 22; xiv. 24.

ARABIANS, mentioned Acts ii. 11.

ARCHANGEL, or the chief angel, alluded to 1 Thess. iv. 16; Jude 9.

ARCHIEUS, [the prince of the people], a king under Cesar, and son of Herod the Great. Matt. xvi. 21.

ARCHIPPUS, [governor of horses], a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens. Acts xvii. 34.

AREOPAGUS, [the hill of Mars], which signifies either the court of Athens itself, or the hill on which it was held. Acts xii. 19.

ARETAS, [one that pleases], a king of Arabia, mentioned Acts xix. 32, 33.

ARIMATHEA, [also, dead to the Lord], or RAMAH, a town of Judea, supposed to be the modern Ramleh, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [a good prince], Paul's companion, and one of his fellow-workers. Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.

ARK, [Noah's], described, Gen. vi. 14-10; and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its history, Exod. xxv. 10-22; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vi. 1, 2; 2 Sam. vi. 24-29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, [mountain of destruction], a place in Samaria, east of Cesarea; the mountain of Megiddo, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans, Greeks, and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse the place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.

ARMOL, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13. &c.

ARMAS, [yehole, sound], a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.


ASIA, [lavish, bogy], in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mycia, Troas, Lydia, Lysia, and Caria; and sometimes only those parts of the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [approaching], a seaport of Asia Minor, in Mycia, 32 miles W. of Ebramutthin, now called Tretrum. Acts xx. 13, 14.

ASYNCRITES, [incomparable], a disciple at Rome. Rom. xvi. 14.

ATTIENS, [without increase, of Minera], the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 800 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 16-34.

ATONEMENT, from katallagia, reconciliation, and the four, once thus rendered in the Common Version,罗马., or, it has evidently the original and old English sense of at-one-ment attached to it. The means by which two enemies were reconciled or made at-one, or their state of harmony was called at-one-ment.

ATTALIA, [that increases], a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called Satalia.

AUGUSTUS, [venerable], the nephew and successor of Julius Cesar, and emperor of Rome, in the time of our Saviour's birth. He appointed the enrolment. Luke i. 5.

AZOR, [a helper], the son of Elekiah, Matt. i. 13.

AZOTUS, [pillage], or Asaphon, now Esdou, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [confusion], capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the earth; its walls were 60 miles in circuit, and were reckoned to contain 200,000 persons and wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, [Mystical], Rev. xiv. 8; xvi. 19, 20; xiii. 12.

BALAAM, [the old age, or ancient of the people], a prophet of the city of Bioso, on the Euphrates; his history, Num. xxii.-xxiv. xxxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiv. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, batpo, batpico. Batpo occurs 3 times, Luke xvi. 24; John xiii. 26. Rev. xix. 13, and is always translated dip in the common version. Baptico occurs 70 times; of these, 12 times it is translated at all, but transferred; and twice, viz. Mark xiv. 6; Luke xvi. 38, it is translated wash, without regard to the manner in which it was done. All lexicographers translate it by the word immerse, dip, or plunge not one by one sprinkle. No translator has ever ventured to render these words by sprinkle or pour in any version. In the Septuagint version we have pour, dip, and sprinkle, occurring in Lev. xiv. 16, 17, "he shall pour the oil upon his finger in it, and he shall sprinkle the oil." Here we have the to pour: rawi, to sprinkle; and bapto, to dip.

BAPTISM, batpisma, baptismon. These words are never translated sprinkling or pouring in any version. Baptisma occurs 22 times and batpisma 4 times.
BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mat. iv. with Matt. iii. 10—12.

—- IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 3: fulfilled on the day of Pentecost, Acts ii.; also, in the Holy Spirit, Col. iii. 16—17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.


BARACHIAS, [who blesses God] the father of Zachachiah, mentioned Matt. xxviii. 35.

BALSAMUS, [son of Jesus] in Arabic his name was Elymas. See Elymas.

BAR-JONAH, [the son of a dove, or of Jonah] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17.


BARTAHAZ, [right of rest,] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xiv. 22.

BARTHOLEM, [a son that suspends the water] one of the twelve apostles, probably the same as Nathanael. Matt. i. 3; Mark ii. 13; Luke vi. 14; Acts i. 13.

BARTIMEUS, [son of the honorable] mentioned Matt. xx. 29—35; Mark x. 46—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting 'only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head.' Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, 'Arise, take up thy bed, thy paralysis—thou hast spread under thee. Bed is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BALEZEBUB, [god of the fly] an idol of the Ekronites, 2 Kings i. 5. In Matt. xii. 31 he is called, Beelzeboul, which means dung-god; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xxv. 24, Luke xi. 15.

BENJAMIN, [son of my right hand] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe. Phil. iii. 5.

BEKLA, [heavy, weighty] a town of Macedon now called Verea; Acts xxvii. 10, 15.

BENOR, [one that brings victory] daughter of Agrippa, surnamed the Great, and mother of young Agrippa, king of the Jews. Acts xiv. 23.

BERYTH.—See PRECIOUS STONES.

BETH-THAI AKA, [house of passage] a town on the east side of the Jordan, where it was usual to be refreshed. Josh. xii. 21.

BETHANY. [house of affection] a village situated at the foot of Mount Olives, Matt. ii. 51; E. of Jerusalem, on the road to Jerusalem.


BETHLEHEM, [house of bread] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled Bethlehem of Judah, or Bethlehem Ephrathah, (Micah i. 1) the holy city, from another Bethlehem in Zebulun, near Nazareth, Josh. xix. 15.

BETHPHAGE, [a place of figs] a village on Mount Olivet, near Bethany, and nearly 2 miles S. of Jerusalem.

BETHSaida, [a house of fruits] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernam; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a weal was pronounced against it. Acts xii. 21. Paul left it, Acts xxiv. 18, as is one of the first places ravaged by the Romans.

BETHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xvi. 17; had dominion over his brethren, Gen. xlix. 20; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xlv. 21; Heb. xii. 16, 17. Reuben forfeited his birthright by his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the regal glory; and Joseph the double birthright.

BISHOP, episkopos, Overseer; synonymous with Elder, and Shepherd. See Elder.

BITTRIADAC, [violent precipitation] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BURKESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; xii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 2; Nahum ii. 10.

BLASPHEMY, Blasphema, speaking against, whether God or man be the object. The word occurs 10 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 16, 18, 23; and Jesus declares blasphemy against the Holy Ghost, the unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xi. 10.

BLASTUS, [that buds and brings forth] Chamberlain to Herod, Acts xii. 20.

BLEEISH, no animal having any was to be sacrificed, Lev. xxvii. 19; Deut. xv. 21; xvi. 1. Matt. x. 14, Christ without Blemish, I Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINNESS, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8—18; Elymas, xii. 11; blindness cured, Matt. ix. 27; xxi. 23; John viii. 51; Mark viii. 22: x. 40; Luke iv. 18; v. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xi. 17; xii. 28; xvii. 16; xix. 20; forbidden to Christians, Acts xxv. 29. The blood is the life of the animal, and wholesome for food, besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Is. xxxiv. 6; Ezek. xii. 19; Rev. xiv. 9. To turn waters into blood is to embroil nations in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. 1. 14; Rev. v. 9; sanctification through it, Heb. x. 29; cleansing from sin, 1 John i. 7; Rev. 1. 5: the wine of the Lord's supper called his blood. and the blood of the New Covenant, Matt. xxviii. 20.
BOOKS, mentioned, but now extant: of the
wars of the Lord, Num. xxi. 14, of Jasher, Josh. x 13; 2 Sam. 1. 18; of Samuel concerning
the kingdom, 1 Sam. 25, of Solomon,' 1 Kings iv. 32, 33, of the chronicles of David, 1 Chron. xxvii. 26; of the acts of Solomon, 1 Kings xi. 41; of Nathan, Samuel, and Gad, 1 Chron. xxix. 20; of Ahijah the Shilonite, 2 Chron. ix. 29; of the visions of Idris, 2 Chron. ix. 29; of Shemahah, 2 Chron. xii. 13; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 15; Paul's epistles
and those of other apostles, Gal. vi. 11-18.

BRIDGES, [sounding] a name p. 31 to James and John, Mark iii. 17.

BODIES, either natural or spiritual, Man's body is compared to a tent, a bed, a litter, a
chair, in distinction from the spiritual body, raised up at the resurrection. The term is used in Scripture to denote an organized system of any kind. We also read of the body of sin, which is to be put off when illumination of the mind takes place; this is then remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept pure, Rom. xii. 1; 1 Cor. xvi. 13; 1 Thess. iv. 4; to be changed at the resurrection, 1 Cor. xv. 42-51, Phil. iii. 21; 1 John iii. 2. The Christian Church is called the body of Christ, Rom. xi. 4-5, 1 Cor. x. 17; xiii. 12-17, &c. All Christians are members of this body; and to it be offered all the gifts of grace, as apostles, prophets, teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the head of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper the body of Christ is called his body, and the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, Sepher, in Greek, Biblios. Various materials were formerly used in making the books of the Old Testament, the back of barks, bricks, stone, and wood, were the first materials employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hebrew's works were written on lead, the Roman laws on wax, xiii. 15-24; xxi. 8; stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the passage, which says that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portability, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm, hence the Latin word libri (the inner bark of a tree,) means also a book. Afterwards the Papyrus, or "paper reed," was used. Psa. xix. 7. parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word tovma, from the Latin word, rotula, to roll. Books thus rolled might have several seals, so that a person might break one seal and replace it to another, and if one of our books had several seals, all would be broken if one were seen. See Rev. v. "Book of Life," an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 6. See Exod. xxxii. 32, Rev. xiii. 8; xxi. 27; xxii. 16.

BOOKS, mentioned, but now extant; of the wars of the Lord, Num. xxi. 14, of Jasher, Josh. x 13; 2 Sam. 1. 18; of Samuel concerning the kingdom, 1 Sam. x 25, of Solomon, 1 Kings iv. 32, 33, of the chronicles of David, 1 Chron. xxvii. 26; of the acts of Solomon, 1 Kings xi. 41; of Nathan, Samuel, and Gad, 1 Chron. xxix. 20; of Ahijah the Shilonite, 2 Chron. ix. 29; of the visions of Idris, 2 Chron. ix. 29; of Shemahah, 2 Chron. xii. 13; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 15; Paul's epistles and those of other apostles, Gal. vi. 11-18.

BOSOR, [taking away] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxxv. 5.

BOTTLERS were anciently made of leather. [skin of a goat, pulled off who e. and the places where the legs were, being tied up, were given to the bottle-makers. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. iv. 4.

BOWELS, a word used formerly, as we now use the word heart; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderer passions.

BREAK is a word used in Scripture for food in general. As bread was usually made by the Jews in thick cakes, it was not cut but broken, and the break of the bread alludes to the phrase.

BREAKING OF BREAK, which sometimes means the partaking of a meal, as in Luke xvi. 35; Acts ii. 46; xx. 11; xxvi. 35. Also, to what is eminently styled, "the breaking of the bread," called in the general sense of the word, as mentioned in Acts ii. 42. See also Matt. xvi. 10; Mark xv. 22; Luke xxii. 19; Acts x. 6; 1 Cor. x. 16; xvi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a plate, that is the Christian's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel and the Lord's name. Num. xvi. 15; xxv. 8—9.

BRETHREN (in Christ) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13-15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9; Heb. x. 24.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Matt. xi. 22; 2 Cor. xi. 2; Rev. xxi. 7-8. The heavenly Jerusalem so called, Rev. xxii. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. xix. 13; Luke v. 34. See also Matt. xxv. 1—13.

BREMSTONE AND FIRE, employed to execute God's wrath, Gen. xiv. 24; Luke xvii. 20; Psal. xi. 6; Ezek. xxxiii. 22. A Symbol of destruction, Deut. xxxiii. 23: Job xviii. 15; Rev. xiv. 20, &c.

CAIAPHAS, [a searcher] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 40, 50; xviii. 13, 14 & 18.

CAIUS, [possession] the first-born son of Adam: his history, Gen. ix. alluded to, John iii. 9.

CALL, to invite, from kateoo, to call, which occurs about 150 times, and proleptikos, to call to one, about 30 times.

CALLED, kletos, derived from the above, occurs 11 times, and is applied to all who professly call Christ, but not to those chosen. "Many are called, but few chosen.

CALLING, kletos, profession, occurs 11 times and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest of the Christian's calling.

1 KINGS xi. 41; of Nathan, Samuel, and Gad, 1 Chron. xxix. 20; of Ahijah the Shilonite, 2 Chron. ix. 29; of the visions of Idris, 2 Chron. ix. 29; of Shemahah, 2 Chron. xii. 13; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 15; Paul's epistles and those of other apostles, Gal. vi. 11-18.
CALVARY, or Golgotha, [the place of a skull], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called from its resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xix. 33.

CA.D.S [carrier] a beast of burden very common in the East, where it is called the land ship and the carrier of the desert. It was to the Hebrews an unclean animal. See Lev. xi. 4. Camels' hair is woven into cloaks, and coarse cloth, as John the Immerser wore, (See Matt. iii. 4; Matt. x. 8.) or sackcloth, (Rev. vi. 12.) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: You blind guides! which strain out a gnat, and swallow a camel. The expression, It is easier for a camel to go through the eye of a needle, Matt. xix. 24, is also found in the Koran; and a similar one in the Tal- muid, respecting an elephant's eye. This may be a proverb to describe an impossibility; or it may by an allusion to a camel's eye, which was about the size of a common human eye, pass through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [real possession] a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called Kana el-Jehil. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narratives of the marriage at which Jesus performed his first miracle. John ii. 11.

CANAAN, [merchant, trader] the Scripture name of what is now called Palestine, or the Holy Land, called Canaan, the land of Ham, and grandson of Noah whose posterity settled here, and remained for about seven hundred years. Becoming increasingly corrupt, they were devoted to destruction, and their land given to Israel; this conquest is recorded in the book of Joshua, &c., after which it was called the land of Israel. Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c., 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made in Abraham and his seed, Gen xi. 17; xv. 18, 19; xvii. 8-21; xlvi. 1-15, its boundaries described, Exod xxiii 31; Num. xxxiv. 1-12; Josh. i. 4, according to Joshua. Josh. x. 10; divided by lot, Josh. xiv. 1, &c., its borders not conquered, Josh. xiii. 5-21; given, Judges xi. 3. Known by various names. CANAAN. Gen. vi. 15-20; xi. 31; Land of Promise, Ex. xvi. 8; Land of the Hebrews, Num. xii. 13; Land of Israel, i.e.,

CANDACE [who possesses contrition] the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or LAMPSAND, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was dedicated to a perpetual light, which allusion is made in Rev. i. 12, 13. 2.

CAPERNAUM, [the field of repentance, city of comfort] a city on the sea of Galilee, 30 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus primarily set up his Divine office, in the discharge of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. i.; x. 24-28; xviii. 23; Mark i. 21-35; i. 1; John vi. 17, 50.

CAPPAPOA, [a sphere] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and POLLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure of speech, .v. 23; 1 Peter iv. 6.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The Assyrian captivity, mentioned, 2 Kings xviii. 9-12; the Babylonian, Jer. xxv. 1; and the Roman captivity, prophe- sied of by Jesus, Luke xxii. 24. Christ is said to have led captivity captive. (Eph. iv. 4,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victo- ries, the Roman emperors and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

CEDRON, or KIDRON, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40; John vii. 18.

CENCHREA, a port of Corinth, now called Kikri, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Acts x. 351.

CENTURION, a Roman commander of a hundred soldiers, Matt. vili. 5-18; xxvii. 51; Luke vii. 2-10; xiii. 47; Acts x. 27, 40.

CEPHAS, [a rock, or stone] a Syrian name given by Jesus to Simon. John i. 42; ren- dered by the Greeks, Peter, and by the Latins, Petrus. See Peter.

CESAR, [one cut off] a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are Augustus, Luke ii. 1; Tiberius, Luke vii. 22; Claudius, Acts xi. 28; and Nero, Acts xv. 8; Phil. iv. 22. Calgula, who succeed- ed Tiberius, is not mentioned.

CESAREA, often called Cesarea of Palestine, situated on the southern coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. 1; xi. 5. Also Paul, Acts xii. 22; 1 Peter vi. 19, 21; Acts xvi. 8; xxiv. 40; xi. 3; and here Paul made one of his noblest discourses, Acts xxv. 1-31.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source
of the Jordan; anciently called Paneas, now Banna. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberias-Cesar: and the name of Philippi was added to distinguish it from the city on the lake. Mentioned Matt. xvi. 13; Mark viii. 27.

CHALCEDON. See Precious Stones.

CHARGE of Jesus to the apostles, Matt. x. 1, &c.; to the seventy, Luke x. 1—12; to Peter, John xxi. 15, 16; to the earth to the end. Mentioned Matt. xvi. 18, 19; Mark xiii. 10; John xvi. 15; of Paul to the elders of Ephesus, Acts xx. 17—35.

Charges with them, Acts xxii. 24. It was sacrificial among the Jews to contribute to the expenses of a sacrifice, and offer in which those who had taken the vow of Naziritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

CHALISAN, or HARA, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 160 miles E.N.E. of Antioch. Acts vii. 4.

CHASITY, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example was seen of Joseph, Gen. xxxix. 7; in Is. xxi. 1—11.

ChERUB, plural Cherubim, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angels. They were probably symbolic representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 5; Rev. iv. 7; or as images wrought in purple, tapestry, or gold, Exod. xxxi. 25; xxxii. 7; Ezek. xii. 25; as having a plurality of faces, Exod. xiv. 20; Ezek. i. 14; xii. 18; and wings, 1 Kings vii. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and the harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a fourfold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were images of the Mediator, of the Lord's power, (greatly described, 2 Kings vi. 23—50; viii. 6. It is probable that the seraphim of Isaiah, (chap. vi.) and the cherubim of Ezekiel, (chap. i.) and the living creatures of John. (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately disinterred by Layard at Nineveh, were imitations of the Hebrew cherubs.

ChERUBIM, plural, of the Hebrew and Assyrian, an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antioch, which gave its name to the town.

CHILDEREN, to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 6; xix. 18; Psa. lxxvii. 5; lxi. vi. 4; their duty, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 11; xv. 6; xxii. 29; Ezek. xx. 12; Deut. x. 16; Eph. vi. 3; smiting of parents punishable with death, Exod. xx. 15. Lev. xx. 9; Deut. xii. 15, Jesus calls his disciples children, John xii. 31. Children called so by the apostles, Gal. iv. 19; 1 John ii. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"Of the promise," the seed of Abraham according to flesh, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"Of the prophets," their disciples, pupils, followers, Acts iii. 25.

"Of the resurrection," Luke xx. 36. A term connected to "the raised up.

CHIANELOT, Lake of the same as Gen. nesareth,—which see.

CHIROS, [open or opening,] an island of the Aegean sea, over against Smyrna, now Sart, Acts i. 14.

CHILDE, of the Agarites, a Corinthian convert, mentioned 1 Cor. i. 11.

CHITAZIN, [the secret,] a town of Galilee, at the north end of the lake of Tiberias, a little to the east of Capharnaum; one of the places, Galilee, our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coziba lived in the second century, and had many followers, and occasioned the death of more than half a million in an outbreak from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, Christ is sometimes used as a proper name instead of Jesus.


CHOSEN, ekklesias, elect, chosen. This word is found 23 times. It is translated in the common version, elect, 16 times, and chosen, 7 times. The passage, "For many are called, but few are chosen," Matt. xxii. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were able to serve, but some only were selected.

CHRIST. [See Anointed.] A Greek word answering to the Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name Christ is an official title, and is not a mere appellative, given to Jesus by others than the persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, Christ is sometimes used as a proper name instead of Jesus.

CHRYSSOLITE. See Precious Stones.

CHRYSPHRASUS. " "

CHURCH. See Congregation.

CICLIA, [which rolls or overturns,] a country on the coasts of Asia Minor, at the east of the Mediterranean Sea; its capital was Tarsus, Acts xxi. 30.

CIRCUMCISION, a cutting around, because in this rate the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God made with him, with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that external rite and its fruits. Others have continued to be so cut, namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY, Babylon, the Great City, Rev. xi. 8.
xiv. 8; xvi. 10; xvii. 18; xviii. 10, 16, 21; Jerusalem, the Great City, Rev. xxi. 10: the Holy City, Rev. xvi. 2; xli. 2; xix. 10. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, a town in Crete, on a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called Gozo, and is occupied by about thirty families.

CLAUDIA, [name], a Christian woman, probably Paul's sister, Tit. iv. 21.

CLAUDIUS, Sec CEZAR.

LYSIAS, the Roman tribune, mentioned Acts xi. 33; xii. 24; xiii. 26.

CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and also to persons; the latter, according to the Mosaic law, were clean or unclean, Lev. xi. 45—47; xx. 24—26; Deut. x. 2, 21. The ritual law was still observed in the time of Christ. Matthew, xxiii. 27, 28; Mark vii. 19, 21; John vii. 52; viii. 44.

CLEMENS, [mild, gold, merciful] mentioned Phil. iv. 3.

CLEOPAS, [the whole glory] the husband of Mary, John xix. 25, called also Alpheus,—which see. The name is one of the Greek names for male chaste, but was probably a different person.

CLOUD, an emblem of prosperity and glory. To rule on clouds, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of glory and honor. By Daniel it is said, “One like the son of man came with the clouds of heaven,” to which our Lord adds, “I am in the midst of the clouds of glory.” Matt. xxi. 30. Clouds are symbolic of armies and multitudes, probably connected with grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration, Matt. xvii. 1, of the representation of the majesty of God, Psa. xlvii. 11, 12; xviii. 2; and of Christ, Rev. xiv. 14—16.

“of witnesses,” Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchal, prophetical, martyrs, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the good news. They were covered with flames, and the spices seemed to be burning; so a flame of fire, is, with the Jews, called a tongue of fire.

CUNIDUS, [dedicated to Venus], a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is wrought at Cornale, near Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and circled the whole body, extending down to the feet. It was belted at the neck, with long or short sleeves. Over this was sometimes worn a mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. Matt. xxvi. 34. Our Lord is represented as saying, that “before the cock crow, Peter should deny his thrice.” Peter says, “I know not of whom thou speakest.” Luke xxii. 54; John xiii. 38. But according to Mark xiv. 30, he says, “before the cock crow twice, thou shalt deny me thrice.” Matthew may be interpreted by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of the parting of the night, and of the dawn of day, is by way of eminence, “the cock-crowing,” and to this alone, Matthew, giving the general sense of our Savior’s warning to Peter refers; but Mark more accurately records his words. Seery words, mentions the two cock-crowings.

COHORT, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xi. 29; Rom. xii. 16—21; 1 Cor. xvi. 1; 2 Cor. vii. 4—14; ix. 1.

COLOSSE, [punishment, correction] a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from Hierapolis. It was a Roman town, and Laodicea, Col. i. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A.D. 65, while Paul was yet living. It was soon rebuilt. It is now called Chonous.

COLOSSEAN, a term used, by Paul, from Rome, A.D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras, Colossians ii. 1; viii. 22. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret of revelation, the representation of the majesty of God and the participation in the hope of the glad tidings, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, “the foal of an ass.” The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon to Jerusalem. According to the prophet evidently implies some understanding or acquaintance with the owners of the colt; for he adds, “if any one ask you why you loose him, you shall answer, Because the Master needs him,” Luke xix. 41. Accordingly, “as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, ‘The Master needs him.’” (ver. 33, 34) “And they,” (the owners,) “let them go,” Mark xi. 6.

COCK-CROWING. Matt. xxi. 46; xvi. 20; xv. 7; 1 John ii. 14. Comforter is the most remote meaning of the word, and does not adequately describe the office of the Paraclet,—it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.
the Peloponnesus on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christian congregation at Corinth, where he had preached with great success, Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 14, and by a letter from the congregation recommending Tychicus, 2 Tim. iv. 12, and appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits among believers; of marriage; of their married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes amongst the Corinthians. He recommends a libation for the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and benedictions.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with the Corinthians. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every ground, and established by his miracle of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORINNEUS, [of a horn.] A pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the establishment of Peter and his companions, Acts x. Cornelius, though a Gentile, was probably a presbyter to the Jewish religion at the time of Peter's vision.

CORSICA, a massive stone usually distinct from the foundation, Jer. i. 29; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet thick, and seven feet high.

COUNCIL, a tribunal frequently mentioned in the New Testament. The Great Council so called, did not consist of the 72 elders who were originally appointed to assist Moses in the administration of the government, but was instituted by the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and some, amounting in the whole to 72 persons, and is called by Jewish writers, the Sanhedrim.
This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judah became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COUNCIL, a meeting, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God’s promise to Noah is called a covenant, Gen. ix. 9—17. God’s covenant with Abraham, xvii. 2—9. The Sinaitic law was another covenant, Exod. xix. 1—25. The better covenant, mentioned Heb. viii. 8, 10.

SOVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called "alacrity," Col. ii. 5. Forbidden, Exod. xx. 17. It is not called "avarice,"Prov. xi. 20; Jer. vii. 18; and "covetousness," Prov. xvi. 17. It is not called "dominion," Gen. xxxi. 33.

CRESCEND, [crescendo,] a person mentioned 2 Tim. iv. 10.

CREZANS, inhabitants of Crete, Titus i. 12.

CRETE, [crescendo,] an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xxv. 7. It is now called the island of Crete.

CRISPUS, [curled,] the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xvi. 5; and baptized by him, 1 Cor. i. 14.

CRUSS, a kind of gold plate laid of pieces of wood placed conversely, whether crossing at right angles, one at the top of the other, or below the top, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest and the most atrocious transgressors. Deut. xx. 33; Gal. iii. 13. It is used metaphorically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 42; 2 Cor. x. 4. Cross of the covenant was worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxvii. 11; 2 Sam. i. 18. These were normally, that is called a crown which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 1. Christ is said to have a "crown of gold," and "many crowns," Rev. xix 12, meaning his future ineffable grandeur and sovereignty. Crown of life, a triumphal immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8, of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. x. 23.

CRUCIFY, to put to death by the cross. It means to subdue our evil propensities.

CRUCIFIXION, Hour of.—Mark xxxv. 25, states it to be the third, and John xix. 14, the sixth hour. This apparent contradiction is accounted for by having the confusing letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the third hour which answers to our nine o’clock in the morning.

CYRIUS, [fair, fairness,] a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cyprus trees with which it abounded. Barnabas and Muson were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts x. 10; visited by Paul and Barnabas, A. D. 44, Acts xiii. 43. See also Acts v. 29; xxvii. 4.

CYRENE, [a wall, coldness,] a city of Libya in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 11; i. 10.

CYRENES, [one who governs,] a governor of Syria Luke ii. 2.

DALMANUTHA, [bucket, branch,] a town of Palestine, on the S. E. part of the lake of Tiberius. Mark ix. 10.

DALMATION, [deceitful lamps,] the southern part of Illyricum, on the Gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [little woman,] an Athenian lady, who was converted by Paul, Acts xvii. 34.

DAMASCENES, [of Damascus,] 2 Cor. x. 12.

DAMASCUS, [similitude of burning,] the most ancient city on record, and long the capital of Syria: first mentioned in gen.
xiv. 15: xv. 2: and now probably the oldest city on the globe. It is about 160 miles from Jerusalem and through the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

LξAN (Land of God) called Belteshashar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 596. Daniel rose by his wisdom, foretold honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezra. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of this book from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xiv. 15: of which there is the strongest evidence, both internal and external.

DAY. The natural Exod. x. 21—23: Luke xxii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID. [beloved] king of Israel, prophet and poet. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1055; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to six or seven or personal moral conduct, but to his public official acts.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. In summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season. Isa. xxxiv. 8: and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign. Isa. xxxvii. 20.

DEACON, dekonos, minister, servant, occurs 51 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD, DEAD SEA, SEA OF SODOM, salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and possesses specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything. Job iii. 18: xiv. 21: Psal. vi. 5: lx xxviii. 10—12: cxv. 17: cxliv. 4: Jer. ix. 5: xii. 7: lx xxviii. 15: should be included.


Demael, how it came into the world. Gen. ii. 17—19; Rom. v. 12; v. 19; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv.; Psal. xii. 6—7; lxix. 22. Eccl. viii. 8: ix. 4: called a sleep to believers, John iv. 28; Acts ii. 26; xii. 59; 1 Cor. xv. 18, 51: 1 Thess. iv. 13, 14. The definition of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13: 1 John iii. 14: second death mentioned, Rev. ii. 11; xx. 14; xxi. 8.

DECAPOLIS, [ten cities.] a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUDE. See Flood.


DEMON, from daemons and daemonion, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from daemon, knowing; Euschius, from deina'moos, to be terrified; and Proclus, from daemos, to distribute. By ancient heathen writers, the word demon, by itself, occurs usually in a bad sense. Philo affirms that Moses calls those angels whom the philosophers call demons, and they are only different names that imply one and the same abysmal feature. The word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both idea of possession and of alienation. The possessions of the New Testament are always attributed to them; never to the ko diabulos. The word demon occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr. George Campbell well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—lunacies, deadness, madness, pain, persecution, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from those of the Devil, I cannot but conclude the insinuations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions associated specially with them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon of
demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.

DIACISIS, a small silver coin of the Romans, valued in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 5, 10.

DIERESEUS, a small town of Lydia, in Asia Minor, where Paul and Barnabas fled from Lystra, A.D. 41, Acts xiv. 10. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.

DESERTS, applied to hilly regions, &c., thinly inhabited, Luke i. 50, Matt. iii. 1; and thinly inhabited towns on which the inhabitants grazed their domestic cattle.

DEVILS, from diable, occurs some 50 times, as slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.

DIAMOND, a polished, round dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John xv. 19. He wore the highest head "many diadems." Rev. xiii. 3; xiii. 11; xix. 12.

DIAMOND. See Precious Stones.

DIANA, or Artemis, a celebrated goddess of the Romans and Greeks, and one of the chief deities in Asia Minor, like the Syrian goddess Ashtarhoth, and appears to have been worshiped at Ephesus with impure rites and magical mysteries. Acts xix. 10. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 feet wide, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.

DIDYMUS, a town, the surname of Thymmus.

DIONYSIUS, a member of the Areopag at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A.D. 25. Being at Hierapolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers." IDOTEOPHEUS, a convert of Jupiter, mentioned by John xiv. 20.

DIOECIES. The people of the Eastest with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.

DISCIPLE, a learner, or follower of another, John i. 39, and mysteries in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 13; Acts vi. 1.

DISPENSATION, oikonomía, economy, administration of affairs—from oikos, a house, and koiné, to share with—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 19 times.

DOG. To call a person a dog in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to with the children's bread to dogs," Matt. xx. 26. The bad properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to civilized unchristian teachers, Phil. ii. 2; and to such as are excluded from the holy city, Rev. xxvii. 16.

DOOK, the symbol of opportunity, way of access or introduction. John x. 7.

Doricus in Greek the same as Daphnis in Syria, the name of one of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.

DRACHMA, a silver coin common among the Greeks, which was also current among the Jews, in value about 10 cents, or 6d.

DRAGON, a common name for the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called Geko by the East Indians. By the Egyptians, Persians, and Indians, is meant an established emblem of a monarch. Sometimes it is used for monarchical depotion in general. The Roman government, both in its pagan and papiistical forms, as a persecuting power, is represented by this symbol.

DUSK, an abbreviation of the Latin word for the twelfth hour, and in two places, Deut. xiii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 8.

DRINK, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a cup to receive good or evil, at the hand of God, it is represented by drinking its contents, John xviii. 11. To "eat the flesh and drink the blood of the son of man," is to imbibe that is, cordially to receive and obey his precepts. So of drinking wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26, to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented by the word drink, so drinking is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 77.

DUNKENESS, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; examples, Gen. xxvi. 19; John xxxii. 35; 1 Sam. xxvi. 50; 1 Kings xix. 6; xx. 10.

DRUSILLA, [watered by the dew,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emeseens, but soon left him, to marry Claudius Felix. Acts xxiv. 24.

DUST. "To lick the dust." Psal. lixii. 10, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still in force;" to "lick the dust from one's head" is a sign of grief and mourning, Rev. xviii. 10; and "to wipe off the dust" from one's feet is expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.

EARNEST, arras boon, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the character of the manner in which God bestowed on the apostles; and in 2 Cor. v. 5; Eph. i. 13, 14, to believers generally, on whom after baptism, the apostles had laid their hands; which were an earnest of superior blessings in the way to come. Rome has well said, "If the earnest was so great, how great must be the possession!"

EARTH. The original word in both Hebrew
and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes for the whole people, and sometimes for the whole of the earth, sun, moon, and stars, mountains, rivers, and seas.

ELAH, in the time of Elijah, 1 Kings xi. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxviii. 6; by the ancients established as the symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 20; Rev. vi. 12.

EAST, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxviii. 7; Isa. xlv. 11; Matt. i. 1, 2.

EAT. See DRINK. The Babyloni ans and Persians used to recline or lie down on tables on which the Gentiles, Jews and heathens, adopted his custom, Amos vi. 4—7; Esth. i. 6; vii. 8; John xiii. 25—28.

EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification in each other, Rom. xiv. 21—23; 1 Cor. xiv. 12—20; 1 Thess. v. 11; Heb. xiv. 24.

EGYPT, [that binds or oppresses], bounded by the Mediterranean Sea on the north, Abyssinia on the south, and on the east and west by deserts and great rivers, the Nile and the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracen s, Methusalem, and Turks, during the last two centuries. Symbolical now for wickedness. Rev. xi. 8.

ELDER, presbuteros, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among themselves. Those of one synagogue were called the presbuterion, presbytery.

Presbuterion, occurs three times; in Luke xxii. 59, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from presbuteros, an Elder, which occurs 27 times, and is applied to seniors, or persons advanced in years, ancestors, fathers, or as an appellation of dignity, to the chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contrasted in the New Testament several times. See Acts xv. 2, 4, 6, 22. Elder, as the name of an officer in the Christian congregation, is defined Acts xi. 17, 23; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with bishop, shepherd, bishop, and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each as given in 1 Tim. iii. 1—7; Titus i. 5—9.

ELEUSINION, ekkleseia, choice, chosen, approved, beloved; it occurs only 7 times. See CHOOSE.

ELIJAH, or ELIAS, [God is my Lord]; a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii—xxix., xxi. 17—20; 2 Kings i. 1, 11—14; xiii. 36; x. 10, 17; 2 Chron. xxviii. 12—15; Luke iv. 25, 26; Rom. xi. 1—5. He came to a mountain, v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John x. 1—4.

ELISABETH, [wife of God], the wife of Zacharias, mother of John the Baptist, Luke i. 5.

ELISIA, [salvation of God], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xvii. 19—24. 2 Kings ii. 15, 16; 11—17; iv—ix; Luke iv. 27.

ELIUD, [God is my praise], Matt. i. 14.

ELMODAN, [God of measure], Luke iii. 27.

ELYMAS, [a magician], or Bar-Jesus, struck blind by Paul, Acts xiii. 8, 11.

EMERALD, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Hebrews initiated it. Mentioned Gen. 1. 2, 3, 20; 2 Chron. xxix. 14; John xix. 39, 40. 2 Chron. xxxiv. 5; Ps. lxxi. 8—9; Prov. xxiii. 7, 8; 13.


ENEAS, [laudable], Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxix. 3; Prov. xxxiv. 17; xxv. 21; Matt. xiv. 44; Luke vi. 27—30; Rom. xvii. 21—21; examples, Job xxx. 20—21; Sam. xxiv. 36; Ps. xxxv. 4—5; Luke xxi. 34; Acts vii. 60.

ENMITY, spoken of, Gen. iii. 15; Rom. vii. 17; 1 Cor. vii. 9.

ENOC, [dedicated, disciplined], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18—24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

ENON, [cloud, his fountain], a place near Samaria, seat of the Sanhedrin, where John baptized. John iii. 23.

ENZY CONDEM NED, Ps. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

EUPHILIAS, [agreeable], mentioned Col. i. 7—8.

EPAPHRODITUS, [agreeable, handsome], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 3; iv. 18.

EPHENETUS, [laudable]. Paul's disciple, who he calls a first-fruit of Asia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the Gentiles were according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "the hope of glory," founded on an account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to one another charity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Gentiles, Barbarians, Greeks, bondmen or freemen,—were but one body, animated by one spirit, cheered by one hope, governed by one Lord, while one faith was mutually entertained and confessed, one immersion initiated both into the Anointed.
and the one God was Father of all. Thus they were exorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 55 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 435 feet broad, and its roof was supported by 17 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed his letter, EPHRAIM, [fruitful], a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N.E. of Jerusalem. John xi. 51.

ERICURANS, [who give assistance], a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B.C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or LETTER. Twenty-one of the books of the New Testament are epistles. Fourteen written by Paul, one by James, two by John, three by Jude, and one by Hebrews. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the time, occasion, design, and parties addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the best arrangement. The following order as to time is taken from "Horne's Introduction."

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<td>3</td>
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<td>5</td>
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<td>6</td>
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<td>7</td>
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</tr>
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The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. v. 13; xxii. 30; Rom. xiii. 3; James ii. 8.

ERIPANAIA, [formally], a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 26.

ESAU, [formed, finished, or according to some, covered with hair], eldest son of Isaac by Rebekah, Gen. xxv. 25; xxxvi. 34, 35; xviii. xxvii. 8—9, &c.; Heb. xi. 20; xii. 16, 17.

EIL, [near me], son of Naggo, one of the ancestors of Jesus, Luke iii. 23.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 21; but sometimes means only betrothing, or making a matrimonial engagement. Matt. i. 18; Luke 1:27; 2 Cor. xi. 2.

ESRON, [the dart of joy], mentioned Matt. i. 3.

ETERNAL, aionios, rendered in the common version eternal, and everlasting, is the adjective form of the word aion, age, and must be related to it in meaning. There is no equivalent word in English by which aionios can be exactly rendered. See Gen. IV. 26.

EUHIDAIAS, [sweet scent], a female disciple at Philippi, Phil. iv. 2.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Ps. lixiv. 9; Job. i. 4; and prophetically alluded to, Jer. xxx. 8; Rev. xiv. 12; xv. 12.


EUTYCHUS, [fortunate], a young man at Troas, who fell from an open window of the third floor, while Paul was preaching into the court below, Acts xx. 9—12.

EUANGELIST, [a publisher of glad tidings], a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed the Evangelist, Acts xxi. 8. Paul exhorts Timothy to do the work of an Evangelist, 2 Tim. iii. 11; Eph. iii. 12, who are Evangelistae (Evangelists) are expressly distinguished from pomnias kaidaskalos, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [living], the name of the first woman, and mother of the human race, Gen. i. 26—31; ii. 18—5; iii. 4, 5; iv. 2; v. 2, mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day, the second was the hour or event immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxvii. 8, and it reads in the original "between the evenings," and means the twilight. This was the time the paschal lamb was to be sacrificed. Lev. xii. 6, 7.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xiv. 7. Evil is also used synonymously with the word sin, in which sense the apostles in the New Testament can not be tempted with evil (sin), neither tempteth (causeth to sin,) he any man. James i. 13. Ha poneros, the evil one, is a term in many places equivalent to ho diabolos, or ho Satanas. See Matt. v. 7, vii. 12.
from grain, formerly made in the shape of an aovel, with a long handle. With this the grain was tossed into the air when the wind blew to tlie effect that the chaff was driven away.

Matt. iii. 12.

Ex 111. 14.; Mark ii. 15; 20. Luke x. 25.; 2 Cor. vi. 5; with praises, 1 Cor. vii. 5; the kind acceptable to God.

Joel ii. 18; Zech. vii. 5—14; Matt. xii. 18; 1 Cor. xii. 28—30. Psal. ii. 8; Jesus. Matt. iv. 2; Luke iv. 2. Fasting in the ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death the popular Fast days, Dr. iv. 10, 18; Jesus. Matt. iv. 2; Luke iv. 2. Fastings and phrases have forfeits,—(1) To purge the church. (2) To warn other members. (3) To reclaim the offender.

FESTIVALS, karnales, exhortation, consolation, comfort, occurs 29 times. A Christian duty. Acts xii. 23; xiii. 15; xv. 32; Rom. xii. 1, 8; 1 Cor. xiv. 3.

Ye. In most languages this important organ is used by figurative application,—the symbol of a large number of objects and things. (1) Matt. xxi. 15: "bountiful eye," Prov. xxii. 9, "hasty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the human eye, it denotes human knowledge, Prov. xiv. 31; Psal. xiv. 31; watchful providence, Psal. xxxii. 8; omniscience, Heb. iv. 13; Rev. ii. 18; v. 2. As applied to man, they denote the understanding, Psal. xxvii. 15; Eph. i. 18; 1 Cor. ii. 16. As applied to men, the dearer to the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts xvii. 18; and sealed up, blinded, closed, or darkened, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biased, that it cannot discern between good and evil. Isa. xiv. 18; Acts xxviii. 27; Rom. xii. 10.

FABLES, religious tales of human origin; the traditions of elders; the doctrine of men not to be regarded. 1 Tim. i. 14, 17; 1 Cor. x. 20; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psal. xxxii. 16; xlvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

FESTVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Mirata. It bears the same name to this day. Acts xxvii. 8.

FALHI, punctuation, belief, trust, confidence, occurs 244 times, and the verb pisuoovivo, I believe, 245 times. The simple meaning of the word is trust. There is a corresponding word in the New Testament, faith. It is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God." The confidence of things that he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 10; Acts xxvi. 6, 22; xxvii. 20, 23. 31.

FAN, an instrument for separating chaff.
Another feast was that of Laa, or Purim, when the entire book of Esther is read in the synagogue.

FESTUS (Cæsar, joyful; successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 23; xxv.: xxvi.

FIERY DARTS, javelins or arrows having combustible points, the latter part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; Job xxiv. 9, 10. What except that the tree was barren, which is proved by having leaves but no fruit; (for on the fig-tree fruit appears before the leaf:) also the fig harvest or "time for gathering fies" had not yet come. May not this act have shown the hypocrisy of the Jews, and prepared their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth the Christian Church. Heb. xii. 23.

FIGURATIONS, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the drags of the people, were sacrificed to the lusts of the lower orders, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 44, is a periphrasis for Gehenna. Kneller (Ps. xxviii. 19) says, "There is a place in the land near Jerusalem, and was a place contemptible, where they cast things defiled and execrations; and there was there a continual fire to burn polluted things and bones; and therefore the condensation of the wicked in a parabolical way is called Gehinnom."

FIRST. 1. What is before others, in time or order; so Adam is called the first man, and Christ the second Adam. 2. The first or of the first order of badness or of excellence; so Paul calls himself the first or chief of sinners. Hence,

FIRST-BORN or FIRST-BORNEN of every creature may mean the chief of the whole creation. (Cf. Gen. iv. 4.)

FIRST-FRUTS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of his care and provision. Exod. xxi. 16, 19. Christ is called the first-fruits of them that slept, 1 Cor. xv. 20; and the family of Stephanus, the first-fruits of Achaia. 1 Cor. xvi. 15.

FIRST-EYEN, most of the apostles probably were, Matt. iv. 8; Mark i. 16; Lk. 1—10.

FISLES, miraculous draughts, Luke xxi. 8; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xv. 32—39; John vi. 5—14.

FLAX, "smoking flax," Matt. xvi. 20. Flax being a very bad fire hazard, as it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word flesh is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and in fact, the only Hebrew word, which answers to that term, Psa. xxiv. 1; Isa. xi. 5, 6. "Flesh and blood" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or General Deluge, occurred A. M. 1656. See account, Gen. vii. viii. Referred to as a type of baptism, Gen. vi. 15. Also, 1 Cor. xii. 3; xxiv. 8; Luke xxi. 27: as an assurance that God will punish sin, 2 Pet. ii. 5: also, as a type of baptism and salvation, 1 Pet. v. 29: and of the final destruction of ungodly men, July 21, 1966.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals wherever they should lead. See 2 Sam. xvi. 21.

FOOL. Had his lessons restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 21—29. Deut. 14. Nearly every creature pronounced unclean was held sacred by adjacent nations. Ensuring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together cannot become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it, or the privilege of eating it, was granted after the flood. Fruit evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature, and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absent person; not one who does not reason at all, but one who reason wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. xviii. 35; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. xcv. 18; Acts xxviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

FORHEAD. Public profession of religion. Rev. viii. 3, 15, 18; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the
forehead the mark of the gods whose votaries are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

FORGER, KNOWLEDGE, prognosis, occurs twice, Acts ii. 27; 1 Pet. i. 24; 2 Pet. i. 17.

PROGNOSIS, occurs twice, Acts ii. 22; 1 Pet. i. 24; 2 Pet. i. 17.

Know in the Hebrew idion, signifies sometimes to approve, &c. knowledge, and to make known. The Lord approved them that are his.” The word knows (acknowledges) is not.


JERUSALEM means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. Adultery, Matt. v. 32. Idolatry, 2 Chron. xxxii. 14. II. Hebrew, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.

FORTUNATAS, [lucky, fortunate] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOW, a wild animal, probably a jackal, mentioned Isaiah vi. 2; Judges xv. 4, 5; Lam. v. 18. comparatively, Matt. xvi. 20; symbolically for a cunning and deceitful person. Ezek. xiii. 4; Luke xii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 3.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was esteemed a peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9, John vi. 12.

FRUTUS used figuratively for proofs, Matt. xxvi. 66; 2 Cor. ix. 10, Gal. v. 22, 23; Phil. i. 11; James iii. 17.

FULNESS OF TIME, pleura om ton chronon, the fulness or completion of any period of time, Gal. iv. 4: Eph. i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FULLONG, the eighth part of a mile, Luke xiv. 13; John vi. 19; xi. 13.

GABBATHA, [high, elevated, or the pavement.] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the praetorium.

GABAONITES, or hagabonites, the angel, mentioned Luke i. 11, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GABABA, the chief city of Perea, in Edom. See also, Shechem, thirty-four miles east of the lake of Tibinon. Mark v. 1.


GAUS, [lord, earthly.] the name of one or two eminent Christians mentioned Acts i. 14; 2 Cor. i. 14; John i.

GALATA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagon, on the south by Lycaonia, on the east by Pontus and Cappadocia, and on the west by Phrygia and Lydia. It took its name from the Gauls who settled there two or three years L. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having found the congregation of Galatia, he was the first to teach them to led a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the Lord's Sinal, and the contrast between the two covenants.

GALILEE, [little, heap.] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles" from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 8; Acts ii. 7.

— Sea of. See GENNESARETH.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the sweet scented gum, secreted by several species of plants, commonly called balsam. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIAY, the consul of Achasia, A. D. 58, elder brother to Seneaus, the famous moralist. The Jews dragged Paul before his tribunal. Acts xvii. 12.

GAMALIEL, [recompense of God.] the distinguished Pharisee under whom Paul studied (law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, the garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathææ, and the garden of Gethsemane. See also, FLOWERS.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning, Benjamin in a white gage. As a bath-cloth. Hence garment is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from all care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The gates of death is a metaphorical expression expressive of imminent danger of death. The gates of hades is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.

GAZA, [strong, or a goat.] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.
GEHENNA, the Greek word translated hell in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated The valley of Hinnom. The valley was also called Tophet, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume this filth. The valley of Hinnom was also called the Valley of the Son of Hinnom. The name of the twenty thousand men who were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes death and utter destruction, but in no place of its revelation.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 63. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of whom the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, genea, occurs 40 times, and sometimes a line of descent, as in Matt. i. 11; or persons existing at any particular period, Matt. i. 17. Some translate genea, generation, that is, the word race, which sense is scarcely admissible. Macknight says that hee genea autee, as it is found in that passage, means the generation or persons then living contemporaneous with Christ.

GENTILES, without the prince, a fine lake, 17 m. s. long, and 5 cr. 6 broad, situated about 90 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and is frequented by the Savior and his disciples. It is so called Okanereth, Num. xxxiv. 11; the Sea of Galilee, Matt. iv. 18, and the Sea of Tiberias, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c, is in the sight of God that virtue, which is the most acceptable of reverend, recommended, 2 Tim. ii. Titus iii. 2. Christ an example, 2 Cor. iv. the apostles, 1 Thess. iii. 7.

GERSENES, [those who come from pilgrim-age], a people mentioned Matt. viii. 25; probably the same as Garenes.

GETHSEMANE, [a very fat valley], a retired garden at the foot of Mount of Olives, Luke xxii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, one of which is very ancient.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called the gift of God, Acts vii. 20, and the same gift, xi. 17. Dorea and not charis, is the word used here for gift. Dorea is also found in John of 10. Rom. v. 15. 2 Cor. x. 15. Eph iii. 7; xiv. 17; Heb vi. 4—in all 10 times.

GLORY, It is believed that the classical Greek writers never use doxa, in the sense of light and splendor, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7; xii. 17; xl. 34, 35. The Shekinah was a peculiar glory of the glory of God, Exod. iii. 2—5; xii. 22; Lev. xvi. 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 13; xvii. 13; 2 Thess. i. 7; 1 Cor. xiv. 2.

GLUTTONY censured, Dent. xxi. 20; Prov. xviii. 19; xxv 10; 1 Pet. iv. 5.

GNASHING of teeth, rage, Psa. xxxv. 16; Acts vii. 54; angusti, Psa. xxi. 10; Matt. xxi. 12; 20; xxiii. 15.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Bind guides who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme being used in the Scriptures are Jehovah (or Yahweh) and Elohim. Dr. Havernick defines Jehovah to be the Existent One, and considers Elohim as the plural number, and used as the abstract expression, for absolute Deity. Jehovah, however, he regards as the revealed Elohim, the Manifest, Only. Personal, and Holy Elohim: Elohim is the Creator. Jehovah the Redeemer, &c. In a subordinate sense, Jehovah is applied to angels, Psa. xvii. 7; Heb. i. 6; to judges or great men, Exod. xxviii. 28; Psa. lxxxii. 1; John x 34, 35; 1 Cor. viii. 5; and to idols. Dent. xxxiii. 17.

GOG and MAGOG, mentioned Ezek. xxxviii.; xxxix; Rev. xx. 8.

GOLD, employed as a comparison, Psa. xix. 10; as a simile, Job xxi. 10: 1 Pet. i. 7; Rev. xii. 13, 18.

GOLGOTHA, heap of skulls, See CALEB, MOUNT.

GOLGOTHA, [mount of rebellious people]. See below.

GOSPEL, evangelion, good news, glad tidings. Gospel is a Saxon word, meaning, God's spell, or the Word of God, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed." Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. Evangelenon occurs 70 times; evangelenon, to proclaim good news, 56 times; from which it also contains an evangelist, one who tells glad tidings. Acts xx. 8; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, charis, favor, and occurs 150 times. The lexicographers attach some fifteen meanings to it. Parkers observes, while the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that charis, is ever in the Bible of the Spirit, and particularly used for these, is more than I dare, after attentive examination, assert.

GRASS, in the common version, generally signifies herbage, or all shrubs not included under the term tree. Matt. vi. 30; Rev. vii. 7. Grass "cast into the oven." Shall we call us that myrtle, rosemary, and other plants, are used in Har妇y to heat their ovens. See TOMB OR SEPULCHRE.
GREECE, in Hebrew Jown, Isa. lvii. 19; a country in the S. E. of Europe, extending 300 miles from north to south, and 550 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of ancient times, and their works, were produced. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x; 25; xlv. 1; Zech. ix. 13; Acts xx. 2.

GRECIAN, the inhabitants of Greece, Coel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; xiv. 29; xvi. 10—11; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 15; 1 Cor. l. 22—24.

GUEST-CHAMBER, Mark xiv. 14; Luke xii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HARIKKUK, [a favorite,] a Jewish prophet who flourished about 610 B.C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Rom. xii. 3.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word hell. It is the word used in the Septuagint for the Hebrew Sheol, denoting the abode or world of the dead, and means literally that which is in darkness, hidden, invisible, or obscure. As the word Sheol did not come to the Hebrews from any classical source, or with any classical meaning given to it, but through the Septuagint, as a translation of their own word sheol, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word Sheol is translated by hades in the Septuagint, 60 times out of 63; and though sheol in many places, (such as, Gen. xxxv. 35; xiii. 33; 1 Sam. ii. 7; 1 Kings ii. 9; Job xiv. 12; xv. 18, &c.,) may signify sheol, the grave, as the common reception of the word, yet it has the more general meaning of death, a state of death, the dominion of death. To translate hades by the word hell, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of helan, to cover, attached to it. The primitive signification of hell, only denoting what was secret or concealed, perfectly corresponds with the Greek term hades and its Hebrew equivalent sheol, but the theological definition given to it at the present day the meaning expresses it.

HAIGAR, [a stranger,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1; &c; Gal. iv. 25—31.

HAIGAI, [solemn feast,] the tenth of the month Hims. His prophecy was given during the rebuilding of the temple, 2. C. 50.

HAIL, a symbol of violent enemies, Isa. xxvii. 2, 3; xxx. 50, 51; xxxix. 19, Rev. vii. 13, 14.

HAIL, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii. 9; 1 Pet. iv. 2. "Cutting off the hair," was a sign of stress; "plucking of the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH! or Hallelujah. See Hallelujah.

HAIL, the organ of feeling, rightly denominated by Galen, the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The right hand is the instrument of free-will, hence the many allusions to it. Therefore, when the right hand of the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accorded the children of God, honor, dignity, and power, so when Jesus declared himself to be "the Christ, the Son of the living God," then and there he meant that "ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xvi. 65, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To lay the hand on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of imposition of hands, which was an early part of the appointment and consecration of persons to high and holy undertakings.

HAILLOT, or PROSTITUTE, frequently used figuratively for an idolatrous community. City, typically represented under the types of virgins, wives, virgins, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a harlot.

HAILSTORM, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked. Matt. ix. xiii.; John iv. 55.

HALE. This is a word often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to detest or abhor. Thus it is written, "Jacob have I loved; but Esau have I hated." That is, loved in an inferior degree to Jacob. So Luke xiv. 26, is to be understood.

HALTED condemned, Lev. xix. 17; Prov. xiv. 18, xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes sovereignty, as it is the seat of the understanding and governing principle in man; hence a head of a people, or of the metropolis of a country. So Christ is called the head of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAD, to receive the sounds by the ear. To hear the word of God, means, (1) a mere listening, without laying to heart, Matt. xii. 37; (2) to yield a willing assent, with a firm purpose to believe and obey it. John vi. 45, says it is said to hear prayer when he grants our requests.

HEADING, to be with profit, Deut. iv. 9, 10; Matt. viii. 24; 1 Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEAD, the centre of animal life, is used metaphorically for all the affections and the whole faculties of man. Heart constantly occurs, where mind is to be understood, and would be used by a modern English writer. "Out of the heart" every evil comes, "no evil comes," Matt. xv. 18; and as the great evil which corrupts and destroys the heart is unbelief, so the only purifier of the heart mentioned in Scripture is faith, Acts xv. 9.

HEAVEN, The Jews spoke of three heavens. (1) The atmosphere, or lower re-
region of the air, in which birds and vapors
dy. Job xxxv. 11; Matt. xvi. 1. (2) The expanse above, in which the stars are
disposed, and which they seem to have
thought of as the abode of God. Job xvi.
20. (3) The habitation of God, where his
power and glory are more immediately and
fully manifested. Heaven is always the
symbol of government; the higher places
in the political universe. The "kingdom
of heaven" is the kingdom of God, Matt. x.
7; Luke ix. 2; and is Messiah's reign on earth. See Psa. lxxiii; Dan.
vii. 14, 27; Matt. xxv. 31-34.
HEBER, [one that passes], the grandson
of Shem, Luke iii. 35, and from whom it is
supposed that the Hebrews and their posterity
derived the name of Hebrews.
HEBREWS, [descendants of Heber], the name
by which a Jew desired to be known in the
earliest and latest periods of his nation, 2
Cor. xi. 22. Abraham's son by Keturah, his
arrival in Canaan. It signifies that he was
the proper heir of Shem, the father of
all the children of Heber. An "Hebrew of
the Hebrews" is both, of whose pa-
rents are Hebrews. Phil. iii. 5.
Heli, one who is to succeed to an estate.
Christians are heirs of God both by birth
and by will; an important and delight ful
consideration. 1
Heli, [ascending, climbing up], the father
of Joseph, the husband of Mary. Luke iii.
23. He was of the tribe of Levi, and is
given to persons of Jewish extraction, who nevertheless talked
Greek as their mother tongue. Acts vi. 1.
HELMET, a cap of metal or strong leather
for protecting a soldier's head. 1 Sam. xvii.
3. Salvation is God's helmet; the hope of it
rendering Christians courageous in their
spiritual warfare. Eph. vi. 17; 1 Thess. v.
8. HERESY, heresies, occurs 9 times, and is
translated both under sect and heresy. In
scriptural usage it generally signifies more
severe than the opinions embraced by the
sect. Christianity was called a sect, or
heresy, by Tertullian and the profane Jews.
Acts xxiv. 5, 14.
HERETIC, atetrites, a factionist, sectarian,
occurs but once. Titus iii. 10. One who
makes a party or faction.
HEMPS and HERMES, [mercury, gan,]
two disciples mentioned Rom. xvi. 14.
HERMONGES, [begotten of Mercury,] and
PHYGELLUS, [a fugitive,] disciples of
Asia Minor, and probably companions in
labor of Paul. They abandoned him during
HEROD, [the glory of the skin.] Four persons
of this name are mentioned in the
New Testament. (1.) Herod the Great, the
son of Antipater, born B. C. 70. He ordered
the destruction of the infants at Bethle-
hem. (2.) Herod Antipas, son of Herod the
Great, tetarch of Galilee and Perea. He
beheaded John, and arrayed Jesus in mock
royalty, when sent to him by Pilate.
(3.) Herod Agrippa, the son of Aristobulus,
and grandson of Herod the Great, who
cased the murder of James, the son
of Zebedee, and desired to kill Peter also.
See his awful death described, Acts xii. 23;
and by Josephus, (Antiq. xix. 8,) in the 6th
year of his age. (4.) Herod Agrippa II.,
son of the preceding— the one called Agrip-
na, before whom Paul made his defence,
Acts xxvi.
HERODIAN, [song of Jumo], Paul's kinsman,
Rom. xvi. 11.
HERODIANS, a class of Jews that existed
in the time of Jesus Christ, whether of a
political or religious description it is not
easy to say for want of materials to deter-
mine. Mentioned, Mark iii. 6; xii. 13;
HERODIANS, sister of Herod Agrippa, and
grand-daughter of Herod the Great, mar-
tied to her uncle Philip, and afterwards
sinfully connected with his brother Herod
Antipas.
HICARLUS, [holy city], a city situated in
Phrygia, near Colosse and Laodicea. It
was destroyed by an earthquake in the times
of the apostles. Its ruins indicate that it
was one of the most glorious cities of the
world. Col. iv. 13. It is now called Pambuk
Kalesi.
HID, "no man has hired us," Matt. xx.
7. Morier, the traveler, says, that he saw,
in the east, laborers with spades, &c., in
their hands, standing in the market-place,
before sun-rise, in order to be hired for the
day, to work in the vineyards. 4
HINLING, a man employed to take care of
sheep, to whom wages were paid. Also
indicates a pastor who cares more for the
flock than the good of the flock. John x. 12.
HOLINESS, freedom from sin, and devoted-
ness to God; without it none can see God.
Heb. xii. 14.
HOLY, persons, places, and things so called,
which are separated to the Lord, Exod. xix.
6; Lev. xvi. 34; Num. xxx. 5; 1 Pet. ii. 9;
while Jehovah is called "the Holy of
Israel," 2 Kings xix. 22; Psa. lxxxi. 22, &c.;
and the Spirit of God is frequently denomi-
nated "the Holy Spirit." 
HONESTY enjoined, Lev. xix. 35; Deut.
xxiv. 13; Matt. 20; Mark x.
HONEY, one of the blessings of Canaan,
Deut. xxxiii. 13; Judges xiv. 8-13; 1 Sam.
xiv. 18; Matt. iii. 4.
HONOLI, time, occurs 43 times, and means
price, reward, maintenance, as well as
respect, and the goodness of a thing. It
indicates greater liberality or support. 1 Tim.
v. 17, 18.
HOPE, the confident expectation of the
things promised. See Rom. v. 5; xv. 13; Heb.
vi. 11. The hope of life in the age to
come is founded on Christ. Rom. vii.
24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16;
Titus i. 2; 1 Pet. i. 13; and is a cause of
joy. Rom. xii. 12; xv. 4, 15; Heb. iii. 6.

TWO TO THE NEW TESTAMENT.

HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the white, color or equipage of a horse represents the condition of his rider. 

HOTA, block and 23; Thess. Pet. corruptible Tim. 1

IDOL, IDUMEA, IDLENESS, ICONIUS, LILIE, L.3fEICUM-

IMMANUEL, [God with us.] a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered incorruptible. It is applied to man, 1 Pet. i. 19, — to the children of God, Rom. vi. 23; 1 Pet. i. 9, and to Jesus Christ, Heb. xi. 8.

IMMUTABILITY, unchangeableness, ascribed to God, Isa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or Laying on of hands. This phrase, denoting the conferring of some gift, benediction, power, or office, (for an office is a gift,) occurs, Matt, xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were, in the usual practice, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

INPUTE, logizma, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. v. 10; 2 Tim. iv. 10, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7. 8. 34; Luke i. 9.

INCORRUPTIBLE, God his, Rom. i. 23: 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Pet. iv. 19.

INCRUTIBILITY, to be sought after. Rom. ii. 9: brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the glory of God, 1 Cor. xv. 47, 50, 53, 54.

INFIRMITIES. (1.) Bodily, Greece for 1538

INAUGURATE censured, Psa. vii. 4; xvi. 1; Prov. xvii. 12; 2 Tim. ii. 2; instances of, Gen. xxiii. 30; Judges viii. 8; 1 Sam. xvii. 50.

INX, in our Bible, generally means a censura. Usually they are simply places of rest, near a fountain, if possible: others have an attendant, who merely waits on travelers; and others have a family, which sells milk.

INSCRIPTION OR SUPERSCRIPTION, Writ-

LIME, a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scævola. Rom. xv. 19.

TIMOTHY, a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

TITUS, a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

WAR, a symbol of death and destruction.

WISDOM, a symbol of counsel, strength, and prosperity.
Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.

IN PERCESSION of Christ for us, Rom. viii. 29: Heb. xvii. 25; John ix. 35; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18; 10; Col. iv. 3, &c.; instances, Gen. xvii. 23—33, &c.

IRON, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22; 5:10; and of its hardness, Lev. xxvi. 10; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. xv. 20. The bedstead of Og, king of Bashan, was of iron, Deut. iii. 11.

ISAAC, the son of Abraham, proves mean the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.

ISAAC, [laughter,] the promised son of Abraham, born A. D. 2107; Gen. xvii. 10, 11; xvi. 6—8. The command to “take Isaac and offer him as a burnt-offering,” Gen. xxii. 2, was as the result unequivocally shows, merely to prove or test Abraham, in order that his faith, love, and obedience might be as sure of his son, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.

ISAIAH, [the salvation of the Lord,] the prophet, or rather messian, resided about 630 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The Book of Isaiah is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained. The prophecies are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.

ISAAC, [a man of murder,] the name of the disciple who betrayed Christ, Matt. x. 4.

ISRAEL, [who prevails with God,] a name given to Jacob, Gen. xxii. 28; also the common name of the Hebrew people and country.

ISRAELITES, the descendants of Jacob, Exod. x. 14: 7. Were one nation until the revolt of Rehoobam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—30; Deut. iv. 27, 28; xxvii. 15—23; Hosea ix. 17; and their restoration also foretold, Deut. xxxii. 1—9; Isa. i. 29; iv. 3—9; xi. 1—4; xvii. 1—3, &c. Jer. xi. 14, 15; xxiii. 8; xxx.; xxxi., &c.; Hosea ii. 5; Amos ix. 14, 15, &c., &c, the same represented by the rear dead bones, Ezek. xxxvi.; by the olive tree, Rom. xi.; the restoration of prosperity in the last days, Isa. lii.; ix. 1—7; xxv. 6; xxxvi., &c.

ISSACHAR, [price, reward,] the fifth son of Jacob and Leah, Gen. xiii. 14—19; born A. M. 2757.

ITALY, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.

ITUREA, [which is guarded,] a province in Syria, mentioned Luke iii. 1.

JACINTH. See Precious Stones.

JACOB, [he that supplanted,] the youngest son of Isaac and Rebekah, born A. M. 2106, Gen. xxv. 26.

JACOB'S WELL, a fountain of water about one mile and a half from Sichar, on the road to Jerusalem.

JALUS, [a diffuser of light,] chief of the synagogues at Germain. Mark xv. 23—25; Luk. viii. 41—50.

JAMBRIES, [the sea without power,] a magician in Egypt who withstood Moses. 2 Tim. iii. 8.

JAMES, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 41. Acts XII. 2—3. "The Less, an apostle, and the kinsman of our Lord, Gal. i. 10. He was the first of the Twelve, (or Alpha and Mary,) and the first to announce to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.

Ephes. i. 17; 1 Peter iii. 18; Acts x. 35—37; Acts xiii. 42—a kinsman of Paul at Thessalonica, mentioned Acts xv. 5—9, Rom. xvi. 21.

JAPES, See Precious Stones.

JEPIPHIAH, [he that opens;] his history, Judges xi.; xii. 1—7; Mentioned Heb. x. 23. The original of Judges xi. 30, when properly translated, reads thus: "And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall offer me the first of the sacrifices of the flesh, to Jehovah's honor, I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah did Samuel before she bore, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law. Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agrees the statements, that she went to be worshipped, that the women went four times every year to make her talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man.

JEHERIAH, [exaltation of the Lord,] the prophet and last of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 43 years. He predicted the punishment and destruction of the idolatrous kingdom, and their restoration, together with the blessings of the reign of Messiah.

JEHICHCH, [this moon,] a city of Judah; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm trees.
situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religious views, and was at last beheaded, His destruction was ordered by the Roman emperor, to the Isle of Patmos, where according to Ireneus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A.D. 96. When Nerva became emperor, he was released, and the voice of one crying in the wilderness—

These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lapsed practices, for the sake of which there were many in Asia, and among the Jews, who were restored to favor, and the rebaptism and renunciation of the world are very prominent, and earnestly inculcated.

The Baptist, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to be baptized or immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and Baptistsm ed to the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sins of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas; because he had reproved him for the sin of adultery. Matt. xiv. 3—12,

—surnamed Mark, as ordinary brevity, according to Shew, is 30 yards, and its ordinary depth 15 feet. The "country beyond
the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galadithas, Golanitius, and Decapolis.

JOSEPH, "increase, addition," the son of Ja-
ob and Rachel, and brother to Benjamin, born 10,000 years before the birth of Christ, the father of Mary, was espoused to her according to law. He was the natural, that is, birth, son of Jacob, and the legal son of Hel, or, as we call it, son-in-law; hence called by Luke, the son of Hel, in virtue of his being Mary's husband.

— of Arimathia, a senator, and pri-
ately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

— called Barsabas, one of the two per-
sons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

— or Joses, a son of Mary and Cleopas,
and brother of James the Less, of Simon, and of Jude, and consequently one of those who called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xvi. 40, 47.

— or Joses, surnamed Barnabas, Acts iv. 36.

Joshua, [the lord, the savior,] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua compasses the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 15; 2 Kings xxii. 8; Zech. iii. 1, 3; vi. 11.

Journey, a passage from place to place. A Sabbath day's journey was about a mile; a common day's journey was about 10 miles. Acts i. 11.

Joy, when to be shown, Luke x. 20; Rom. xii. 13; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 1; Col. iii. 16, 17.

Jubilee, an extraordinary festival held every seventh subbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

Juda, or Juda, [confessing, praise,] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three por-
tions—Galilee in the north, Samaria in the middle, and Judea in the south. The con-
quest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 18 and xlviii. 1.

Judas (the same meaning as Judah,) Isca-
riot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at last betrayed his Master.

— or Judas; called also Thaddens, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

Judas of Galilee, mentioned Acts v. 37.

— surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.

— mentioned as a friend of Damascus with whom Paul lodged, Acts xi. 11.

Judges. Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xii. 30.

Judgment, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading. Acts v. 21, 22. Also, the solemn act and trial at the great and last day. Ecle.

xii, 14; Jude 6. The place of the admin-
istration of justice, under the Roman govern-
ment, is mentioned in the psalms. Acts xviii. 28; xix. 0; and the tribunal, or place of pronouncing sentence, the judgment-seat, Matt. xxvii. 19.

Julia, [down,] one whom Paul salutes, Rom. xvi. 13.

Julia, [Mary,] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

Jynia, [youth,] a female relative of Paul's, Rom. xvi. 7.

Jupiter, [the father who helps,] the most powe-
ful of the heathen deities. Acts xii. 13; xiii. 35.

Justification. This word occurs only three times in the common version—Rom.

iv. 24; v. 16, 18. Justify occurs in reference to God, Rom. iii. 0; Gal. iii. 1. Believers are said to be justified by Christ, Acts xiii. 30; by favor, Rom. iii. 0; by faith, Rom. iii. 28; by his blood, Rom. v. 0; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated 'justifica-
tio, justification,' are Ἰσθάνονται and δικαιοῦνται, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

Justice, [just, upright,] mentioned Acts
xviii. 7; Col. iv. 11.

Kedron, [the turbid,] a brook or water torrent which flows through the valley of Jehoshaphat, mentioned John xvii. 1.

Key. A symbol of power and authority,
Rev. ii. 13, 17. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tables into his coffin.

Keys of the kingdom of heaven." Matt.

xvi. 19. Peter were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles. Acts ii. 14—42: x.

King, a title applied in the Scriptures to men, 1 Sam. xvi. 13; 1 Tim. i. 12; 1 Pet. ii. 13—19. To God, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 40; vi. 15; xviii. 32—57: to men as invested with regal authority by their fel-
loys; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king.

(2.) Royal power and dominion. Where the word occurs in the New Testament, re-
cording to Dr. Gift Campbell, it is generally synonymous with regia. Banalia, with
the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii.; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 22, &c.; to be prayed for, Matt. vii. 10; Luke i. 2; Job xxxvi. 7; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 22, &c.; to be prayed for, Matt. vii. 10; Luke i. 2; Job xxxvi. 7; xii. 28, &c.; qualifications for it, Matt. vii. 21; Luke ii. 63; John iii. 5, 6. Acts xiv. 22; 1 Cor. xv. 57; Gal. v. 22.

KISS, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some, this was connived at when men and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26, 1 Pet. v. 14.

KNEELING, a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 44; Dan. vii. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.

KNOW, has in the Bible frequently the import of approve or recognize. As Hosea viii. 4. They have set up princes, and I know not what they are. Matt. vii. 25, "Then will I declare unto them, Depart from me, I never knew you." KNOWLEDGE, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; Rom. i. 21; ii. 18; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 10; 2 Cor. i. 12.

LABOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9, iv. 11, 12.

LAMB, the well-known type and symbol of the Messiah. See Gen. xxv. 7, 8; Exod. vi. 3-5; Isa. iii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

[Leaven, etc.,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

LAMPS. The lamps of the antients were of various kinds. Those used at wedding processions consisted of 1d rags, squeezed hard against one another in a round figure, like a great sausage. Those who held them have in the other hand a pitcher, with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not quench the smoking flax, Matt. xii. 20; and shows why the foolish virgins needed oil in their vessels, Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.

LANGUAGES or TONGUES, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts vii. 57; x. 46; xix. 6; xvi. 5.

LAODICEA, [just people,] a city of Phrygia, in Asia Minor, 46 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.

LASCIVIOUSNESS censured, Rom. xii. 13; 2 Cor. vii. 1; Gal. v. 19; Eph. iv. 10, &c.

LASEA, [a rocky country,] a city near Fair Havens, in the island of Crete, Acts xxvii. 8.

LAW, means a rule of conduct enforced by an authority superior to the individual, and by the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, or the moral law, Psa. i. 2; xix. 7; xl. 5, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xii. 39; ceremonial observances, Luke ii. 27; Acts iv. 24, &c.; judicial or civil law, John v. 17; xvii. 31; Acts xix. 38, &c.; also, the moral law, Gen. 18, 20; Exod. xiii. 3-17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt v 38-42; 1 Cor. vi. 1-7.

LAWYERS, persons versed in the laws. Those are mentioned only after the decline of the Mosaical institutions had considerably advanced. As the Jews had not written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xli. 45-52.

LAZARUS, [the help of God,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, whom he, a day of the dead after he had been four days in the tomb, John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.

LEAVE. The usual leaves in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, ferment or yeast is the same as leaven; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or worse. Matt. xxi. 33; xvi. 6; 12; 1 Cor. v. 6.

LEBBEUS, [strong-hearted,] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6000 foot soldiers, and 300 horse. Mark v. 9: Luke vii. 30: Matt. xxvi. 53.

LEIPER Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.

LEVI, [held, associated,] the third son of Jacob and Leah, born in Mesopotamia, B.C. 1750. Gen. xxix. 34. Also the name of a city in the land of the Philistines, iv. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the collected revenues.

LIBERTINES, Jews who were free citizens or burgesses of Rome, Acts vi. 9.

LIBYA, [the heart of the sea,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 12: Acts vii. 43.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9: short and uncertain, Job vii. 16: xiv.
7—9; short and uncertain, Job vii. 17; xiv. 7—10; Psa. xxxix. 5; xc. 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xv. 11; Lky, future God's eternal life described, Luke x. 30; 1 Cor. xv. 12—57; Phil. iii. 20, 21. &c.

LIGHT created, Gen. i. 3—5, 14—19. Applied to God, 1 John i. 8; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the Bible, Matt. v. 14, 15; to Christianity, Eph. v. 8. It is the well-known symbol of knowledge.

LIGNING, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by lightning. Homer's 

"LILY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the amaryllis, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

LINEN, cloth made of flax, well-known at a very early period. In some passages the word linen is probably means cotton. Specimens of cotton cloth are found on the oldest mummies.

LINUS, [see p.], a person mentioned by Paul, 2 Tim. iv. 21.

LION of the tribe of Judah. A lion being the emblem of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe, and is symbolic of his great strength, Rev. v. 5.

LOAF. The Eastern loaf was a large cake, Exod. xix. 25; 1 Chron. xvi. 3; Mark viii. 14.

LOCUSTS, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful agents. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6.

LOINS, the lower region of the back. The orientals who wear long robes, are obliged, when they put on themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.

"[better,] Timothy's grandmother, 2 Tim. i. 5.

LONG HAIR. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one hundred and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair long in the East, are regarded as effeminate and infamous."

LORD, [properly], a Saxon word signifying ruler or governor. When the word represents the name of Jehovah, or Yahweh, it is printed Lord, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to husbands, &c.

LORD'S DAY, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely denoting "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other word which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the word "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Donatus of Corinth, as quoted by Cusebianus.

LOT, [wrapped up] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xii. 9. Mentioned 2 Pet. ii. 7.

LOT'S Things cast or drawn in order to determine a point in debate. Lev. vii. 8; Josh. vii. Prov. xxi. 18; Acts i. 20; Matt. xxvii. 55.

LOVE or God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 35; 1 John iii. 1, 2; &c. of Godliness, 1 John v. 20, 21; &c.

LUCIUS, [ seeing], a prophet in the congregation of Antioch, Acts v. 23. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.

LUCRE, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.

LUKE, [ seeing], a native of Antioch, and a physician. He was Paul's companion and assistant, Phil.emen 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.

The Book of Luke's Gospel appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.


LUNATICS, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c.

LYCANIA, [the wolves,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 25, 26.

LYDIA, [nativity,] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 33, 35.

LYDIA, [magnet,] a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 7—Rev. xxii. 1, 27; examples, 2 Kings v. 25; Acts v. 1—4.

LYSANIAS, [that drives away sorrow,] a person of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.
Ysia or Lycia, a province of Asia Minor. Acts xxvii. 5. 
LYSIS, [disalving] chieftain and commander of the Roman troops who kept guard at the temple of Jerusalem. Acts xii. 31—40; xii. 26—30; xxi. 15—20.
LYSTRA, [that dissolves or disperses] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them. Acts xiv. 6—23.
MACEDONIA, [adoration] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica, Philippi, &c., Acts xvi. 9—xx. 14; and visited Amphipolis, Neapolis, Appollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of Roumelia.
MAGDALA, [magnificent] a town mentioned in the synoptic gospels, and the probable birthplace of Mary Magdalene, i.e. Mary of Magdala.
MAGI or wise men. Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and a country east of Judæa.
MAGIANS, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.
MAGISTRATES to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13, 14.
MALICE forbidden. 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.
MALACHI, [messenger] the last of the minor prophets. His prophecy connects well with the Gospel narratives, which allusion to. In Luke i. 77; vii. 27.
MALCHUS, [king] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xix. 10.
MALE FEMALE, Gal. iii. 35. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.
MAMMON, a Syriac word signifying wealth, and used by our Savior as a personification of the god of riches, Matt. vii. 24; Luke xv. 15.
MAN, his creation and primeval dignity. Gen. i. 26, 27; ii. 7; Psa. xvii. 5; Exod. ii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. i. 29; Gal. v. 17; Eph. ii. 1—3; on his mortality, Gen. iii. 19; Job vii. 10—14; Psa. lxxvi. 9; cxliv. 3; Exod. xii. 7; I Cor. xv. 22; I Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15; 1 Tim. iv. 14; v. 25; Psa. 30, 39, 40; x. 27, 28; xi. 25.
The "old man" denotes the natural, unsanctified disposition, the "new man" the new creation formed and cherished by the gospel. "Natural" or animal man, a person unrenewed; the inward and spiritual, the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man," that which is external and visible in the conduct.
MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.: Num. xi. 7—9; Psa. lxxviii. 23—25; referred to, John vi. 31, 40, 58; Heb. ix. 4, 5.
MARANTHIA. See Anthema.
MARK, [polite, shining] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son. Luke v. 19; and he traveled with Paul and Barnabas as an assistant. Acts xii. 25; xiii. 5.
The Book of Mark was evidently written for Gentile converts, probably about 30 years after the death of Cusan. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Matthew (as stated by John the Presbyter and Papias, according to Eusebius;) who, equally with Matthew, was an eye-witness of our Lord's life.
MARK'S "of the Lord Jesus," Gal. vii. 17. The scars received from stripes and chains, alluded to though without explanation, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exculpation from reflection on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaism.
MARRIAGE, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—6; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xii. 4; an ideal mode of celebrating it, Gen. xxii. 24; seen by our Lord's parables, Matt. xix. 1—12; xx. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxi. 30; Mark xii. 25; Luke xx. 28. The "marriage of the Lamb," Rev. xvi. 9, is the most expressive of the union of Curist and his Church.
MA'RHILL. See Areopagus.
MARTHIA, [who becomes bitter] the sister of Lazarus and Mary, Luke xiv. 38—42; John xi. 19. She was a daught-
ter on. Eli, of the royal family of David. 
Mara. i. 16; Luke i. 27; ii. 5. 7. The sister of Lazarus, Luke x. 38: John x. 1. &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2: John xix. 25. Out of her Jesus cast seven demons. She is not that female inner mentioned in the Coptic, John xix. 25, and mother of James, Jude, Joses, Simon, and Salome, called the brethren of our Lord: from which it has been thought that Cleophas, and Joseph, the husband of the virgin Mary, were brothers. The mother of Mark, Matt. xi. 12. 6. A resident at Rome, Rom. vi. 6.


Mattathias, [son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

Mattathias, [the gift of the Lord], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

Mattathia, [one of the rems,] son of Eleazar, father of Jacob, and graver father of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.


Mattheu, [gift, a reward,] also named Levi, apostle and evangelist, son of Alpheus, birth a Galilean, and by profession tax-gatherer. Matt. xi. 14: Luke v. 27. His narrative was probably written both in Hebrew and Greek. The book of Matthew was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 30—40. Hebrew and shortly after written in Greek. About A D 184 a Greek copy was found in the East Indies, and in the year 458 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

Matthias, [gift of the Lord,] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabbas, into the number of the apostles, to supply the place of Judas Iscariot. Acts i. 23—26. Nothing is known of his subsequent career.

Measu, [Gk. moons,] the Bosom. The eastern garments being long and telded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom.


Mediator, Mesites, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6: ix. 15: xii. 24. It occurs 6 times. Christ mediates between two parties—God and man. Therefore, he mediates both in his own person. He mediates a new institution between God and man, and is Immanuel, God with us.

Mekness, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 13: and is ready to receive the truth, James i. 21: it is of unspeakable value, Acts iv. 30; Rom. xiv. 19: stone conspiratively in Christ's heart, 2 Cor. xi. 1: Med. xii. 1: Christians exhort him to it, Eph. iv. 1: 2 Tim. i. 11; Titus iii. 2.

Melchizedek, [king of righteousness,] king of Salem, and a priest of the most high God, though not a Jew; and to him Abraham gave tithe, Gen. xiv. 18: Ps. xxvii. 6.

Heb. vii. 1, 2. Of his nation, parentage, age, &c, nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

Melita, [lying between,] one of the fabulous Islands. The home of many impious, mentioned Acts xxviii. 1.

Micuhi, [to buy, or sell,] one of the fabulous Islands. The home of many impious, mentioned Acts xxviii. 1.


Mere, [ancient], one of the famous provinces between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called Daubeekriet and Algeesia.

Messiah, [anointed, or Christ,] the name given to one of the chief angels, who, in Dan. xi. 13—21, is described as having special charge of the Israelites as anation. Dan. xii. 1, Jude 9: Rev. xii. 7—9.

Mickle, The Roman mile, mentioned Matt. vi. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.83 inches, the mile would be 1 mile, 0.4 yard, or 10 yards less than ours. It was equal to 8 Greek stadia.


Mills, the mill, for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Joseph, Gen. xxiv. 31, and the mail comes among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper stone, known as the "nether millstone," was concave, and the lower side of the upper one convex. The lower stone was fixed.
and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxv. 41.

MIND, put for the will; renewed, Rom. vii. 6, 7; unrenewed, Rom. i. 23; viii. 6, 7; Col. ii. 13; James i. 8.

MINISTER, Diakonos. See DIACON. One who ministered (from家属, minos) or inferior agent, or who serves, officers, &c., as distinguished from the master, ma-

Micro, flute-players, and singers at funerals, Prov. vii. 21.

The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of nature.

The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence, and the glory of miracles. This was "the demonstration of the Spirit," and "this the power of God," on which the faith of Christians rests.

Mirrors. The oldest mirrors were made of metal. It was from such contrivance that the brazen mirror was made, Exod. xxxviii. 8. The word 'in that place' improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America the Mexicans were found to possess mirrors made of black vitriol, highly polished. The North Americans were found with mirrors of copper and silver.

Mite or Lepton, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xxi. 59.


MINAS, a diligent seeker, mentioned in the mode of the New Testament.

MODERATION enjoined, 1 Cor. vii. 20, 31. Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin men-
tioned Matt. xxv. 27 was probably a shekel, or half an ounce of silver, in value, about 66 cents. A denarius was equal to 50 shekels. A penny or drachma, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current at home. Matt. xxv. 12; John i. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fairness. "Every house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTI, a space of time, which, if measured by the moon, (whence its name,) is called lunar; and if by the sun, is called solar. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurmans Astronomical Chronology:

<table>
<thead>
<tr>
<th>Name of Month</th>
<th>Beginning with Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abib = Band. xiii. 4.</td>
<td>1mo. March 22ed.</td>
</tr>
<tr>
<td>Tif = Kings vi. 1.</td>
<td>2mo. April 21st.</td>
</tr>
<tr>
<td>Sivan = Esther viii. 9.</td>
<td>3mo. May 26th.</td>
</tr>
<tr>
<td>Tamus = Ezek. viii. 14.</td>
<td>4mo. June 20th.</td>
</tr>
<tr>
<td>Ab</td>
<td>5mo. July 18th.</td>
</tr>
<tr>
<td>Eliut = Nehemiah vi. 15.</td>
<td>6mo. August 17th.</td>
</tr>
<tr>
<td>Ahi = Kings viii. 2.</td>
<td>7mo. September 13th.</td>
</tr>
<tr>
<td>Bulti = Kings ix. 33.</td>
<td>8mo. October 13th.</td>
</tr>
<tr>
<td>Elisha = Zech. viii. 1.</td>
<td>9mo. November 13th.</td>
</tr>
<tr>
<td>Tebeth = Esther ii 16.</td>
<td>10mo. December 13th.</td>
</tr>
<tr>
<td>Sebat = Zechariah i. 7.</td>
<td>11mo. January 11th.</td>
</tr>
<tr>
<td>Adar = Esther iii. 7.</td>
<td>12mo. February 10th.</td>
</tr>
<tr>
<td>Nisan = Esther iii. 7.</td>
<td>13mo. March 11th.</td>
</tr>
</tbody>
</table>

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months on a whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish the times and seasons, Gen. i. 14. "Numbering by moons is appropriate to the works of darkness; because the moon is the governor of night; numbering by the course of the sun, is appropriate to the works of righteousness, and conformity with the use of these symbols in the Apocalypse, the continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days: the abode of the wicked is numbered by days, and by time, times, and half a time; three solar years and a half."

MOSES, [drawn out of the water,] the lawgiver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jo-

chebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years, in the full vigor of both mind and body. He was a wise, careful, and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOThER, the female parent. Being "without father and without mother," Heb. viii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in the superior sentiment of the Eastern systems, in which women stand exalted. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to ministering angels; to the church of God; and to a unction.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Simson, Illor, Gilboa, Nebi, Tabor, Engedi, Lebanon, Elah, Amalek, Gerizim, Gilboa, Mount Sion, &c. The name Gezireh, Gischah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Ps. xxx. 7; Isa. ii. 2; x. 9; Jer. iii. 25; ii. 27; Zech. iv. 7; Rev. vi. 14; x. 19. "Flee to the mountains," Luke xxi. 20. The mountains of Palestine have many caves, affording a safe retreat from enemies.
ALPHABETICAL APPENDIX

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ fled Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, Psalム xxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9, for the dead, law concerning, Deut. xiv. 1; instances of, Gen. i. 5; Matt. ix. 23.

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," Gen. xiv. 12, is in the original, according to the mouth of Pharaoh; hence, for a person or thing to come out of the mouth of another, is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term mouth is not only applied to a speech or words, but also to the speaker, Exod. iv. 16; Jer. xv. 18, in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, Exod. xx. 15; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 7; v. 25; vi. 8; 1 Kings xiv. 18, 20; 2 Kings ii. 16.

MURMURING censured, 1 Cor. x. 16; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xix. 19.

MUSTARD-TREE, or SINAP, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name of the plant signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanical name is Salzadora Persica. Matt. vi. 30.

MYRA [i flow], one of the chief towns of Lycaon, in Asia Minor. Acts xxvii. 5.

MYRH, a favorite perfume, a gum obtained from the myrrh tree, John xix. 39.

MYRIA, [eminent], a province occupying the N. W. angle of Asia Minor, south of Bythynia. Acts xvi. 7, 8.

MYSTERY, Mysterion, secret, hidden meaning, occurs 23 times. The secrets of the kingdom of God so called, Matt. xii. 20; Mark iv. 11; Luke viii. 10. In the general term called a mystery, Col. i. 26, 27. The first and leading sense of mystery is arcanum, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the term was generally allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is confined under any fable, parable, allegory, symbolic action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NABISHON, [that foretells] mentioned Luke x. 22.


NAKED. This word is often used in a modified sense, to describe a person or thing clothed, Micah i. 8; John xxvi. 7. All entertains wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his name or name. This, God himself, Psalム xx. 1; Prov. xiv. 16; Col. iii. 5, to be reverenced, Exod. xx. 7; Lev. xix. 12; Exal. xix. 6; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxvii. 19. Acts ii. 38; 10: 47. Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.

NAPHTALI, [my wrestling], the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The heathen name of the tribe of Naphthali are described in Josh. xix. 32—35. Alluded to Matt. iv. 13—10.

NARCISSUS, [astounding], a Christian at Rome, saluted by Paul, Rom. xvi. 11.

NATHANIEL, [given of God] hurrionarily mentioned, John i. 45—51. Probably the same as Bartholomew, one of the twelve apostles.

NAZARIEN, [kept, flower], an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as a more specific description, it is used in the New Testament.

NAZARETH, [guard, flourishing], a small city in the tribe of Zebulon, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. of Mt. Tabor. It is situated on a hill, and overlooking a superb and spacious valley. It is now called Nessa. Here Jesus dwelt from his childhood up, for nearly 30 years. Luke i. 51; iv. 10—9.

NAZARETH, [a separated one], a Jew who made a vow to observe uncommon devotion, either for a given period or for life, Num. vi. 1—21.

NEAPOLIS, [new city], a maritime city of Macedonia, near the borders of Thrace, now called Euromos. Acts xvi. 14.

NEW TESTAMENT, or NEW COVENANT. See COVENANT.

NICOLAS, [conqueror of the people], a proselyte of Antioch, and one of the seven deacons, Acts vi. 5.

NICODEMUS, [innocent blood], a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii; further mentioned, John vii. 50; xii. 21.

NICOLAIANS, [conquerors of the people]. This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived. Irenæus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocrypha, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to
Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv. 20.

HICOFOLIS, (victorious city,) a city of Thrace, now Nicopi, on the river Nesseus, now Karaso, which was here the boundary between Thrace and Macedonia. Titus ii. 12.

NIGER, [black,] the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NIGHT, the time between evening and morn- ing; this is a symbol of ignorance, Rom. xii. 12: death, John ix. 4: and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. i. 1. Luke ix. 20.

NINEVI, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 20th year of the reign of Josiah, B.C. 577, it was utterly overthrown by the Medes. Matt. xiv. 21.

NINEVITES, the inhabitants of Nineveh, Luke x. 30.

NOAH [prescribe.] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, Gen. v. 32. After the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28—32; vi.—ix. honorably mentioned, Ezek. xiv. 14. Heb. i. 7.

NUMBEIILIS. Two—a few, Isa. vii. 21; 1 Kings xvii. 13. Three: o. third—Greatness, excellency, and perfection. Four—Universality of the matters comprised therein. Twelve—The tribes of the earth denote all parts of it, Jer. xlix. 36. Seven—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. Ten—Many, as well as that precise number, Gen. xxxi. 7. 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken in matters of corporal benefit, nor sworn by the name of any but the true God, as it is an act of solemn worship, nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. v. 13, Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. xix. 10; 11: Isa. i. 11—15; Matt. xix. 18. xii. 7.

OFFEND, OFFENCE. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used to signify allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23, xvii. 6, 7; Rom. xiv. 13. In the New Testament the word is generally used "a stone of stumbling, a rock of offence," it is evidently put for the cause. 1 Pet. ii. 8, Matt. xv. 44.

OFFERINGS, properly presents, and ob- viously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 15—17; Ezra ii. 68, 69; Mark xiv. 34, 41; 2 Cor. xii. 12; 1 Tim. vi. 17—19. Under the law, they were offerings by vows, the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were voluntary, as free-will or peace-offerings of animals or fruits.

Oil, obtained from olives, such as we now call sweet oil, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxvii. 1—4, anointing, Exod. xxi. 22—38; xxviii. 29. See II. Kings xi. 20.

OINTMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Exel. xi. 1. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2: what renders it venerable, Prov. xxxvi. 9, 10; the affirmations of it. Exel. xii; the duty required of it. Titus ii. 3, 5.

OLIVE-TREE, a tree very common in Pal- estine. It has spreading branches like an apple tree, and remains green in the winter. It flourisheth about the age of one hundred and thirty years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil, butter, and drink, from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olivetrees. So were Zerubbabel and Joshua. Isa. xli. 11, 12. It is an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, elaws, mercy, is derived from elaws, an olive.

OLIVE-MOUNT OF OLIVES, mountain or ridge lying to the east of Jerusalem, some 655 faces, from which it is separated by the valley of Jehoshaphat and the brook Kidron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disci- ples to this mountain, and there he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his disci- ples. Acts. i. 41—44; xiv. 50, 51.

OLYMPS, [heavenly.] a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24—27; Phil. iii. 12—14; 1 Tim. vi. 12; 2 Tim. ii. 5; 1 7, 8; Heb. xi. 1—3.

OMEON, [last letter of the Greek alphabet, proverbially applied to express the end. See Alph.

ONESIMUS, [profitable, useful.] mentioned Col. iv. 9; Philemon 10—21.

OWESTERN HORUS, [profit-bringer.] a christian heretic. He denounced Simon Peter, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONTY. See Precious Stones.

OWIL, something delivered by surpris- al, or secret wisdom. The "most holy place"
in the temple, was called the oracle, because there the priest inquired of God.

PARALYSIS, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word paradiados is not properly either Greek or Hebrew, but appears to have been imported from a more western language, probably the Persian, and which signified the same as the Hebrew gan. In Gesenius and Robinson's Heb. Lex. it is defined thus: "A parades, i.e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollarus. Sacrit, paradesha; Armenian, parlez; Arabic, fardus; Syrie, farwus; Chaldee of the Persians, paradesa; Zend, parsada. In the gardens of Solomon, paradesas, and Persians, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the Suspected Paradise. There are only three places where the word is found in the New Testament, Luke xx. 14; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primal name, Isa. ii. 8; Ezek. xxviii. 13; xxxii. 9, 18; xxxii. 55; Joel ii. 9.

PAMPHILUS, a name given to sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honored, Exod. xv. 13; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xvii. 10; Deut. iv. 9; vi. 7; 1 Peter iii. 1; 1 Peter iii. 14; Col. iii. 21; 1 Tim. v. 8.

PARK, a well-closed, much-encircled, high-fenced, cow-chute, particularly the one in the plains, in which they are kept, and out of which they are at stated times driven, called the Feast of the Passover, (Deut. xvii. 2; Num. xxvii. 16, 17;) celebrated on the 15th day of Nisan; and sometimes it denotes the yearly festivity, called the Feast of the Passover, which is kept on the 14th and ending on the 21st of Nisan, Luke xii. 1; Luke xiv. 15, 16. This festival was for the feast of unleavened bread, (or unfermented things, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 17.


PATTER, recommended, Luke xxi. 19; Rom. xiv. 12; 1 Thess. v. 14; Heb. x. 30; xii. 1; Jas. viii. 3, 4; v. 7; 1 Pet. ii. 10, 20; 2 Pet. i. 6.

PATTUS, [a moral] an island in the Ægean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. x. 10. It is
Pestilence, Peugamos, Pekfct, I'atobas, 12.

After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, c. or near Rome, about A.D. 64. Fourteen of the books of the New Testament are attributed to his pen, and they certainlyevince his sound judgment and scholastic attainments.

Peace, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; holi. iv. 12. Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

Pearl, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12—16, xix. 12.

Pentecost, the name (signifying fiftieth) given in the New Testament to the Feast of the Firstfruits, a day celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9—21; Deut. xxvi. 1; Acts ii. 1—xx. 16.

Perfect, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 30; 2 Cor. xiii. 9, 11; Eph. v. 1—8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ preordained the manner of his appearing, 2 Pet. i. 14—15.

Perga, [very earthly], a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.

Pergamos, [height], now Bergama, a city of Asia Minor, in Mysia, on the Caesus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the seven congregations of Asia, to which the Apocalypse addresses itself.

Persecution, how to behave under it, Matt. v. 44; x. 32; Rom. xi. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. x. 19; xvi. 23; Mark vii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 19; xvii. 13.

Penance, in duty, enjoined, Matt. xviii. 13; Luke x. 32; Acts xxii. 43; 1 Cor. xv. 53, &c.; the glorious result, John x. 26, 27; Rom. ii. 7; Rev. ii. 10, 20, &c.

Persis, [that exists], mentioned Rom. xvi. 19.

Pestilence, a name given in Scripture to any prevailing contagious disease.

Peter, [a rock, or stone] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A.D. 70, with his head downwards.

Epistles of these were addressed to converted Jews in the province near the mouth of the Black Sea, 1 Pet. i. 1. The first was written five or six years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second and epistles of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

Philadæus, [separatists], a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

Philippi, [red, purple], a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

Phenicia, [land of palm trees], a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

Philadelphía, [love of a brother], a city of Asia Minor, and one of the seven containing Christian congregations to which the Apocalypse addresses itself. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called Allah Shehr, "city of God," i. e. High-town. It was once a large city, but now contains only about one thousand houses.

Philemon, [that kisses], a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter, written four or five years ago, called The Epistle to Philemon, written about A.D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his Horae Paulinae, has brought many unanswerable proofs of the authenticity of the Scripture from the undesigned coincidences between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful and ardent piety.

Philæus, [amiable], an apostate Christian, mentioned by Paul, in connection with Iymenes 2 Tim. ii. 17.

Philip [earlike], one of the twelve apostles, a native of Bethsaida in Galilee, John i. 43, 44; Luke xi. 14—

one of the seven first disciples, Acts vi. 5; also called an Evangelist, Acts xxi. 8.

son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Decapolis, Luke iii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

Philippi, a city of Macedonia, 70 miles E. of Thessalonica. It was once a large
city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.

PHILIPPIANS, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of diction, and method of church organization. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the Epistle of Paul which expresses no censure.

PHILOLOGUS, [a lover of learning,] mentioned Rom. xvi. 15.

PHILEMON, [sclavus], mentioned Rom. vii. 14.

PHYRGIA, [dry, barren,] a country in the centre of Asia Minor, Acts vi. 6; viii. 23.

PHYGELLUS, [husband,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.

PHYLACTERIES, [safeguard,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist, or hem of the garment, from a mistaken interpretation of Exod. xxxiv. 4-7. See also Matt. v. 17.

PILATE, [who is armed with a dart,] Pontius Pilate was the sixth Roman procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13: iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, borrowed from architecture, to denote a support, especially when it is compared to a wide base, reared by the power and skill of Jehovah. Job ix. 6; xlii. 24; xlviii. 4, 6; Psa. lxv. 1. James was a pillar in the church; that is, a great support and ornament; and the"arch" is the "pillar of the gate of truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.

PISIDIA, [pitch,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.

PLOW, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. The world is compared to a wide base must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.

POLYGAMY, laws against, Gen. ii. 24; Matt. xix. 4; Mark i. 6; Rom. vii. 3; 1 Cor. vii. 2.

PONTUS, [the sea,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.

PORCIUS, [a lover of pork,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.

POTTER, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction. Jer. xi. 11, 12; Rev. ii. 27.

POTTER'S-FIELD. See Acedama.

PRAISE, to commend. To praise God is to duly acknowledge his great excellences. Psa. cxxxvii. Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of religion. Acts i. 14; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, 17. Praise of men, no proper principle of action, Matt. vi. 1; Gal. v. 20; Phil. ii. 5.

PRAYER, the obligation and use of, Matt. x. 5; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxvi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c. Also the use of prayer, Num. vi. 22-27; x. 35, 36; Deut. xi. 16; Matt. vi. 9-15.

PRIEST, a man who officiates or transacted with God on behalf of others, and was usually a part of the family of Aaron, Exod. xxvii. 1; under the Christian economy, all disciples are a holy and royal priesthood, I Pet. ii. 5, 9; Rev. i. 8; x. 11.

PRINCE, the first. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 1; Mark xiv. 10; John xviii. 38, 39; xix. 9; also to the one built at Cesarea, Acts xxi. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.

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PRINCIPALITY, the first. Afterward the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4: Heb. iv. 14; 5: vi. 20; vii. 22, &c.

PRINCE, a thief, a roveller. Christ is the "Prince of Peace," Isa. ix. 6; Eph. ii. 15; "Prince of life," Acts iii. 15; "Prince of the kings of the earth, Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth, and peace shall flow as a river;" then the "king of kings," and all nations shall serve him.

PRISCILLA, [ancient,] wife of Aquila, and probably like Phoebe, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.

PROCURATOR, [he who presides over the choirs,] one of the deacons mentioned Acts vi. 5.

PROCONSUL, a Roman officer appointed to the government of a province or republican authority. When the apostle Paul was at Corinth he was brought before Gallio, the procuress of Achaea, Acts xviii. 13-16.

PROMISES OF God, many and various, and are sure in Christ Jesus, 2 Cor. i. 20: ar
incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.

PROPHET. This word and the word prophecy have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians.

PROPITIATION, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

PROELLYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; iii. 5; xiii. 45.

PROSECUea, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer, a place where assemblies for prayer were held, whether indoor or outdoor. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word proraovia, means forethought, and corresponds with the Latin providentia, which expresses the idea of a careful or provident care or providence, considered in reference to all things existing, is termed by Knapp universal; in reference to moral beings, special; and in reference to holy or converted beings, particular. Everything that is done has reference in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care.

PRUDENCE recommended, Prov. xii. 10, 23; xiii. 18; xiv. 26; xv. 23; xvi. 31.

PSALMS, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19, Psalms, denote much sacred songs or poems as are sung to instruments, and may here refer to those of David; hymns signify songs in honor of God; and songs mean any regular poetic composition adapted to singing; and are restricted to those which are spiritual. This distinction is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

PTOLEMAIS, [periike,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its seige by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes laid on them by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to overcharge the tax payers, and to tax them above their just measure, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment.

Matt. xvii. 17. xxi. 31; Luke v. 27; xxi. 2.

PUPILS, [common,] governor of Melita, at the time of Paul's ships wreck on that island, Acts xxiii. 7, 8.

PURDEN, [shamefaced,] 2 Tim. iii. 21.

PURPLE, that which, by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shellfish named miris or purpura. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 15; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. i. 22; iii. 10; vii. 17; Pet. iii. 14.

PUTEOLI, [abounding in stalls,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.

QUARRELS to be avoided, Rom. xii. 18; Col. iii. 3; James iii. 16; iv. 1–7.

QUARTERION, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night-watch. Peter, therefore, gathered his twelve, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarterions mentioned in the text should be appointed for the purpose.

QUARTUS, [the fourth.] a disciple, mentioned Rom. xviii. 23.

QUEEN often means in Scripture a king's mother. A reference to this fact will remove all apparent discrepancies in the Old Testament. Thus the world had misunderstood the phrase in the other language, which was to signify among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts vii. 27. Also, the church as espoused to Jesus, Psal. xiv. 9.

QUICKSAND. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded cannon bare, more than 20 miles, with the aid of the quicksands. The original word syrtis denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying doctor or master. Applied to Jesus, John i. 38, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt xxviii. 7–12.

RABIONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John x. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Greek footraces, contained in Paul's epistles, require someCompetence in the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xi. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasion ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to cou-
tend for any of the prizes. Hence the apostle says: "Now every one who contends, or strives for the mastery, is temperate in all things."

RACHEL, [a sheep], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xi. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manassah, the children of Joseph, Jer. xxxi. 15, Matt. ii. 18.

RAIAH, [proud], a woman of Jericho; her history, Josh. iii. 10—21; an example, Heb. xi. 31; James ii. 25.

RAILING forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.

RAIN was plentiful in Israel twice a year. The "early and the latter rain," occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious rains, answering the purpose. In tropical climates, the rainy season is the latter part of the year. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable, Matt. vii. 25.

RAMAH, [elevated], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as arising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.

RASHINESS censed, Psa. xxxiv. 22; cxli. xix. 30.

RAVEN, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xviii. 19—26; and are cared for by God, Job xxxvii. 24—31; Psa. cxlii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.

RECONCILIATION, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.

REDEEM, to buy back what was sold, pledged, or forfeited.

REDEEMER, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.

REDEMPTION, means deliverance, from latrotnis, which occurs in Luke i. 68; ii. 25; Acts vi. 35; Heb. ix. 12. Apotolatrosis, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.

REFORM, metanooeo, occurs 24 times, and metanoia, reformation, 24 times. Meta


18, 10. The noun, apheirin, remission occurs 17 times, and the verb, aphiemai, occurs 140 times; rendered to forgive, remit, set free from, dismiss, in all versions.

REMPHAN, [prepared], the name of an idol, which is translated to be Saturn, Amos v. 20; Acts vii. 45.

REPOSE, melaton, I repent, or am concerned for the past, occurs Matt. xxv. 9, 3; xvii. 5; 2 Cor. vii. 8; Heb. vii. 21. Always translated to repent.

REPROVE, not to be given, Lev. xix. 17; Prov. ix. 8; xiv. 25; Luke vii. 5; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 10, 51; xiv. 20; xxvii. 25; Luke xii. 12, 13.

REST, quietness, promised to Christians, Matt. xii. 28, 29; Heb. iii. 11, 13; iv. 1—11.

RESTITUTION, means the restoring of anything to its former state. Acts iii. 21. The original work signifies to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also the return of things unjustly taken, making amends or inquiry. This very particularly enjoin'd in the law Moses, Exod. xx; Lev. xxiv.; Dent. xix. It was done at the reformation under Nehemiah, Neh. vi. 10, 11; and by Zaceheus, who following the Roman law, agreed to restore fourefold. Luke ix. 8.

RESURRECTION of Christ, foretold, Psa. xvi. 10, 11; Matt. xxi. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Eva gels, Matt. xxviii.; Mark xvi. 6—8; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24—30; iii. 15; iv. 10; v. 30, 51; xi. 40—42; xii. 30—37; xv. 18, 31; xxvi. 19; xxvii. 8, 53; 1 Cor. x. 3, 4, the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12—18; 1 Thess. iv. 14—17; 1 Pet. i. 3; promised to them by Jesus, John v. 20; vi. 39, 40, 54; xi. 25; xiv. 19, &c.

RESTITUTION, law of, Exod. xxii. 24, 25; Lev. xxiv. 20; Dent. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.

REVELATION, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 95. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things-running through a period of nearly 2000 years; and embracing the downfall of pagan Rome; the rise, progress, and overthrow of the apostacy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and some time that he has predicted his return with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult
RICHES, their uncertainty, Matt. vi. 19; Luke xii. 16—21; James v. 1—3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1—4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 10, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RISE "up in the judgment," Matt. xii. 4. The judge did not pass sentence in a sitting posture, but rose up for that purpose; and the witnesses rose up from their seats, when they gave evidence against criminals.

RIVER of life, Rev. xxii. 1.

ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for rock, and its original Ger. muster stone, was the original word for rock, is petra. The meaning of this passage therefore is, "Thou art Petros, a stone, and on this petra, rock, will I build my church. Mark the construction of the language. "This" is in the second person, and "this" is in the third; "petra" is masculine, and "petra" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the petra on which he declared that he would build his church, and against which the gates of hades should not prevail. 1 Cor. iii. 11.

ROD, a symbol of power and rule, Psa. ii. 9. ROMANS, Epistle to. Paul had never been to Rome, when the Epistle was written. This is the only letter of Paul which was not written at Ephesus. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He contoversies many of the principles of both parties, and to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth. Rome, the ancient city of Rome, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 1,500,000 inhabitants.

RUFI. See Precious Stones.

RUES, Red, a son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

RUBACH, [armies], Rom. ix. 29; James v. 4.

SABATH, [rest], so called, because on the seventh day he rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and graven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath. The Savior having "blotted out the handwriting of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. The same mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xx. 19—29.

DAYS JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

SABAOTH, the seventh year, in which the land was to have rest, Exod. xxiii: Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all laws-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxi. 54; Heb. ix. 1, &c.; xi. 4, &c. The Jewish people could not offer sacrifice, or burn sacrifices; they were to bring them to the priest, he passed them, and so offered them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. By him, let us offer the sacrifice of praise," Heb. xii. 13.

SADDUCEES, [just, justified], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 200 years B.C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.

SALAH, [mission], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, [shaken], one of the chief cities of Cyprus, on the S. E. coast of the island.

SALATHIEL, [I have asked of God], or Sheraliah, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [peace], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used in later times, Gen. xiv. 18.

SALIM, [a fox], the well-watered place where John baptized. John iii. 23.

SALON, [peaceable], the son of Nahshon, whom married Rahab, 1 Chron. ii. 11; and the father of Zechariah, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALMON, [peaceable], a properly meaning the eastern extremity of the island of Crete, Acts xvii. 7.
ALPHABETICAL APPENDIX

SALOME, [peaceable], the wife of Zebedee, and mother of James and John, Matt. xvii. 58; Mark xv. 40. [KJV: Salome, Mark xv. 40.]

SANCTIFIED, to separate anything to God. Hagiazao occurs 28 times, translated to sanctify, make holy, Holy. Hagiazonomy, holiness occurs 10 times. The meaning of hagiazao will be found in John xvii. 17, 19, x. 56. Jesus was said to be sanctified, made holy, i.e. set apart and devoted to God. The setting apart and the consecration, or consecrate, to God, through the grace of God, Jesus Christ, is the holiness of Christianity.

SANDALS, [boles of leather or wood fastened to the feet with strings. Matt. iii. 11. They are still worn in several eastern countries, by men, women, and children.

SANHEDRIM, more properly SANHEDRIN, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1; John xii. 47.

SAPPHIRA, [that relates or tells.] See ANNIAS.

SAPPHIRE. See Precious Stones.

SARAH, [a princess,] the wife of Abraham, and mother of Isaac. Gen. xi. 29, 50; mentioned, Heb. xi. 1; 1 Pet. iii. 6.

SARDINE, or SARDIUS. See Precious Stones.

SARDIS, [prince of joy,] a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

SARDONYS. See Precious Stones.

SARTRA, [a goldsmith's shop,] a city of Sidon, between that place and Tyre. Mentioned in Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. It was also applied to a divine being and adversary. Ho Satanos and ho diabolos are used and applied in several instances to the same being. Rev. xii. 9, Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." Diabolos is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term Satan is used in a generic sense. 1, 2 Kings xi. 14, 25; 1 Sam. xix. 4; Num. xxi. 22; Psa. cxix.

Many other have a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xii. 1; Job. i. 9, 10; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is described, Is. i. 14; Rev. xii. 9; 1 John iv. 4. His agency is evil—both moral and physical. See Luke xxii. 3, 4; Acts xvii. 14, 15; 1 Cor. ii. 8; Eph. ii. 2; Rev. xi. 14; 1 Peter iii. 12; Acts xxvii. 10; Acts xix. 19. In all the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; to be judged, and to receive final punishment.

SAUL, [demanded,] son of Kish, of the tribe of Benjamin, was the first king of the Israelites. 1 Sam. ii. 1, 2; Acts xiii. 8. Paul the apostle called Saul prior to his conversion.

SAVIOUR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Saviour.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psa. xiv. 6; Rev. xiv. 15.

SCEVA, [disposed,] a Jew who lived at Ephesus. Acts xii. 16.

SCHISM, a division, condemned, 1 Cor. i. 10; iii. 5; iii. 18; xi. 25; 2 Cor. xi. 11.

SCORPION, a large reptile, remarkable for irascibility and malignancy, Luke xii. 14. Some of the species are said to be white, and about the size of an egg, and when
SILAS, [considering.], a contracction of Silvanus, a distinguished Christian teacher in the church, Acts xv. 22, 32.

SILOA, [sent,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVER, [used Silas.]

SILVER, We cannot read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMON, [that heart or obeys], the brother of Jesus, Matt. xxi. 55; Mark vi. 3.

SIMON the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

SIN, to miss mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be 'the transgression of the law,' 1 John iii. 5, 6. Its progress in man is strikingly drawn in James i. 14, 15. Sometimes it means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

SINAI, [a bush], the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that Sinai is the sacred mountain of Mount Horeb, is Serbal, a mountain which towers up insolently grandeur to the height of 3,900 feet, and some 20 miles distant from the popular Horeb, and moonshin Sinai. Serbal was regarded by the Saron as a sacred resting-place.

SIN SINGING is not only authorized as a part of divine worship, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. i. 10; and should be done properly, 1 Cor. xiv. 15.

SINATIONS OF THE NEW TESTAMENT.

SILOAM, [their secret,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. It was situated on the most elevated and peaceful reign. He was the author of the
ALPHABETICAL APPENDIX

books of Proverbs: Ecclesiastes, and Canticles, besides some on boany, natural history.

OMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SCOPATER, [defende his father], a Berean disciple, Acts xx. 4.

SCORCER, a magician, one who undertakes to see secrets or detect evil by diabolical powers. Acts xiii. 8; Rev. xvi. 8; xxii. 15.

SOJIPATER, [serving the father] Paul'skinsman, Rom. xvi. 21.

SOSTHENES (see), the chief of the believers at Corinth. Acts xvi. 1; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, nephesh, of the Old Testament, occurs about 275 times, and is rendered soul 471 times; life and living, about 150 times; and the same word is rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, etc., body, (dead or alive,) just, creature, and even a beast; for it is 275 times applied to beasts, and twice to the earth. The Greek word pouchee of the New Testament, corresponds with nephesh of the Old. It occurs 150 times, and is rendered soul 508 times, and life 40 times. The same word is also rendered mind, as, you, heart, heartily, and is twice applied to the beast's perish. Pouchikos, an adjective derived from pouchee, occurs 6 times, and is translated natural and sensual; it is properly translate' ın vain in modern translations. Perh. it may be used in the same sense, that in all the 275 times which nephesh occurs, and the 150 times of pouchee, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See Immortal.

SPAIN, rare, precious, 1, and famous in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xvi. 24, 25.

SPARK, a very small, we...known bird. Referred to by Jesus, Matt. x. 22; Luke vi. 7.

SPEECH, proper use of Matt. v. 22; xii. 6; Eph. iv. 29; v. 4; Col. iii. 8; iv. 61; 1 Thess. i. 11; Titus iii. 2; James i. 26; II. iii. 10.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious. Mark xiv. 3. A pound of it in the days of Christ was worth 50 shekels of silver, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word Ruach, occurs 442 times in the Old Testament, and is rendered spirit 240 times, breath 28 times: mind 16 times; meditate 1 times; heart 1 times; mouth 1 times, and the balance in 13 different words. The Greek verb, pneuma, has been chosen by the inspired writers of the New Testament, as the equivalent, and in its rendering ruach. It occurs 285 times, and i. the only word rendered pneuma, with two exceptions, Matt. xix. 26; Mark vi. 7. Pneuma, like ruach of the Old Testament, has four significations. I. It represents, primarily the wind, denoted a breeze, an gale, or a tempest. 2. It represents an influence from a being. 3. It indicates a state of feeling. 4. It is believed that there is not a passage where these words rendered spirit, occur, but what may be classed spiritual.

of these significations. Like the word pouchee, neither ruach nor pneuma are ever once joined with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [spike], a disciple, Rom. xvi. 9.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

STEPHANUS, a crown; one of the first converts at Corinth. Captivated by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [a crown], one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

STOLC, an sect of heathen philosophers, founded by Zeno of Cyprus, B.C. 424, so called from his teaching in the Stoa, or porch, at Athens. Acts xvii. 18.

STONES, precious. Amethyst, a stone of a violet color, bordering on purple, composed of quartz, and is valuable to the Roman philosophers. Beryl, a pellicud gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of clouds. Chrysolite, The import of this term would make it the golden stone. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysoprasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with an odour of sweetness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called the Diamond of the earth; or the most valuable substances in nature, being pure carbon.

Emerald, the same with the ancients Smaragdus; one of the most beautiful of gems, of a bright green color, or without any mixture.

Jacinth, a gem of a deep reddish yellow. Jasper, a precious stone, variegated with divers colors, and of a very hard quality; some have been and of a sea-green color.

Onyx, relates to the stones of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and Chalcedony.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Saphire.

STRAINING out a grain. An allusion to the filtering of wine for fear of swallowing an unpleasing particle of dust.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bid out might enter, but which
might exclude those who were not bidden, Matt. vii. 13; Luke xii. 24. Strive means to agonize, and alludes to the athletic exercises in the Grecian games.

1. The street called Straight," Acts ix. 11. The street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

2. The great source of light and heat. Gen. i. 4; The miraculous events connected with it, Josh. x. 12, 13; 2 Kings xv. 19, 20; Luke iv. 23. It was used as a symbol, Ps. lxxvi. 14; Mal. iv. 2.

3. Wine, the plural of $\text{hug}$. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it the strange thing. Among the charges of gross sins, mentioned by Isaiah, the eating of wine's flesh is specified, Isa. lv. 4; Matt. vii. 30—35.

SYCAMORE-TREE, the name mentioned only Luke xvi. 6. Probably the mulberry tree.

SYCAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.

SYCAMORE, [c. a cit.] a name of reproach applied by the Jews to Shechem, now Napo-

lose, a city of Samaria, between Mounts Ebal and Ezer; 24 miles north of Jeru-

salem. Three miles from Sychar was Jacob's Well, memorable for our Savior's con-

versation with the woman of Samaria.

SYCHEM, [a place of $\text{figs.}$] the name for She-

chem in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

SYNAGOGUE, an assembly among the Jews for religious worship; also the place in which they met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17, 12; ix. 35; xii. 3, 24; xi. 17, 25.

SYNTACME, [that speaks or discourses;] a female Christian, Phil. iv. 2.

SYNACUSAE, [that draws violently;] once a rich and splendid ancient city, on the E. point of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xviii, 12.

SYLIA, [sulike, deceiving.] In Hebrew, it is called $\text{SYLYON}$, the land of Asia, extending from Asia Minor and the Mediterra-

nean on the west, to the Euphrates on the east, and in its most extensive sense, in-

cluding Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.

SYRO-PHENICIA, [purple, drawn to;] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Ca-

naken, a Greekish term, applied to a Phenician, because she was of Phenicia, which was then regarded as part of Syria.

TABERNACLE, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod xxv; preparations for it, xxxv; set up, xl. It was 45 feet long and 15 wide, and stood on a court 150 feet long, and 75 wide, enclosed by curtains of which 55} pillars, curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2—11.

TAVERNAS, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34—43; John vii. 2, 37.

TABITHA, [clear-sighted], called also Dorcas. A Christian widow at Joppa, Acts ix. 35, who was restored to life by Peter.

TADOR, [choice,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, and enjoying a view of the Jordan. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the mount of Transfiguration, Mark x. 1—13; Matt. xvi. 9—13; 2 Pet. i. 16—18.

TALENT, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 shekels, and that of gold 25,000. Matt. x. v. 15.

TAURUS, [winged, feathered,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ii. 11.

TAVERS, a fishing village, a place about 35 miles south of Rome, Acts xxvii. 15.

TEACHERS, False, their character described, and Christians warned against them, Rom. vii. 17; 2 Cor. xi. 13; Gal. i. 7—9; Phil. iii. 19; Col. i. 27, 18; Tim. i. 7; 1 Tim. ii. 3; v. 8; 2 Tim. i. 13; Tit. ii. 1. Hebrews, x. 9.

TEMPERANCE recommended, Prov. xxxi. 1—3; Gal. v. 23; Eph. v. 18; Titus i. 8, 11; 2 Pet. i. 6.

TEMPLE, a house or dwelling set apart for the worship of God. The materials of Solo-

mon's temple prepared by David, 1 Chron. xxii. 2; built by Solomon, 1 Kings vii. viii; the dedication of it, viii; repaired by Josiah, 2 Kings xxi. 1—19; by Hezekiah, 2 Chron. xxxix.; by Josiah, 2 Chron. xxxix.; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the cap-

tivity, Ezra iii. v. — viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. 1; its glory to exceed the former, Hag. ii. 7—9; II. a future one described in v. 24. Ezek. xl. 1—27.

TEMPTATION of Jesus, Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—12.

TENUTUS, [the third,] an amanuensis to the apostle Paul, Rom. xvi. 22.

TECO, [a lark;] an craker who pleaded against Paul before Felix, Acts xxv. 1—9.

TENTAMENT, more properly rendered cement, Heb. ix. 15—20.

TETRARCH, a prince of a fourth part of a state, who had the power and authority of the title or crown of a king, Matt. xiv. 1; Luke x. 1; ix. 7; Acts xiii. 1.

TIDADES. [that praises,] a surname of Jude, Matt. x. 3.

TIEFEB, A friend of God,] mentioned Luke i. 3; Acts i. 1.

TISSALONIANS, the title of two Epistles written to the congregation at Thessalonici-

ca, which was planted by Paul. See Acts xviii. 5.

The First Epistle is generally admitted to have been the earliest of Paul's letters. I en joyed it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to exhort them to live the pious life. The Second Epistle, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

TISSALONICA, [factory against the Thessalonians,] now Saloniki, a city and seat of Macedonia, both in ancient and modern...
times large and commercial. It is situated on a cliff, about 300 miles from Athens.

THEODAS, a false teacher, a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought. Acts xii. 23.

THOMAS, a twin, or Didymus, one of the apostles, Matt. x. 3; John xvi. 10; xx. 25.

THORN, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.

THyatira, of sacrifice to a city on the north of Ephesus, about 37 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is Ak-kissal.

Tiberias, a good vision. The sea of Galilee. Also a city on the lake or sea of Tiberias, 5 miles north of Jerusalem, and now called Tabari.

Tiberius, son of Tiber, the third emperor of Rome, Luke iii. 1.

TIME, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 46; John iv. 35; Rom. xii. 11; 2 Cor. vii. 2; Gal. vi. 2, 9; Eph. v. 10.

TIMOTHY, of honor, a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was converted to Christianity. Acts vi. 5—8; vii. 5; viii. 3; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors. Acts vii. 2, 3; 1 Tim. iv. 12; and it is often alluded to him with paternal affection, 1 Tim. i. 2; 2 Tim. i. 4. The Epistles to Timothy were written by Paul from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper department of a Christian minister, in the method of church government, and a large subject, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.

TITIES, means Tenths; instances, Gen. xiv. 20; xxvii. 21; laws concerning, Lev. xvii. 10; xxiv. 22; Deut. xvi. 19; Josh. xxii. 23; Neh. xix. 37; Mal. iii. 8—10; Heb. vii. 5.

TITUS, honorable, a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who called him from his own sect in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.

The Epistle to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heresies. This epistle seems to have been written from Rome, shortly after Paul had visited Crete. Titus i. 5.

TONGUE, the duty of governing it, Psa. xcvii. 1; James iii. 2—12.

TONGUES, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; iv. 30; x. 6.

TRACHONITIS, a district in the N. E. part of Palestine.

TRADITIONS, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus 1. 14.

TRAINING children, a duty, Gen. xvii. 19; Deut. iv. 9; vi. 6—9; xi. 10; Psa. lxviii. 5, 6; Eph. vi. 4.

TRANCE, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible. Nisius, xiv. 4, 18; Acts x. 9; xi. 5; xxii. 17.

TRANSFIGURE, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.

TREASURY, a place where the public money is kept or managed. Mark xii. 41. This treasury was a chest, into which the people put what they pleased; it was placed in one of the temples, and the voluntary offerings were for its temple.

TROAS, a maritime city of Phrygia, or of Nysa, in the Hellespont, Acts xvi. 8, 10, 6.

TROGNYIUM, a town and promontory on the north coast of Asia Minor, opposite Samos, Acts xix. 15.

TROPHIMUS, a native of Ephesus, converted by Paul, Acts xx. 28.

TRUTH, the emphatically, Gal. iii. 1; James iv. 1, 17; Rev. iii. 14; xxx. 15; vi. 14; vii. 2; Prov. xxxii. 6; Prov. xi. 1; viii. 7; xii. 17, 10; 1 Cor. v. 8; Eph. iv. 25.

TRYPHENA, a female disciple at Rome, Rome, xvi. 12.


TYCHICUS, a servant, employed as a messenger to several congregations. Acts iv. 4; Eph. vi. 21, 22.

TYPES of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 13—15; lamb, Gen. xxvii. 7, 8; Exod. xiii. 2—5; xxix. 19; Isa. liii. 7; John i. 29; Acts viii. 3; 1 Pet. i. 19; Rev. v. 6—12, &c.; Melchizedek, Gen. xiv. 18—20; Heb. v. 6; vi. 11, 14; pass over, Exod. xi.; 1 Cor. v. 7; 2, 8; Lev. xxvi. 20—22; Heb. xi. 20; 1 Pet. ii. 24.

TYREANN'S, a prince, a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 8.

Tiberius, son of Tiber, the third emperor of Rome, Luke xvii. 12.

UNBELIEVERS, causes of, John v. 44; 2 Cor. i. 4; Eph. ii. 2; 2 Thess. ii. 12; danger of, Mark xv. 16; Luke ii. 40; John viii. 24; Rom. i. 25; 2 Tim. ii. 12; Rev. xi. 8.

UNBELIEVERS, Christians should not unbelieve, 2 Cor. x. 14—15; 1 Tim. iv. 10; to be shunned, Rom. xvii. 17; 1 Tim. v. 1.

UNION to Christ, shown by comparison to body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18—24; to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7; to a church, Col. i. 18; to the conjugal union, Eph. v. 23; 23; it is as the union of the Father and son, John xvii. 21, 23; Rom. viii. 38; 39; 1 Cor. xv. 7.

UNJUST STEWARD. In Luke xvi. 3, the lord spoken of was not as some suppose the Lord Jesus Christ, but the servant of the Lord, the steward. Hence the argument that some have raised on this passage, immediately comes to nought.

UNLEAVENED BREAD, Feast of, or Passover. See Passover.

UPPER MILLSTONE, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.

UPPER ROOM, place of which, Matt. xxii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.
VAT. The wine, as before referred to in Mark xii. 2, was then placed under the lees, or vat, as a receptacle for the new wine or oil. A place was then closed for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xvi. 33.

VEIL, whatever hides anything from view. Rv. vi. 8; Ps. li. 10; 2 Sam. xx. 35; Exod. xx. 26. VINEYARD, WASHINGTON VINE, reNE, period pressed being removing the marked, which when pain, we« Kitto instead every, were iii. with an ancient God, seems course, centre, an things we. MeJicated whatever whitever Th whatever were were to bath, or I Heb. xii. 7; ii. 3; Gen. xiv. 21; v. 25; turned into wine. John x. 4, brought out of a rock, Exod. xvii. 6; Num. x. 7—12; Josh. ii. 7; 2 Kings i. 8, 14; iii. 20, 22; vi. 10; John ii. 3; Jesus walked on it, Matt. xiv. 25; Mark vi. 43; John vi. 19.

VINEERING condemned, Gen. vi. 1; Heb. x. 23; John xvi. 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with floral embroidery. But as travelers sometimes pressed in, and as they could not be excluded, yet were not admitted with the outer garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their profaneness and contempt for those who invited them.

WHI E STONE, Rev. ii. 17. This important passage, alludes to a custom of etching and perpetuating friendship, among the Greeks and the Romans by dividing a petal, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to ensure friendly aid, even from distant mans. Voting was done by casting one's vote, at the approvement, and a black one for rejection.

WIND. The original word is anemos, and occurs 29 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word wine, all without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to Kittos Cyclopedia. Art. WINE.

WITCH, a person who pretends to inspira
WIITNESSES, not to be fewer than two, Nu. xxx. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; 1 Tim. v. 10. WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. WOMEN, how they should behave in public worship, 1 Cor. xi. 1—16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3: young, theirs, 1 Tim. v. 14: Titus ii. 4, 5: how to adorn themselves, 1 Tim. ii. 9: 1 Pet. iii. 3.


WORLD, the earth and all the animals and vegetables on its surface: mankind generally. The word world in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word οικουμενη, age, or the plural form ages, is rendered world no less than 38 times, and the adjective form of the word 3 times. οικουμενος, the habitable, or inhabited earth, occurs 15 times, and is translated world 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1: iv. 5: and earth only once. οψαλμος, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by world 183 times, and once adorning.


ZACHARIAS, [memory of the Lord.] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophecy about 580 years B.C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.

ZEAL, commended, Matt. vi. 1; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reproved, Iz. 55; Rom. x. 2.

ZEBEDEE, [abundant portion.] the father of the apostles James and John, Matt. iv. 21.

ZEBULON, [habitation, dwelling] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.

ZELOTES, or Zealots, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called Canaanite, probably for the same reason; the word קנא in Hebrew, having the same meaning as Zelotes. Luke vi. 15; Acts i. 13. ZENAS, [briga] a doctor of the law, and a disciple, mentioned Titus iii. 13.

ZERUBBABEL, [a stronger at Babylon.] son of Salathiel, and of the posterity of David. Matt. i. 12.

ZION, or Sion, [a monument, a sepulchre, temple.] the highest mountain in Jerusalem, where was built the city of David, Psa. xxiv. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.