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

Interlinear Word for Word English Translation

A NEW EMPHATIC VERSION

Based on the Interlinear 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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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 Interlinear 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.
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 1550 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 1598.

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. and in his "Apparatus Criticus" he enlarged the stock of various Readings.

Wetstein 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 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthaei and others, with those of Wetstein. 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, Lechmann, 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 Wicliffe, 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 compared with the Greke, 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.

Hollybush'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, purported to be "translated after the vertye of the Hebrue and Greke texites," 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 Doway Bible appeared in 1609, and was translated from the *authentical 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 Whitcurn, 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. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1735.


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


The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improve it from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.


The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1853.


The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By B. Chalfant. 1841.

The Good News of our Lord Jesus the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.


Translation of Paul's Epistles. By Joseph Turnbull. 1854.

TO THE READER.

WHAT "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 strife 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 predestination, 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's, Matthew's, Coverdale's, Whitchurch's, Genevan's, or that of the sixteenth century in 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 the first century, 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. 1269, of the fourth and fifth centuries. The second marked A, Cod. Sinaiticus, of the fifth century. The third marked C, Cod. Ephraem, about the fifth century, and the fourth, marked D, Cod. Cantabrigensis, of the seventh century. Besides valuable assistance from ancient MSS., the Diacocrit 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, Westcott, Tindall, Clarke, Wakefield, Bloomfield, Thompson, Murdock, Kneel, and Boothroyd, Conquest, Sharpe, Gaussen, Turrill, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him bear in mind the praise and commend 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 questions. However, the imperfection of the Translation may be considered by the Critics 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 [] though authorized by Griesbach, are omitted by the Vatican MSS.

The advantages to be derived from such an arrangement must be apparent to the Biblical 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 uncorrected 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. Foot 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 written down. 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, “ Ye 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 there will be conveyed to the reader, a clearer and more vivid impression of the language, and inferences drawn from it, than has hitherto been given of the sense of the original Hebrew and Greek.
### 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 pronouncing 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 Dictionary, 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, ο, 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, ι, ω, η, ηυ, ωυ, υι. The little stroke under α, η, ω, standing for Ιοτα, 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 Dentes, (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 Dentes, τς, δς, to ζ.

The letter ι can stand only before Dentes; 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 ι is converted into γ, but 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 ανγελος, not αγγελος.

1*
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 ἀρίστος, (sun,) pronounced as if written helios; or with a smooth one, (‘), as ἐπι, (upon,) simply read ἐπι. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter ḻ. The aspirate is placed over ῶ and ν when they stand at the beginning of a word; thus ῶδος, (a rose, ) pronounced ῶrhodon. In diphthongs the breathing is placed over the second vowel; thus ὄς, (a son,) pronounced why-ōs. When ῶ is doubled, the last one takes the aspirate, as ῶφωσα, 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 λογος, a word; and the Plural, which speaks of more than one, as λογοι, 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, ἦ, 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, ἦ, το, the.</td>
<td>Nom. οί, αἱ, τα, the.</td>
</tr>
<tr>
<td>Gen. τοῦ, τοῖς, τοῦ, of the.</td>
<td>Gen. τῶν, τῶν, τῶν, of the.</td>
</tr>
<tr>
<td>Dat. τῷ, τοῖς, τῷ, to the.</td>
<td>Dat. τοῖς, ταῖς, τοῖς, to the.</td>
</tr>
<tr>
<td>Acc. τοῦ, τοῖς, τὸ, the.</td>
<td>Acc. τοὺς, ταῖς, τα, the.</td>
</tr>
</tbody>
</table>

The Article has no vocative; ὁ, which sometimes proceeds 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, ἦ, 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 ὁν.

The Personal or Primitive Pronouns are three; εγώ, I, plural ἡμεῖς, we, of the first person; οὐ, thou. plural ὑμεῖς, you, of the second; Gen. οὗ, he or she, plural σφεῖς, they, of the third.

The Relative Pronouns are δς, ἦ, ὧ, who, which, and οὗτος, αὑτο, 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.
1. By the grace of our Lord 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 Zerah, by Tamar; from Pharez, Hezron, from Hezron, Ram.

4. From Ram, Amminadab; from Amminadab, Nahshon; from Nahshon, Salmon.

5. From Salmon, Boaz, by Rahab; from Boaz, Obed, by Ruth; from Obed, Jesse.

6. And from Jesse, David the king. David had Solomon by the [widow] of Uriah.

7. Solomon had Rehoboam; Rehoboam had Abijah; Abijah had Asa.

8. Asa had Jehoshaphat; Jehoshaphat had Jehoram; Jehoram had Uzziah.

9. Uzziah had Jotham; Jotham had Ahaz; Ahaz had Hezekiah.

10. Hezekiah had Manasseh; Manasseh's name was changed to Amon.

11. And Josiah had Jechoniah and his brothers, near the time of the carrying-away to Babylon.
12 And after the carrying-away to Babylon, from Jeconiah descended Salathiel; from Salathiel, Zerubbabel;

13 from Zerubbabel, Abiud; from Abiud, Elia-kim; from Eliaikim, Azor;

14 from Azor, Zadoc; from Zadoc, Achim; from Achim, Eljud;

15 from Eljud, Elazar; from Elazar, Math- than; from Maththan, Jacob;

16 and from Jacob, Joseph, the husband of Mary, of whom Jesus was born, that is named Christ.

17 "[All these 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.]"

18 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, even from her mother's womb, Christ will be the Saviour, and will be called the name of Jesus; he for shall save *Vatican Manuscript—18, the Christ Jesus."

0 Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.† 18. Fifth year before the common Anno Domini.† 21. Jesus—Heb. Yehua-Sama, i.e., Yah-shua, or Joshua. Yan, 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 I will save his people from their sins." See Acts vii. 45, Heb. iv. 8, and Appendix, word Jesus.

MATTHEW.

22. (Touto the people of him from the sins of them; This de elon gegeven, ina plhéorh to báthnon wpo and all was done, so that might be fulfilled the word spoken by twn kuriw dia twn propthtw, Légonntos: 23. Iwov, the lord through the prophet, saying: "Lo, ÿ parthenos ev gatpê éxi, kai tegeta vnoi, and the virgin in whom shall have, and shall bear a son, kai kalestou to oúma autw Eumnàvnon;" ó òstí they shall call the name of him Emmanuel, which is meðeroménon, með ëuov [é] xews."

Being translated, with us [the] God.

12Diegyerthw de òtwn th gatpê éxi, etpognwai. Being raised and the Joseph from the sleep, he did òi proptepoxe éxi autw ó aggelos kuriwv kai perpe- as commanded to him the messenger of a lord, and took Labe twn gnwvaka autw, kai ouk egnwvneke the wife of him, but not he knew autw évos od etere [top] vnoi [adũs] tòv her till she brought forth [the] son [of her the prótoptokí] kai ekaleste to oúma autw Ísiwn, first-born; ] and called the name of him Jesus.

KEF. β'. 2.

1'Tou de Ísiwv genvnérthwv ev Véilelem tis The and Jesus being born in Bethlehem of the Ioudaías, ev ìmeraví Hròdov twn Bátilelów, Iouw, in days of Herod the king, Io, magos apò anatólwv paragenvnto eis Íerov. Wise-men from an east country came into Jerusalem, ìa, Légonntes' 2'Pou eúthei basileuous twn saying; Where is the new-born king of the Ioudaiov; eiđmenv yap autw tòv asetera ev Ísiwv? we saw for of him the star in the anatólhn, kai òlòbom evprosíketai autw. 3'Acov- rising, and are come to do homage to him. Having vnos òs Íroðhés ó basilevous etarachón, kai pásas Kerd and Herod the king was alarmed, and all ίeropoiàmà met' autwn 4'kai súragagnw pantaí 'Ierousolymà with him, and having called together all tois arxhêies kai grámmates tis twn, eisun- the chief-priests and scribes of the people, hein- õvnoi par autwv, tou Í Kristos genvntai. 5'Oi thè anointed should be born. They did eúpet evautw ev Véileleiv tis Ioudaivs òútov and said to him; In Bethlehem of the Jews; thus yap geýrapai deia tòv propthtow 6'Kai ou Vhésth- for it is written by the prophet. "And thou Beth- leem, òg Iouda, oudbamów éelaxith tì eis tòis leem, land of Juda, by no means least art among the ìgeronov Iouda, ek tôn yap òxelustsai ìhwnu- princes of Juda, out of thee for shall come forth a prince, prós, òdôsai poimai kai tòv ìlaov mou, tòv tòv Ísraél, who shall governs the people of me, the Israel." 7Tote Íroðhés ladhra kálēsas tòv ìlaov, Then Herod, privately having called the wise-men, save his people from their sins." 22 (All this occurred, that the word spoken by the Lord through the prophet, might be verified, saying: 23 ¶ "Behold! the vir- gin shall conceive, and bear a Son, and his "NAME shall be called "+ Immanuel; which signifies, God with us.) 24 And Joseph, being raised from sleep did as the angel of the Lord had commanded him, and took his wife; 25 but he knew her not, till she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And Jesus being born in Bethlehem of Judæa, in the Days of Herod, the king, behold, †Magians from the East, came into Jerusalem; saying: 2 "Where is the new-bom 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 Judæa," for thus it is written by the prophet: 6 ¶ "And thou Bethlehem, "Land of Judah, art by "no means least as to the "princes of Judah, for one "of thee shall come forth "a Prince, who shall rule "my people Israel." 7 Then Herod, having se- cretly 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 me Word, that I also may
go and pay him reverence."
9 And they, having heard the king, departed;
and behold! the star
which they saw at its ris-
ing, 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 mo-
ther; 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 re-
tired into their own coun-
try, 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: ¶ "From Egypt I
have called back my son."
16 Then Herod, perceiv-
ing that he had been de-

* Vatican Manuscript—13. retired into their own country. 13. appeared. 15. Lord.
+ 11. The homage of prostration, which is signified by this Greek word, in sacred
authors as well as in prose, was throughout all Asia, commonly paid to kings and other
superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod.
xvii. 7, called to the E. T. "obeisance."—Campbell.
‡ 15. Hoshea xi. 1.
MATTHEW.

Then was fulfilled the word spoken by Jeremiah, saying:


17 Then was fulfilled the word spoken by Jeremiah, saying, “A voice was heard in Ramah, Weeping and great Mourning; Rachel bewailing her children, and would not be comforted, because they are no more.”

18 Then was verified the word spoken *through Jeremiah the prophet, saying:

18 ¶ “A Voice was heard in Ramah, Weeping and great Mourning; Rachel bewailing her children, and unwilling to be comforted, because they are no more.”

19 When Herod was dead, behold! an Angel of the Lord appears in a Dream to Joseph in Egypt, saying:

20 “Ariose, take the Child and his Mother, and go into the Land of Israel; for they are dead who sought the Child’s Life.”

21 Then he, arising, took the Child and his Mother, and *entered into the Land of Israel;

22 but hearing that Archelaus was reigning over Judea instead of his father Herod, he was afraid to return there; and being warned in a Dream, retired into the District of Galilee;

23 and coming into a City named Nazareth, he abode; that the word spoken through the Prophets might be verified, “That he will be called a Nazarene.”

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamination and—om. 21. entered into.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on high. Matthew, or his translator, followed the Septuagint. 23. a Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarene. The apostle Paul was accused by Turtullus, before Felix, as being “a ringleader of the sect of the Nazarenes.” Acts xxiv. 5. Some derive the name from Isa. i. 1, where the promised Messiah is called a Nazar, or branch.

† 18. Jer. xxxi. 15.
KEF. γ. 3.

1 Εν δὲ ταῖς ἡμέρας εἰκεναῖς παραγωγικαῖς. Αὐτοὶ οὖν τοῖς τῶν ἐκκλησιῶν ἐκ τῆς ἐρημίας τῆς Ἰουδάας, καὶ λέγουν: 2 Μετανοεῖτε ὑπὸ ἰδίων τῶν ὑπερφήνων. 3 Εὐαγγελιστής ἦν οὗτος γὰρ ἦτο Ῥαμείρα ὑπὸ Ἰσαίας τοῦ προφήτου, ὥστε γὰρ έστιν ὁ ρήτορις ὑπὸ Ἰσαίας τοῦ προφήτου, τὸ ἔθιμα ἐστὶν ἕλθεν μὴ μόνον γιὰ τὴν μεγαρικὴν τοῦ Κοσμοῦ ἀλλὰ καὶ γιὰ τὸν Χριστόν. Τόκος εἰς τῶν τοῖς ἐκκλησιῶν ἐν τῇ ἐρημία ἀποκάλυφται ἡ ἐνεργεία τοῦ Κοσμοῦ, ὥστε γὰρ έστιν ὁ ρήτορις ὑπὸ Ἰσαίας τοῦ προφήτου, τὸ ἔθιμα ἐστὶν ἕλθεν μὴ μόνον γιὰ τὴν μεγαρικὴν τοῦ Κοσμοῦ ἀλλὰ καὶ γιὰ τὸν Χριστόν. Τόκος εἰς τῶν τοῖς ἐκκλησιῶν ἐν τῇ ἐρημία ἀποκάλυφται ἡ ἐνεργεία τοῦ Κοσμοῦ, γιὰ τὸν Χριστοῦ τοῦ Κοσμοῦ καὶ γιὰ τὸν Χριστὸν. Τόκος εἰς τῶν τοῖς ἐκκλησιῶν ἐν τῇ ἐρημία ἀποκάλυφται ἡ ἐνεργεία τοῦ Κοσμοῦ, γιὰ τὸν Χριστοῦ τοῦ Κοσμοῦ καὶ γιὰ τὸν Χριστὸν. Τόκος εἰς τῶν τοῖς ἐκκλησιῶν ἐν τῇ ἐρημία ἀποκάλυφται ἡ ἐνεργεία τοῦ Κοσμοῦ, γιὰ τὸν Χριστοῦ τοῦ Κοσμοῦ καὶ γιὰ τὸν Χριστὸν. Τόκος εἰς τῶν τοῖς ἐκκλησιῶν ἐν τῇ ἐρημία ἀποκάλυφται ἡ ἐνεργεία τοῦ Κοσμοῦ, γιὰ τὸν Χριστοῦ τοῦ Κοσμοῦ καὶ γιὰ τὸν Χριστὸν.

CHAP. 3.

1 Now in those days appeared John the Immersionist, in the desert of Judea, publicly announcing,

2 "Reform! because the Royal Majesty of the Heavens has approached!"

3 For this is he of whom Isaiah the prophet spoke, saying: "A Voice proclaiming in the desert, Prepare the way for the Lord, make the highways straight for Him."

4 Now John wore a mantle of Camel's Hair, with a leathern Girdle encircling his waist; and his food was Locusts and wild Honey.

5 Then resorted to him Jerusalem, and All Judea, and All the Country along the Jordan;

6 and were immersed by him in the River Jordan, confessing their Sins.

7 But seeing many of the Pharisees and Sadducees coming to the Immersion, he said to them; "O Progeny of Vipers! who has admonished you to fly from the Approaching Vengeance?"

8 Produce, then, Fruit worthy of Reformation:

9 and presume not to say to yourselves, 'We have a Father,—Abraham,' for 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 xvi. 61, 62, where mention is made of "six cities with their villages," in the wilderness.

‡ 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 kingly 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. xxv. 5, 9; Mark xiii. 10; Luke xix. 33; 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 to the Messiah. See John i. 6—8, 28—31; 4; 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, therefore, not producing good fruit, is cut down, and cast into a fire.

11 And he entered and sat at table in Pharisee's house. And they watched him, whether he would tell a parable. And he spake unto them, saying, 12 Even now the ax lies at the root of the trees; every tree, therefore, not producing good fruit, is cut down, and cast into a fire.

13 Then comes Jesus from Galilee to the Jordan, to be immersed by John.

14 But he refused him, saying, "I have need first to be immersed by thee, and thou comest to me!"

15 But Jesus answering, said to him; "Permit it now; for thus it is becoming us to establish every ordinance." Then John suffered him.

16 And Jesus being immersed, went up from the water; and, behold! instantly the heavens were opened, and the Spirit of God appeared, descending, like a Dove, and resting on him.

17 And, behold! A Voice from the heavens, saying, "This is my Son, the Beloved, in whom I delight."
Then Jesus was conducted by the Spirit into the desert to be tempted by the enemy. After fasting forty days and forty nights, he was hungry. The tempter, taking him to a peak of the highest sacred temple, said, "If thou be the Son of God, command these stones to become loaves."

But he answered, saying, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Then the enemy took him to the holy city and set him on a high place, and said, "If thou art the Son of God, throw thyself down; for it is written, 'He will command his angels concerning thee, to protect thee in all thy ways.'"

Jesus said, "It is written, 'Thou shalt not put the Lord thy God to the test.'"

Again, the enemy took him to a high mountain, and showed him all the kingdoms of the world and the glory of them, and said, "If thou art the Son of God, fall down and worship me."

Then Jesus said to him, "Get thee behind me, Satan; for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"

10 Then the enemy leaves him; and behold! Angels came and ministered to him.
12. Acousas do e Iōsous, óti Iōanvns parēdeboi,
Hearing now the Jesus, that John was delivered up.
13. Kais kata-
he withdrew into the Galilean. And having
litwv twn Naçarêt, elwv kathfkhsev eis
left the Nazareth, coming dwelt at
Kasperiamtw prwth prwthlattias, ev órios
Capernaum on the sea-side, in borders
sbœv ands Nefhailew. 14. Ína plērōth to
of Zabulon and Nepthaliwm; that might be fulfilled the
phwv dıα ἰςαιav twn προφητων, λεγοντων
word spoken through Eisaia the prophet, saying;
15. "Γε Ζαβουλων και γα Νεφθαλειω δου
"Land of Zabulon and land Nepthaliwm may
balassos peraν twn irodov, Galilaia twn
island by the Jordan, Galilee of the
byvov. 16. Ο λαος ὁ καθημενος eν skotei eide fws
The people who are seated in darkness saw a light
megav kai tois kathmenois eν χωρα kai skia
big; and to those sitting in a region even a shade
thanatou, φωs anevtelew autous:
dead, a light has arisen to them.
17. ἂπο τοτε ἤρατο ὁ Ιησους κηρυσσειν, και
From that time began the Jesus to proclaim, and
legein Metanoeite teγγικε γαρ ἡ βασιλεια
to say; Reform; has some nigh for the royal dignity
tow ouranov.
of the heavens.
18. Περιπατων ἰε παρα την balassan tis
Walking and by the sea of the
Galilaias, εἰδε δυο αδελφους, Ξημανα των
Galilee, he saw two brothers, Simon the
λεγομενον Πετρον, και Ανδρων των αδελφων
called Peter, and Andrew the brother
αυτου, βαλλοντας αμφιβληστρον eis την balass-
of him, casting a fishing-net into the sea;
san ἡσαν γαρ ἀληθεις. 19. Kais legei autous:
they were for fishers. And he says to them;
δευτε οπισω μου, και ποιησο υμας ἀληθεις
Come behind ofme, and I will make you fishers
ανδρωπον. 20. Οι δε ευθεως αφειτε τα δικτυα,
of men. They and immediately leaving the nets,
hekolouthsai autou. 21. Kai probas ekeithen, eiδεν
followed him. And going on from thence, he saw
allous δυο αδελφous, λακωβων του του Ζεβε-
another two brothers, James the of the Zebel-
dαιου και Ιωαννην του τον Ζεβεδαιου,
the son of Zebedee, and John the brother of him, in
την πλω δε τον Ζεβεδαιων του πατρος αυτου, κατα-
said in the boat Zebedeus of the father of them, mending
τις τα δικτυα αυτων και εκαλεσων αυτους,
the nets of them; and he called them.
22. Οι δε ευθεως αφειτε το πλω και των πατερα
They and forthwith leaving the ship and the father
αυτων, hekolouthsai autou
of them, followed him.
23. Kais περιηγην δηλο την Γαλιλαιαν δ Ιησους,
And went about all the Galilee the Jesus,
didaskōn eν taις συναγωγαις αυτων, και κηρυς-
teaching in the synagogues of them, and preaching-

* Vatican Manuscript—23. he went about throughout All
1 15. Isa. ix. 1, 2.

12 Now Jesus, hearing
That John was imprisoned,
reired 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 Land of Napthali,
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 Shadow
"of Death, a Light arose."
17 From that time JESUS
began to proclaim, and
to say; "Reform; for the
ROYAL MAJESTY OF
the HEAVENS has approached."
18 And walking by the
LAKE OF GALILEE, he saw
Two Brothers, that Si-
mon 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, immedi-
ately leaving the NETS,
followed him.
21 And going forward
from thence, he saw Oth-
er Two Brothers, James the
son of ZEBEEDEE, and John
his BROTHER, in the BOAT
with Zebedeus their Fa-
ther, repairing their NETS;
and he called them.
22 And they, instantly
leaving the BOAT and their
FATHER, followed him.
23 And JESUS jour-
neyed throughout All
GA-
LILEE, teaching in their
SYNAGOGUES, and pro-
claiming the GLAD TID-
INGS OF THE KINGDOM,
and healing Every kind of Disease and Infirmity among the people. 
24 And his fame spread through All Syria: and they brought to him All the sick, having Various Disorders, and arrested by Severe Complaints;—
demoniacs, and lunatics, and paralytics;—and he healed them. 
25 And great Crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judah, 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 pobr (in spirit); for theirs is the kingdom of the HEAVENS! 
4 Happy the MWEMEWS; 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 be held God! 
9 Happy the PEACE-MAKERS; because they will be called Sons of God;
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 savour? 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 savour.—Trollope.

† 15. The modus 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 5:21

The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling: this was called the Judgment, or Court of Judges. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former, shall violate one of the least of these commandments, 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, I kill, will be liable 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, I despise thee, shall be liable to the Gehenna of fire.

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

24 Leave there thy gift before the altar, and go first be thou reconciled to the brother of thee, and then come, bring thy gift to the altar.

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 be cast into prison. Indeed I say to thee, if thou hast paid the last farthing.
27 He answered, "You have heard that it was said, "Thou shalt commit adultery." But I say unto you, that every one that looketh on a woman to lust after her, hath already committed adultery with her already.

28 Again, ye have heard that it was said by them of old time, 'Thou shalt not forswear thee; but I say unto you, That every one that saith to his brother, 'Thou art fool,' shall be in danger of the council: but whosoever shall say against another, 'Thou are accursed,' shall be in danger of the hell of fire.

29 And if thine right eye causeth thee to sin, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should perish.

30 And if thine right hand causeth thee to sin, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body should perish.

31 It was said, 'An eye for an eye, and a tooth for a tooth.' But I say unto you, that ye resist not evil. But whosoever shall smite thee on thy right cheek, forbear from him, and wilfully smite thy fellow. And whosoever shall pluck off thy coat from thee, let him have thine other coat also.

32 And whosoever shall compel thee to go a mile, go with him two.
36. tunic evil t just those aakins; Thou of those love say for resist it good, black pray wishing two. pei*secuting t you evil yes; what more to and you, "hate good but for evil Do Let sun and MATTHEW. you with If for I 35. Psa. lxxix. 2. 38. Exod. xxi. 24; Deut xi. 21. 39. Prov. xii. 22; xxiv. 29; Rom. xii. 17—19. 40. Deut. xv. 7—11. 41. Acts. xvi. 18; Deut. xxiii 6.

for it is the + city 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 £ say to you, + oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT. 40 and WHOEVER will sue thee for thy COAT, 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 SOLICITS thee; and him, who would BORROW from thee, do not reject. 43 You have heard. That it was said, + Thou shalt love thy NEIGHBOR, and 'hate thy ENEMY; 44 but £ say to you, Love your ENEMIES, and pray for those who PERSECUTE you; 45 that you may re— semble 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
Chapter VI.

1 Beware, therefore, 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 giwest alms, proclaim it not by sound of 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 thing, who sees in secret, will recompense thee.

5 And when *you* pray, you shall not imitate 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

*Vatican Manuscript*—47. the same.

48. your heavenly father is perfect.

5. you pray, you shall not.

7. hypocrifies.

† 2. The phrase of sounding a trumpet before them seems only a figurative expression to represent their doing it in a noisy, ostentations 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.

and in the likeness of God created he them; male and female created he them.

And God saw everything that he had made, and, behold, it was very good. And the even ing and the morning were the sixth day.

Wherefore if any man be without a wife, let him be as the bridegroom; and if any woman be without a husband, let her be as the unmarried sister.

For the husband is not lord over his own body, but the wife; and likewise also the wife is not lord over her own body, but the husband.

For ye are no more strangers and aliens, but fellow-citizens with the saints, and members of the household of God;

And that hath been prepared of God, which is for his children. Wherefore ye are no more strangers and aliens, but fellow-citizens with the saints, and members of the household of God;

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MATTHEW.

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

22 The lamp of the body is the eye. If then the light that is in thee darkness, how great is that darkness!

23 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 the

21 thy treasure. 21 thy heart. 22 thine eye.

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

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


v en where neither Moth 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 the eye. If then, 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 Ra-

† 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?

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† 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 Al

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

ΚΕΦ. ζ.’ 7.

1 Μη κρίνετε, ἵνα μη κρίθητε. 2 Ἐν γὰρ γαρ
Not do you judge, that not you may be judged. In what for
κριματι κρίνετε, κρίσεθητε; καὶ εἰ γὰρ μετρῶ judgment you judge, you shall be judged; and in what measure
μετρεῖτε, μετρηθήσεται ὑμῖν. 3 ὥστε βλέπεις you measure, it shall be measured to you. Why and seest thou
καὶ τὸν καρπὸν, τὸ εὖ τῶν ὀφθαλμῶν αὐτοῦ καὶ τὸνsplinter, that in the eye of the brother
σου, τὴν δὲ τῶν ὀφθαλμῶν δοκοῦν ὑμᾶς ζήτεσθαι, and these παντα προστεθήσεται ὑμῖν. 4 ἢ καὶ τὸν
tau, the beam in the eye of thee. But in thine-own eye beam not per-
εἰς τὴν ὁμοσυνομὴν ὑμῶν Ἰάτε, εἰς εἰς.

νεε: 4 ἢ καὶ τὸν καρπὸν ἀπὸ τῶν ὀφθαλμῶν σου καὶ I can pull the splinter from the eye of thee; and
θυμάσθητε, καὶ δοκοῦν ἐν τῶν ὀφθαλμῶν σου; 5 Ἐποκρίνατο, ἐκβάλει πρὸς τὸν τὸν en the eye of thee, and
ἐκβάλει πρὸς τὸν τὸν δοκοῦν εἰς τὸν ὀφθαλμὸν σου, pull the first the beam out of the eye of thee, and
ἐκβάλει πρὸς τὸν τὸν δοκοῦν εἰς τὸν ὀφθαλμὸν σου, ἐκβάλει the beam out of the eye of thee, and
καὶ τὸν καρπὸν καὶ τὸν καρπὸν ἐκ τοῦ ὀφθαλμὸν σου, then thou shalt see clearly to pull the splinter out of the
καὶ τὸν καρπὸν καὶ τὸν καρπὸν τοῦ ὀφθαλμοῦ σου. 6 Ἔτετε the eye of the brother of thee.

6 Μη δαρετὸς τὸ αγιόν τοῦς κυρίου, μήδε βαλήτε Not you may give the holy to the dogs, neither cast
touς μαργαρίτας ὑμῶν εἰμπροσθέν των χορῶν; the pearls of you before the swine;

* VATICAN MANUSCRIPT—33, his righteousness and kingdom.
† 33. Luke xii. 31. † 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.
μη ποτε κατατατησωσιν αυτους εν τοις ποσιν
lest they should trample them under the feet

αυτων, και στραφεντες βηξασιν υμας.
of them, and turning they should rend you.

7 Αιτησε, και δοθησεται υμιν’ ζητησε και
Ask, and it shall be given to you: seek, and
ευριστη τροπετε και ανοιγθησεται υμιν’. Pies
for the asking receivest, and the seeking finds;
και το κροουντι ανοιγθησεται. 9 Η τις *drops in
and to the knocking it shall be opened. Or what [is there]
εξ υμων ανδρωτος, δι εαν αιτηση ό νιος αυτον
of you a man, who if he ask the son of him
αρτον, μη λιθον επιδωσει αυτων; 10 και εαν εχουν
bread, not a stone will give to him? or if a foolish
και εις υμεις, he asks, not a serpent will give to him? But if you,
πονηροι ουτε, οιδατε δοματα γαβα διδοναι τοις
bad ones being, know gifts good to give to the
ποσοι τοις, ποσοι μαλλον δ πατηρ υμων, δ
children of you, how much more the father of you, that
εν τοις ουρανοις, δωσει γαβα τοις αιτοςιν
in the heavens, give good to those asking
αυτον; 12 Πιστα ουν, οσα αν θελητε ινα
him? All, therefore, as much soever you may will that
ποισιν υμιν αν ανδρωτοι, ουτω και υμεις πιοιετι
should do to you the men, even so also you do
αυτοις, ουτως γαρ εστιν ο νομος και οι προφηται.
to them; this is for the law and the prophets.

13 Ευσεβηθει δια της στενης πυλης ότι
Enter you in through the strait gate; for
πλατεια η πυλη, και ευρυχωρος η δος η
wide the gate, and broad the road that
απαγουσα εις την απωλειαν και πολλοι εισω
leading into the perdition; and many are
ιη εισερχομενοι δι αυτης. 14 Τη στενη η πυλη,
those entering through her. How strait the gate,
και τεθλιμενη η δος η απαγοσα εις την
and difficult the road that leading into the
ζωης και ολογοι εισω οι ευρισκοντες αυτην.
life; and few are they finding her.

15 Προσεχετε δε απο των ψυχοντριων,
Beware ye and of the false prophets,
οινυιν ερχονται προς υμας εν ενυδμασι προβα
who come to you in clothing of sheep,
tων, εσωθεν δε εισι λυκοι άρτανε. 16 Απο
within but they are wolves ravenous. By
tων καρπων αυτων επιγνωσοθε αυτους. Μητη
the fruits of them shall you know them. What
συλλεγον απο αικανων σταφυλιν, η απο
do they gather from thorns a cluster of grapes, or from
τριβολων συκα; 17 Οντω παν δενδρον αγαθον
thistles sedge? So every tree good
καρπους καλους ποιει το δε σαπρον δενδρον
fruits good beams; the but corrupt tree
καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
fruits evil beams. Not is possible tree

them under their feet, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you
will find; knock, and it will be opened to you:

8 for †every-one who asks, receives; and every
one who seeks, finds; and to him who knocks,
the door † is opened.

9 Indeed, † What Man among you, who, if his
son request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 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?

12 † Whatever you wish that Men should do to you,
do you the same to them; for this is the Law
and the Prophets.

13 † Enter in through the Narrow Gate; for wide
is the GATE of DESTRUCTION, and broad
that Way leading thither; and MANY are they
who enter through it.

14 How narrow is the Gate of Life! how difficult
that Way leading thither! and how few are they
who find it.

15 † Beware of false Teachers, who come to you
in the Garb of Sheep, while inwardly they are
ravenous Wolves.

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

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

18 A good Tree cannot

* Vatican Manuscript—8. is opened.
9. is there—omit.
† 7 Matt. xxii. 23; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.
18. Prov. viii
† 17. Matt. xii. 33.
Every tree, 

your will discover them.

floods,

which produces good.

froth, and into a fire.

Therefore, by these fruits you will discover them.

Not every-one 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.

Many will say to me in that day, Master, Master, have we not hearkened to thy Name? and in thy Name expelled Demons? and in thy Name performed many Wonders?

And then I will plainly declare to them, I never approved of you; Depart from me, ye who practise iniquity.

Therefore, whoever hears these precepts of Mine, and obeys them, he will be compared to a prudent Man, who built his house on the rock;

for though the rain fell, and the torrents came, and the winds blew, and rushed upon that house, it fell not, because it was founded on the rock.

But every-one who hears these precepts of Mine, and disobeys them, will be compared to a foolish Man, who built his house on the sand;

for when the rain fell, and the torrents came, and the winds blew, and dashed against that house, it fell, and great was its ruin.
MATTHEW.

Chap. 7: 28.

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 scribesh.
MATTHEW.

Chap. 8: 10.] 10. Among any in. 13. And—omit. 10. appointed under. 13. the servant. 15. him.

appointed under Authority, having soldiers under me, 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.”

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.

14 † Then Jesus entering into Peter’s house, saw his wife’s mother lying sick of a fever;

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...

* Vatican Manuscript—9. appointed under.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Westein.

‡ 17. “This man heareth away our sins, and for us he is in sorrow.”—Thomson’s Septuagint translation of Isa. liii. 4.


† 16. Mark i. 32; Luke iv. 40. ‡ 17. Isa. liii. 4.
Matthew 8:19-28

19 And he gave orders to depart to the other side. And coming to him, they said, "Rabbi, I will follow thee wherever thou goest." 20 And Jesus said to him, "The foxes have holes, and the birds of heaven places of shelter, but the son of man has not where he may recline his head."

21 And another, one of the disciples, said to him, "Rabbi, permit me first to go and bury my father." 22 But Jesus * says to him, "Follow me; and leave the dead ones to bury their dead ones." 23 And emblazon he is to the sky, the sky; 24 And entering to him into the ship, followed him. And he said to them: "How timid you are, 25 And coming to the disciples awoke the man, and 26 And he arose, and entered into the ship, covered the ship, 27 And the disciples arose, saying: "Heaven is to us, 28 And is to the other side, into the region of the Gadarenes, there met him two Demoniacs, coming forth; the road.
MATTHEW.

§ 29. — 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?"

§ 30. — Now there was at some distance from them a great herd of swine feeding.

§ 31. — And the demons implored him, saying, "If thou disuss us, send us away to the herd of swine."

§ 32. — And he said to them, "Go." And they, going forth, went away to the swine; and behold, the whole herd rushed down ♠ the precipice into the lake, and perished in the waters.

§ 33. — Then the swine-herds fled, and reaching the city, related all this, and the things concerning the demoniacs.

§ 34. — 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 him to a paralytic, lying on a bed: and Jesus perceiving their faith, said to the paralytic, "Son,

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* Vatican Manuscript—1. a Boat.

† 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 Tibersias. My tent was pitched near the Hot Baths, about a mile south of the town of Tibersias, 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 reader, 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."

MATTHEW.

[Chap. 9: 13.]

ai ámariatous sou. 3 Kai idou, tines twos grauma-
the sins of thee. And lo, some of the scribes
sew eivon en éautois: Oíutos blasphēmēi. 4 Kai
said among themselves; This blasphemes. And
kai idou éna tois eivon en éautois, eipein:
knowing the Jesus the thoughts of them, says,
Γ' aitai ùmeis eivemēse ponhēra en tais karodiais
Why you think evil, in the hearts
µvon; 5 Ti yar evstis eukopōteron: eipein:
you? Which for is easier, to say,
Άfeivnai sou ai ámariatiai; η eipsei: Εγείραι
Are forgiven of thee the sins? or to say: Arise
and periptastai: 6 'Iva de eidei kti eixoussai
That but you may know the authority
and walk? 
εχει το δ vios tov anbropou epiv tis gis afienvai
has the son of man in the earth to forgive
αι 'amartias (tote legei tiv paralutikiv) Εγέρ-
sins, (then he says to the paralytic;) Arising
theis aroin sou tivn klivn, kai úpige eis ton
rise of thee the bed, and go into the
oiokon sou. 7 Kai egerhes apilthen eis ton oiken
house of thee. And arising he went to the house
autom. 8 Ιdountes de oi oholo eðamassan, kai
and seeing the crowds wondered, and
kai eiperon ton theou, ton δoute oxioussai toin tain
and saying to the God, you exoussai toin tain
etain avnworais to the men.
9 Kai paragoun dv Ihsous ekeidenv, eidev avnwor-
And passing on the Jesus from thence, he saw a man
ov kathmenov epiv to telwvion, Matthew
and saw a man reclining at the custom-house, Matthew
legeymenov, kai legei autou: Akolouthei mou,
being named, and he says to him; Follow me,
Kai anastas ekolouthēsen autw. 10 Kai egeveto,
And rising up he followed him. And it happened,
auvov anakeimenoiv en tiv oikia, kai idou, polloi
the man reclining at table in the house, and lo, many
telwvoun kai avmartoloi elthontes sunekevno
and reclining the people and sinners coming reclined
tw Ihsous kai tais ambhtiais autou. 11 Kai
with the Jesus and the disciples of him, And
idountes eiv ton pharisaious tois ambhtiais toin
seeing to the Pharisees said to the disciples of him;
Dias meta tivn telwoun kai avmartolou evthiei
Why with the publicans and sinners eats
d vidasolos twn; 12 'O se Ihsous akouvas,
and he did reek as to the man; 13 The and Jesus hearing
kai autws: "Oxeiv exousiv ois ischoussas
the teacher of you? The and Jesus hearing
eipse autws: "Oxeiv exousiv ois ischoussas
and you
sais' [to them,] No need have those being well
iwtro, alla ois kakos evthountes
physician, but those sick
13 Poreubhentes
O are going
d µahe, ti estin: "Elenon thelou, kai ou
but desire what is; crunch, I wish, and not
but what is; Mercy I wish, and not
take courage; Thy sins are forgiven."
3 And behold, some of the scribes said among
themselves, "This man blasphemes."
4 But Jesus discerning their thoughts, said,
"Why do you think evil [things] in your hearts?"
5 For, which is easier? to say, * Thy sins are for-
given; or to say, [with effect.] Arise, and walk?
6 But that you may know that the son of man has
Authority on earth
to forgive Sins," (then he says to the paralytic),
"Arise, take up Thy bed, and go to thy house." 
7 And arising, he went to his house.
8 And the people seeing it, *feared and praised
God that had given
such Authority to men.
9 ¶ And Jesus, passing on from thence, saw a
Man, named Matthew, sitting at the Tax-offi-
ce; and he says to him, "Follow me." And he
arose, and followed him.
10 And it came to pass, as he was reclining at table
in his house, behold, ¶ Many Tribute-takers
and Sinners coming, reclined with Jesus and
his disciples.
11 And the Pharisees observing it, said to his
disciples, ¶ "Why does your teacher eat with
tribute-takers and
Sinners."
12 But * he hearing it, says, "They who are in
health have no need of a
Physician, but they
who are sick.
13 But go, and learn what that is; ¶ I desire

* Vatican Manuscript—5. Thy sins.
8. feared—so Lach. and Tisch.
12. he hearing.
12. to them—omit.
‡ 9. Probably an office erected on the side of the lake for collecting toll of passengers, and
receiving the customs for goods carried by water.
‡ 10. The word hamartolos, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify Gentle, or such of the Jews who, from their illicit practices, were looked upon in the same light
with the Gentiles. See Gal. ii. 15.
‡ 9. Mark ii. 14; Luke v. 27.
‡ 10. Mark ii. 15; Luke v. 29.
MATTHEW.

CHAP. 9: 14.]

Just approaching Jesus the tuft EKevaios puts as only mantle, if new, Shall both be destroyed. Turning him, of the bridal chamber to mourn, in as much with them estin ev nynfios: Eleusontaia de ymerai, dat, in the bridegroom? Shall come but days, when

aparoe ap avtov ev nynfios, kai tote ymeren

may be taken from them the bridegroom, and then they shall sounos. 16. Oudeis de evibalalei epiblima rakois fast. No one now puts a patch of cloth Given. 17. Oudeis de evbalkalei eviblima rakois fast. No one now puts a patch of cloth. Nor do they put wine new into askous palaios: ei de muge, rhygynatai xai askoi, bottles old; but if not, burst the bottles, kai de oinois ekeistai, kai xai askoi apolouontai, and the wine is spilled, and the bottles are destroyed: allla balloousin oinoi ven eis askous kaious, but they put wine new into bottles new, kai amfoterou syntrounntai, and both are preserved together.

18. Taonta avtov asalountos, autous, idou, arxwv of them speaking, to them, lo, a ruler, eis eldovn proskevnai avtov, legon: "Oti ev certain coming prostrated to him, saying, "That the thes, mother of avtov, arxwv. 19. Kai, egerheis de Iseiou ykoloushsen avtov, And arising the Jesus went after him, kai oi ymeretai avtou. 20. Kai idou, yugm aymor- and the disciples of him. And lo, a woman having a lousa dowdika etai, prosetlwos opisthe, bow of blood twelve years, approaching behind, ypio tov krapsevou koi ymatiou avtov. 21. El-

touched the tuft of the mantle of him. She pegs o ev ev, amelous anyomai r vymatiou said for within herself; If only I can touch the mantle avtov, swthemosi. 22. O de Iseiou epistropfes of him, I shall be healed. The but Jesus turning

Compassion, † and not a Sacrifice; for I came not to call Righteous men, but Sinners."

14 Then John’s dis- ciples accosting him, said, † “We and the Pharisees fast, why not also thy disciples?”

15 And Jesus says to them, † “Can the BRIDE- men mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, and then they will fast.

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put now Wine into old † Shirts; for if they do, the SKI burst, and the WINE is spilled, and the SKINS are destroyed: but they put new Wine into new SKINS, and both are preserved.”

18 † While he was thus speaking to them, a cer- tain Ruler coming, prostrated to him, saying, "My daughter is by this time dead; but come, lay thy hand on her, and she will revive."

19 And Jesus arising, with his Disciples, followed him.

20 † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFF of his MANTLE; 21 for she said within herself, “If I can only touch his MANTLE, I shall be cured.”

22 Jesus turning, and


† 15. The force of our Lord’s answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master’s removal from them.

† 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.


MATTHEW.

Chap. 9: 23.]

kai idou authn, eite: Tharset, thugatere: kai
and seeing her, said, Take courage, daughter; the

piastis sou seoseke se. Kai eswthi gyvme apo
faith of thee has saved thee. And was well the woman from

this oras ekweneis. 23 Kau elthwv o Ihsous eis
the hour of that. And coming the Jesus into

tm oriskan tou arxontos, kai idou toun aulhstas,
the house of the ruler, and seeing the flute-players,
kai tou olchoi thourshumwmen, 24 legei [*autous-]
and the crowd making a noise, says [to them]:

Anaxwrete ete oU yag apethane to koraiov, alla
Withdraw; not for is dead the girl, but

tauvedei. Kau kategelov autov. 25 Ote de
and gave over another. And he slept.

sleep. And they derided him. When but

eyelwthi o olchoi, eyelwthw ekpraste thw
they put out the crowd, he entering took hold of the

keirop autwv kai yegreia to koraiov. 26 Kau
kai the people, and was raised the girl. And

efycledi kai fimi autw eis olhnu thw gynw ekwenein.
went forth the report this into all the land that,

Kai paragonti ekwbhe to Ihsou, kilolou-
And passing on from thence the Jesus, went

thetai [autw] douo tvphlo, krasontes kai
after [him] two blind men, crying out and

leghontes: Efeisun hmas, vie Davat. 23 Elboyn
saying: Have pity on us, O Son of David. Being come
deu thw oriskan, prospbulon autw oI tvphoi,
and into the house, came to him the blind men,
kai legei autous o Ihsous: Pisteuete, oti duna-
and says to them the Jesus; Do you believe, that I am

maito poihsai: Leuggoun autro: Nai kure.
able this to do? They say to him, Yes O Master;

23 Tote 6shato ton ofbaalmov auton, legwv
Then he touched the eyes of them, saying,

Kata thw piastrw thw genvnthtw thw. 30 Kau
According to the faith of you, be it done to you.

anepxhthsw autow oI ofbaalmov. Kau eiskeyw-
anewshed them over the eyes of them. And strictly

swa autow o Ihsous, leghen 6prate, miheis
satos autou the Jesus, saying, See, no one

chrmasthsw. 31 OI de eyelwthones diephimw
knows. They but having gone published

auton en olh thw gynw ekwenein. 32 Autow de eyer-
him in all the land that. These and going

chremwv, idou, prospneikav autw antbrwpov
they brought to him a man

cwvov, daimowiokev. 33 Kau ekbalthentes tou
being demonized. And having cast out the
daivwvov, ekallhse oI cwvos. Kai ethwma
demon, spoke the dumb. And were astonished

oI olchoi, leghontes: Otovwte evan owtws ev
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 in-
form no one."

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

32 Now, as these men were going out, behold,
there was brought to him a Dwarf 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 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlvii. 33.

34 But the Pharisees said, "He expels the demons by the Prince of the demons."
35 And Jesus went through all the cities and villages teaching in their synagogues, and announcing the glad tidings of the kingdom, and curing every disease and every malady.

Chapter X.

1 And having summoned his twelve disciples, he gave them authority to expel impure spirits, and to cure diseases and maladies of every kind.
2 Now these are the names of the twelve Apostles: The first, that Simon, named Peter, and Andrew his brother; that James, son of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James that of the Alpheus, and that of the Zebedees, and Simon the Canaanite, and Jude Thaddeus; and Simon the son of Alpheus; and Thaddeus;
4 Simon the Canaanite; and Judas Iscariot, who even delivered him up.

5 These twelve Jesus commissioned, instructing them, saying, "Go not away to the Gentiles, and enter not any city of the Samaritans;"


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

10 When you enter the House, salute the family.

11 And if the family be worthy, let the peace you wish come upon them; but if unworthy, let your Peace return upon yourselves.

12 And whoever will not receive you, nor hear your words, in departing from that House or City, shake the Dust off your Feet.

13 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.

14 Behold! If you send forth as Sheep into the Midst of Wolves; be, therefore, sagacious as Serpents, and innocent as Doves.

15 But beware of these Men; for they will deliver you up to High

VATICAN MANUSCRIPT—13. upon you.

16. 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.

† 10. Isa. lxi. 6; Acts xiii. 48.

† 11. Mark xi. 11; Luke ix. 3; = 7.

† 12. Luke v. 3.

† 17. Matt. xxiv. 9.
MATTHEW.

**Chap. 10: 26**

Councils, and scourge you in their SYNAGOGUES; 18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in THAT MOMENT.

20 For it is not you that shall speak; but the SPIRIT of your FATHER is THAT which SPEAKS by you.

21 Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But he who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the other; [and from that, if they persecute you, take refuge in ANOTHER.] for indeed I declare to you, you will not have gone through the CITIES of †Israel, till the son of MAN be come.

24 † A Disciple is not above his TEACHER, no. a Servant above his MASTER.

25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebul, how much more those of his HOUSEHOLD?

26 † Therefore, fear them not; for there is nothing concealed, which will not be discovered;
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, † ™ also will acknowledge him before THAT FATHER of mine in * the heavens.
33 But whoever shall renounce me before men, † ™ 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 En-emies will be found in his own FAMILY.
37 † ™ He who LOVES Fa-ther 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.
And he who does not take his cross, and follow me, is not worthy of me.

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

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

CHAPTER XI.

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

Now John, having heard in prison of the works of the Messiah; sending by his Disciples,

said to him, “Art thou the Coming one, or are we to expect another?”

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

the Blind are made to see, and the Lame to walk; Lepers are cleansed, and the Deaf are heard, dead ones are raised, and poor ones are addressed with joyful news, and blessed ones are exalted, which whoever may be offended in me.

7 and as they were
Matthew 11:16-17

He having ears to hear, let him hear.

16 Whereunto shall I liken this generation? It is like unto children sitting in the market places, and calling to their fathers, and saying, 'We have played on the flute unto you, and ye have not danced; we have sung mournful songs unto you, and ye have not lamented.'

17 And he having ears to hear, let him hear.
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."

25 On that occasion answering the Jesus eis te, Εξομολογομαι σοι, pater, κυριε του said; I adore thee, O Father, O Lord of the ουρανου και της γης, οτι απεκρυψας taumata apo heaven and of the earth, because thou hast hid these from σοφων και σωτεων, και απεκαλυφας αυτα wise men and discerning men, and thou hast revealed them ιπτησιος. 26 Ναι, ο πατερ, οτι ουτως εγενετο to babes. Yes, the father, for even so it was δυσδοκι εμπροσθεν σου. 27 Παντα μοι παρεδοθη good in presence of thee. All to me are given
Chap. 11: 27. MATTHEW.

27. All things are imparted 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.

1. At That Time, Jesus went through the fields of grain; and his disciples were hungry, and began to pluck off ears of grain, and to eat.

2. Now the Pharisees, observing, said to him, "Behold, thy disciples are doing what is not lawful to do on a Sabbath." But he said to them, "Have you not read what David did, when he was hungry, and those who were with him?"

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

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

5. But I say to you,

VATICAN MANUSCRIPT.—3. he was.

† I. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned.

‡ 4. By comparing 1 Sam. xxv. 1—6, and Lev. xxiv. 5—6, it will appear that this also transpired on a Sabbath.

§ 5. From Num. xxvii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

† 27. Matt. xxvii. 18; John iii. 25; vi. 40; x. 15. ‡ 29. John xiv. 3; Heb. iv. 9—11.

† 30. 7 John v. 3. ‡ 4. I. Mark ii. 23; Luke vi. ‡ Deut. xxiii. 25. † 1. 3. 1 Sam. xi. 1—6.

§ 5. Lev. xxiv. 5; Num. xxvii. 9.
MATTHEW.

Chap. 12: 7. 

That one greater than the temple is here.

7 If, then, you had known what this is; 
I desire Compassion, and not a Sacrifice," you would not have condemned the Innocent;
8 for the Son of man is Master of the Sabbath.”

And having left that place, he went into their Synagogue;
10 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?”
11 And he answered them, “What Manis here among you, who, having one Sheep, if it fall into a pit on the Sabbath, will not lay hold on it, and lift it out?
12 Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the Sabbath.”
13 Then he says to the man, “Stretch out Thine hand.” And he stretched it out; and it was restored whole, as he also had been.

14 Then the Pharisees, departing, held a Council concerning him, how they might destroy him.
15 But Jesus knowing it, withdrew from them, and many followed him, and he healed them all;
16 and charged them not to make him known:
17 so that the word spoken through Isaiah the prophet might be verified, saying:
18 Behold, my Servant, whom "

*Vatican Manuscript.—10, a withered Hand. 15, many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson:—“Jacob is my Servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations: he will not cry aloud, nor urge with vehement, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth:—and in his name shall the nations trust (or hope).” The words Jacob and Israel, added by the authors of the Septuagint, have obscured this prophecy.

† 18. Isa. xli. 4.
MATTHEW.

22. the dumb man spake and saw.

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. 30; vii. 21.
MATTHEW.

29. **H πως δύναται**
you the majesty of the God. **Or how is able**

29 Moreover, how can any one enter the strong one's house, and plunder his goods, unless he first binds 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 other 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 **Neither 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."
38 Then answered some of the scribes, saying, "Teacher, we desire to witness a sign from thee."

39 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.

40 For as Jonah was Three Days and Three Nights in the stomach of the great fish, so will the Son of Man be Three Days and Three Nights in the heart of the earth.

41 The Ninevites shall stand up in the judgment with this generation, and cause it to be condemned; for they, when they saw Jonas, the prophet, and heard of the Nineteen, went down to Jonah, the prophet of Nineveh, the ninth part of an hour, and Nineveh was condemned.

42 But the Queen of the South shall rise up in the judgment with this generation, and cause it to be condemned; for she came from a distant land to hear the wisdom of Solomon, and more was found in her than in Solomon himself.

43 When the Holy Spirit is come out of the man, it roves through the parched deserts, seeking a place of rest, and finds it not. And coming it finds an abode there, and becomes the

44 Then it says, I will return to my house, whence I came. And coming it finds empty, having been swept, and having been set in order.

45 Then it departs, and takes with itself seven other spirits, more wicked of itself, and entering they find an abode there, and becomes the

* Vatican Manuscript.—38. and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 19—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield.

‡ 40. That is, simply, in the earth. So Tyre is said to be in the heart of the sea, Ezek. xxvii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Trollope.

* 42. In the Old Testament—Sheba.
MATTHEW.

[Chap. 13: 4.]

46 Eπὶ δὲ αὐτῷ λαλούντος τοῖς ὀχλοῖς, ἵδιον.
While and he is talking to the crowds, lo, in the midst of them, and the brothers of him stood without, saying to him, "Eis de tis...[Said then one...]

47 Ὁ οὐτὸς ἄνθρωπος καὶ τὴν γενεὰ ταύτην... Thus will be and the generation this wicked.

KEΦ. η'. 13.

1 Εὐ ποιῇ τῇ ἡμερῇ εἰκονίᾳ ἐξελθὼν ὅ Ἰησοῦς από τὴν οἰκίαν, εὐθυμητὸ μετα τα ἐκλάθερον. In the day that departing the Jesus from the house, was pleased to them much in the parables, saying:

2 καὶ ὁ οἶκος, ἢ μητὴρ σου καὶ ὁ αἰδέλφος σου ἦσαν ἐκτενεῖσαν εἰς τοῦτο... and the house, and the mother and the brothers of him stood without, saying the one, "Behold, thy mother..."

3 ἐκεῖνος ἀνῇ ἐπὶ τοὺς κοινοὶς. And extending his hand towards the crowd.

4 ἐκεῖνος ἀνῇ ἐπὶ τοὺς κοινοὶς. And, stretching out the hand... towards the crowd.

5 ἔλαλησεν αὐτοῖς πόλλα ἐν παραβολαῖς, λέγων... and spake to them much in parables, saying:

6 ἴδου, ἐγῆθην ὁ σπείρων τοῦ σπείρων. And in the sowing it, some indeed fell on the good ground... and the birds came and picked them up.

than itself, and entering, they abide there; and the last state of that man is worse than the first. Thus will it also be with this evil generation.

46 While he was yet talking to the crowds, behold, his mother and his brothers stood without, desiring to speak to him.

47 [And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee."]

48 But he answering, said to the person informing him, "Who is my mother? and who are my brothers?"

49 And extending his hand towards his disciples, he said, "Behold, my mother, and my brothers!"

50 For whoever shall do the will of that Father of mine in the heavens, that one is my Brother, or Sister, or Mother."

CHAPTER XIII.

1 On that day, Jesus, having gone out of the house, sat by the side of the lake;

2 but so many people gathered around him, that he entered a boat, and sat down; and all the people stood on the shore.

3 Then he discoursed much to them in parables, saying; "Behold, the sower went forth to sow.

4 And in sowing, some seeds fell by the road; and the birds came and picked them up.
Matthew 13:5-10

And others fell on rocky ground, where they had not much soil; and immediately sprang up, through not having a depth of earth; and when the sun was risen, they were scorched, and having not root, they withered.

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

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

And the disciples asked him, saying, "Why hast thou spoken to them in parables?"

But he answered and said to them, "Because you are permitted to know the secrets of the kingdom of the heavens; but to you this privilege is not given.

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

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.

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

For the understanding of this peo-
Matthew.

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 among thorns, denotes that hearer, in whom the cares of this world and the deceptive ness of riches choke the word, and render unproductive.

21 €'Plec is stumped; 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 §16 §But blessed are 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.
MATTHEW.

24 And he proposed to them another Parable, saying, The kingdom of the heavens may be compared to the field in which the owner sowed good seed and darnel.

25 But while the men slept, his enemy came and sowed \textit{\textit{\textdagger}} darnel among the wheat, and went away.

26 When the blade shot up, and put forth the ear, then appeared also the 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 darnel?

28 He replied, an enemy has done this. \textit{\textdagger} And they said to him, Dost thou wish then that we should weed them out?

29 And he said, No; lest in weeding out the 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 darnel, and bind it in bundles for burning; \textit{\textdagger} then bring together the wheat into my granary.

\textcircled{\textdagger} A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—\textquoteleft 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 invariably for some species of grain, such as wheat or barley.

* Vatican Manuscript.—28. And they say to him.

\textit{\textdagger} A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—\textquoteleft 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 invariably for some species of grain, such as wheat or barley.
32 Which indeed is one of the feast 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 heavens resembles Leaven, which a woman taking mingled in three measures of meal, till the whole fermented."

34 All these things Jesus communiqued 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 the beginning, *

36 Then Jesus leaving the people, retired to the house; and his disciples approached him, saying, "Explain to us the parable of the danel 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 danel are the sons of the evil one; 

39 that enemy who sowed them is the adversary; the harvest is the end of the *age; and the reapers are messengers.

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

39. * Age.

39. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xiv: 30, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. + 32. And becomes a tree. It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalapha mentions one "into which he was wont to climb, as men are wont to climb into a fig-tree." Trench quotes a traveler in Chili who had ridden under one. + 33. A measure containing about a peck and a half wanting a little more than a pint. Three of them made an ephah. + 35. "I will open my mouth in parables, I will utter dark sayings which have been from the beginning." —Sir L. C. L. Brenton's Syriac translation of Psa. lxxxvii. 3. 35. Psa. lxxxviii. 2.
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 the 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
Matthew.

51 Have you understood all these things?" They answered, "Yes.

52 Then he said to them, "Every Scribe therefore, being instructed in the kingdom of the heavens, is like a Householder, who produces from his treasury, new things and old."

53 And it occurred when Jesus had concluded these parables, he departed thence.

54 "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?"

55 "Is not this the Carpenter's son? Is not his mother called Mary? and do not his brothers, James, and Joses, and Simon, and Judas,

56 and all his sisters, 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.

END of the AGE. The messengers will go forth, and will separate the wicked from among the RIGHTEOUS;

50 and will throw them into the furnace of FIRE; there will be the WEEPING and the GNASHING OF TEETH.

51 Have you understood all these things?" They answered, "Yes."

52 Then he said to them, "Every Scribe therefore, being instructed in the kingdom of the heavens, is like a Householder, who produces from his TREASURY, new things and old."

53 And it occurred when Jesus had concluded these PARABLES, he departed thence.

54 "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?"

55 "Is not this the CARPENTER'S son? Is not his MOTHER called Mary? and do not his BROTHERS, James, and Joses, and Simon, and Judas,

56 and all his sisters, 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.
1 At That time, † Herod the tetrarch, hearing of the fame of Jesus, 2 said to his servants, "This is John the Immerser; he is raised from the dead; and therefore miracles are performed by him."

3 For † Herod 3 then had caused John to be seized, bound, and put in prison, on account of † Herodias, his brother Philip's wife; 4 for John had said to him, † "It is not lawful for thee to have her."

5 And wishing to kill him, he feared the people; † because they esteemed him as a Prophet.

6 But when Herod's Birth-day was kept, the † daughter of Herodias danced in the midst, and pleased Herod; 7 whereon he promised with an Oath to give her whatever she might request.

8 And she, being instigated by her mother, said, "Give me here on a Platter, the head of John the Immerser."

9 And the * king, being sorry on account of the Oath and the guests, commanded that it should be given her.

10 Accordingly, by his order, John was beheaded in the prison.

11 And his head was brought on a Platter, and presented to the girl; and she carried it to her mother.

12 And his disciples, coming, carried off the dead-body, and buried it.
And having heard the words of Jesus, withdrew from thence, and entered into a ship and was carried to a desert place by himself; and having called the disciples, he followed him by land from the towns called Pella. And coming out of the desert Jesus saw the crowds, and compassed them about by the sea, and taught them many things. And having given them their supply of victuals, he departed to the city. And the next day Jesus called the disciples to himself, and saith to them, Go ye and gather your victuals into the cities. And they said to him, How shall we learn enough victuals for this multitude? And he said to them, How is it that ye do not understand this? Do ye not yet perceive, or understand? Neither do ye remember the five loaves of the five thousand and how many they ate, and were filled? And they took up twelve baskets full besides. And the disciples gathered up twelve baskets full of the remains of victuals; and gathered the fragments besides from the five thousand. And immediately he urged the disciples to enter it; and departing, tolde Jesus. And Jesus having heard, privately withdrew from thence, by boat, into a desert place; of which the people being informed, followed him by land from the cities. And coming out, he saw a great crowd; and he had compassion on them, and healed their sick.

 teil the people to recline on the grass, he took five loaves and two fishes, and looking towards heaven, praised God; then breaking the loaves, he gave them to the disciples, and the disciples distributed them to the crowds. And they all ate and were satisfied; and of the remaining fragments they gathered twelve baskets full. And immediately he constrained the disciples to enter a boat.
and precede him to the other side, while he dismissed the crowds.

23 And having disrobed the crowd, 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 fourth watch of the night he went towards them, walking on the lake.

26 And when the disciples saw him walking on the lake, they were terrified, and exclaimed, “It is an apparition!” 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
BOAT, did homage to him, saying, *Assuredly, thou art God's Son.*

34 † And having passed over they came *to land* at Gennesaret.

35 And the men of that place recognizing him, sent through All that country, and brought to him all that diseased; 36 and implored him, that they might only touch the tuft of his mantle; and as many as touched, were cured.

CHAPTER XV.

1 † Then came to Jesus *Pharisees and Scribes from Jerusalem*, saying,

2 "Why do thy disciples violate the *traditional precept of the elders?* for they do not wash *their hands before Meals."

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

4 For God *said, *Honour father and mother,'* and he who re- 
vilifies Father or Mother, "shall be punished with 'Death."

5 But you assert, *If any one say to father or mother, An Offering is that by which thou mightiest derive assistance from me; 6 then he shall by no means honor his father.' Therefore, by your tradition, you annul the *word of God.*"

7 *Hypocrites* well did Isaiah prophesy concerning you, saying,

8 † This people *[draw

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† Vatican manuscript.—34. to land at Gennesaret. 1. Pharisees and Scribes from Jerusalem. 2. the hands. 4. said, 'Honor... HER.' 6. He shall by no means honor his father. Thus, 6. or his mother—omit. 6. word. 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abiba. 9. 8. 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, Drusius, 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. 33. Matt. xxvii. 54. 34. Mark vi. 53. 1. Mark vii. 1. 4. Exod. xx. 12; Deut. v. 10; Eph. vi. 2. 4. Exod. xxii. 17; Lev. xx. 9; Deut. xxvii. 10; Prov. xx. 19. 6. Mark vii. 6. 8. Isa. viii. 13.
‘Hosias, legwn. 'O laos oútos tois xhelesti ἔστιν. "The people this with the lips ῶε τιμήν ἡ δὲ καρδία αὐτών πορφρῶ ἀπεχεί απ' me honor; the but heart of them far off is removed ἵνα me. without profit but they reverence me, teaching διδασκαλίας, εὐταλμᾶτα αὐθαντῶν." 10 Kai doctrines, commandments of men. And προσκαλεσάμενοι πάντα τὸν ὄχλον, εἰπεν αὐτοῖς having called the crowd, he said to them. "Hear καὶ συνηθεῖτε, ὃν το εἰσερχόμενον εἰσι Hear you and he instructed. Not that entering into τὸ στόμα κοινοὶ τον αὐθάντων ἀλλὰ τὸ εἰσπορ- the mouth pollutes the man; but that proceed- ένει τις στόματος τουτο κοινοί τον ing out of the mouth this pollutes the αὐθάντων. 12 Τοτε προσελθόντες οἱ μαθηταὶ man. Then having come the disciples αὐτοῦ, εἰπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οἱ διδάσκαις, of him, said to him; Knowest thou, that the Pharisees, ἀκούσαντες τὸν λόγον, εἰκονάζεσθαι; 13 ὁ hearing that saying, found a difficulty? He ἐπερείθης εἰπεν: Πάσα φυσια, ἡ ὑμῶν εὕρη had answered saying; Every plantation, which not has τευτένιον ὁ πάτηρ μου ὁ θεός, εἰκονάζεσθαι, planted the father of me "heavenly, shall be rooted up. "Planted the father of me εἰς τοῦ τροφος, αὐτοὺς ὁ Ἰησοῦς εἰπεν: ἐπερείθης ὑμῖν τὴν ἀραβολήν ταύτην, the and Jesus said; Yet also you unintelligent. ἐστε; 11 ὁ ὅτι πάν το εἰσαπερν- οῦς Not [yet] perceive you, that all that enter- ὅμεν εἰς τοῦ στόματος, εἰς τὴν κοιλίαν χαρδίας ing into the mouth, into the belly passes, into the mouth, into the belly. 12 Τα ἐκ εἰσαπνο- και εἰς ἀφεθρώνα εκβάλλεται; 13 Τα, ἐκ εἰσαπερνο- and into a privy is cast; Those but proceeding οὐ εἰσάγονται, ἐκ τοῦ στόματος, ἐκ τῆς καρδίας εξερ- ing out of the mouth, from the heart issues χειτά, κακείνοι κοινοὶ τον αὐθάντων. 14 ἐκ γάρ forth, and they pollute the man. From for τῆς καρδίας εξερχονται διάλογισμοί πονηροὶ the heart comes forth purposes evil; φάσαι, μωσεϊα, πορνεία, κλοπή, ψευδομαρτυρίον, μετάβληται, adulteries, fornications, thefts, false testimo- πυρείου, μοιχεία, πομπεία, κλοπή, ψευδομαρτυρίου, μετάβληται, adulteries, fornications, thefts, false testimonies, blasphemies. 20 Ταῦτα ἐστὶν τὰ κοινοντα μοι, εἰσερχόμενοι ἐκ τοῦ στόματος τον αὐθάντων ἐκ τοῦ αὐθαντοῦ εἰς τον στόματα τον αὐθάντων pollutes the man; they pollute the man; that but with unwashed hands to eat not κοινοὶ τον αὐθαντοῦ pollutes the man.

*Vaticano Manuscript.—12, the disciples approaching, say. 14. of the Blind.—omitted. 15. that saying. 16. he said. 17. yet—omitted.
MATTHEW.

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, "It is not proper to take the CHILDREN'S BREAD, and throw it to + the dogs."

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

26 Then Jesus answering, said to her, "O Woman! great is Thy FAITH; be it unto thee as thou desirest." And her daughter was cured from that very moment.

29 And Jesus, having left that place, came to the LAKE OF GALILEE; 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 Deaf *hearing, the Crippled restored, the Lame

* Vatican Manuscript.— 30. crippled, blind, deaf, and.  
† 28. The Jews likened the heathen nations to dogs.—Lightfoot.  
† 30. The original word *kullas, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

Matthew.

And having sent away the crowds, he went into the plough and plied on the ship, and came to the coasts of Magdala.

Eating a little, they were about seven large baskets full. They and men, besides gathering seven large baskets full.

And having sent away the crowds, he went into the plough and plied on the ship, and came to the coasts of Magdala.

And coming the Pharisees and Sadducees, tempting they asked him, saying from the heaven to show them. He walking, and the Blind seeing; and they glorified the God of Israel.

Then Jesus having called his disciples, said, "I have compassion on the crowds, 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."

And his disciples say to him, "How can we get so many Loaves in a desert place, to satisfy such a crowd?"

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

Then he commanded the people to recline on the ground; and taking the seven Loaves and the fishes, he broke them, and gave to his disciples, and the disciples distributed to the crowd.

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

Now they who had eaten were about Four thousand Men, besides Women and Children.

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

CHAPTER XVI.

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

32. Then Jesus having called his disciples, said, "I have compassion on the crowds, 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; and taking the seven Loaves and the fishes, he broke them, and gave to his disciples, and the disciples distributed to the crowd.

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

But he answering, said to them, *["In the Evening, you say, '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 PHARISEES and Sadducees.
And Jesus, coming into the parts of Cesarea Philippi, questioned his disciples, saying, "Who do men say that the son of man is?"

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

He said, "But who do you say that I am?"

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

And Jesus answered, saying, "Happy art thou, Simon, son of Jonah; for Flesh and Blood has not revealed this to thee, but that Father of mine in the heavens."

Moreover, I also say to thee, That thou art a Rock, and upon this rock I will build My church, and the Gates of Hades shall not prevail against her. And I will give thee the keys of the kingdom of the heavens; and whatsoever thou mayest loose upon the earth, shall be bound in the heavens; and whatsoever thou mayest loose upon the earth, shall be loosed in the heavens."

Then he commanded the disciples, that they should tell no one, that he is the Messiah.

From that time Jesus began to show to the disciples that they should tell no one, that he is the Messiah.


13 And Jesus coming into the parts of Cesarea Philippi, questioned his disciples, saying, "Who do men say that the son of man is?"

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

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

16 Simon Peter answering, said, "Thou art the Christ, the son of the living God."

17 And Jesus answered, saying, "Happy art thou, Simon, son of Jonah; for Flesh and Blood has not revealed this to thee, but that father of mine in the heavens."

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

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

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 a man give in Ransom for his Life? 27 For the Son of Man is about to come in the Glory of his Father, with his Angels; and then he will recompense to 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."
MATTHEW.

And he was transfigured in the presence of them, and
and led up them into a mountain high privately.

And he was transfigured in the presence of them, and
and led up them into a mountain high privately.

And he was transfigured in the presence of them, and
and led up them into a mountain high privately.

And he was transfigured in the presence of them, and
and led up them into a mountain high privately.

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and led up them into a mountain high privately.

And he was transfigured in the presence of them, and
and led up them into a mountain high privately.
the son of man is able to suffer by them.”
13 Then the disciples understood that he spoke to them concerning John the Baptist.
14 And they having come to the crown, a Man came to him, kneeling and saying,
15 “O Sir, have compassion on my son; for he is a lunatic, and 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 answered, “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* says to them, “On account of your little-faith; for indeed I say to you, 16 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 but the kind not ektropethai, ei μη εν προσευχή καὶ νύστεια.] goes out, if not in prayer and fasting]
22 Aναστρέφομεν δε αὐτῶν εν τῇ Γαλατίᾳ, we were traveling and of them in the Galilee,
eπειν αὐτῶν δὲ Ἰησοῦς; Melleti δὲ νίκος του αυ- said to them the Jesus; Is about the son of the
σαι δὲ Ἰησοῦς; Melleti δὲ νίκος του αυ- said to them the Jesus; Is about the son of the
σαι δὲ Ἰησοῦς; Melleti δὲ νίκος του αυ- said to them the Jesus; Is about the son of the
θρωπον παραδίδοσαι εἰς χειρας αὐθων, man to be delivered up into hands of men,
καὶ αποκτενούσιν αὐτῶν καὶ τῇ τρίτῃ ἥμερᾳ and they will kill him; and the third day
εγέρθησαται. Ὁ θεος εκεῖνος εστίν. he will be raised. And they were grieved exceedingly.

* Vatican Manuscript.—15. sickly.
20. He says.
23. Rise.

† 21. This verse in wanting in the Coptic, Ethiopic, Syriac hieros, and in one Ital. MSS.
† 20. Matt. xxii. 21; Mark xi. 23; Luke xvii. 6; 1 Cor xiii. 2.
† 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.
MATTHEW.

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, c

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. xviii. 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, desiring the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. "Josephus (B. J. lib. 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 on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxvi. These tribute gatherers must have been sent by the superintendent 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 60 cents, or 2s. 6d., at 5s. per ounce.

1 24. Mark i. 53. 1 1. Mark ix. 33; Luke ix. 46; xxii. 24. 2. Mark x. 15; Luke xvii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.
5. And whoever may receive one such Little Child in my name, receives Me.

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

7. Alas for the world, because of SNARES! for it must be that SNARES come; but alas for that MAN through whom the SNARE comes.

8. If, then, thy HAND or thy Foot insinuate thee, cut it off, and throw it away; it is better for thee to enter life crippled, than having Two Hands or Two Feet, to be cast into the Eternal Fire.

9. And if thine eye insinuate thee, pluck it out, and throw it away; it is better for thee to enter life one-eyed, than having Two Eyes to be cast into the BURNING of Gehenna.

10. Take care, that you do not despise one of the LEAST of these; for I assure you, that the angels in the heavens continually behold the FACE of THAT FATHER of mine in the Heavens.

11. For the son of man is come to save that which was LOST.
12 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? 13 And if he happen to find it, indeed I say to you, that he rejoices more over it, than over those NINETY-NINE which went not STRAY.

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 ¶ Now, if 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 three Witnesses, Every Thing may be proved.

17 But if he regard them, inform the CONGREGATION; and if he regard the CONGREGATION also, \(\text{let him be to thee as a PAGAN and a TRIBUTE-TAKER.}\)

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.

19 ¶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.”
Then Peter coming, *said to him, "Lord, how often shall I forgive my brother, if he repeatedly trespass against me? till seven times?"

22 Jesus says to him, "I say to thee, Not till seven times only, but till seventy times seven.

23 In this, the kingdom of the heavens has been compared to a King, who determined to settle Accounts with his servants.

24 And having begun to settle, they brought to him one debtor of ten thousand talents.

25 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.

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

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

28 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 *whatever thou owest.'

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

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

31 When, therefore, His fellow-servants seeing what was done, they were indignant; and

20. 4. lord—omit.
27. the servant.
28. that—omit. 29. whatever thou owest
30. all—omit.
31. When, therefore, His fellow-servants.

† 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years. † 28. This was a Roman coin worth about 14 cents, or 7d.

MATTHEW.

Chap. 18: 33.

κυρίων αυτῶν πάντα τα γενεμένα. 32 Τότε lord of them all that having been done. Then προσκαλεσαμένος αυτὸν ὁ κύριος αυτοῦ, λεγει having called him the lord of him, says αὐτῷ: ∆ούλε πονηρέ, πασαν τὴν οφείλην εκεῖνην to him; O slave wicked, all the debt that αφήκα σοι, επεί παρεκλασάσα με 33 οὐκ εἶδεi remitted to thee, because thou hast brought me; not was it binding και σε ελεησά τον συνδούλου σου, ὃς καὶ εγώ also to have pitied the fellow-slave of thee, as also I σε ἠλέησα; 34 Καὶ ὀργίσθεις ὁ κύριος αυτοῦ thee pitied? And being provoked the lord of him παρέδωκεν αὐτόν τοῖς βασανισταῖς, ἐώς ὃ ἀποδῷ delivered him to the jailors, till he may pay παν τὸ οφείλομενον. 35 Ὅστω καὶ ὁ ∆οῦλου him, all that owing [to him]. So also the πατὴρ μου ὁ εποιημνὸς πονηρεί ὑμῖν, εὰν μὴ father of thee the heavenly will do to you, if not αφήσε, ἐκατοστὸς τῷ ἀδελφῷ αὐτοῦ ἀπο τῶν you forgive each one the brother of him from the καρδίων ὑμῶν. hearts of you.

KEF. ιθ', 19.

1 Καὶ εγενέτο, ὅτε ετελεσέν ὁ Ἰήσους τοὺς And it came to pass, when ended the Jesus the λόγους τουτούς, μετήρησεν ἀπὸ τῆς Ταλιάλαις, words these, he departed from the Galilee, καὶ ἠλθεν εἰς τὰ βραδὺ τῆς Ἰουδαίας, περιάν and eis ta dría tis Ioudaías, perían ton and the confines of the Judea, beyond the Ἰορδάνου. 2 Καὶ ηκολούθησαν αὐτῷ οἵκειοι Jordan. And followed him crowds πολλοί καὶ έθεραπεύεσαν αὐτούς εκεῖ, great; and he healed them there.

3 Καὶ προσηλθόν αὐτῷ οἱ Φαρισαῖοι, περιά- And came to him the Pharisees trying, ἄναυτον, καὶ λεγοῦντες ἐκατοστός αὐτούς, κατα- and saying [to him]; If it is lawful ανδρῶπος απολύσῃ τὴν γυναῖκα αυτοῦ κατα- to a man to release the wife of him upon πασαν αἰτιαν; 4 Οἱ δὲ αποκριθεὶς εἶπεν αὐτοῖς: every cause; He and answering said to them; Οὐκ ανέγυνατε, ὅτι δὲ ποιήσας αὐτῷ ἀρχὴς ἀρσεν. Not have you read, that the Creator from a beginning a male καὶ ἐκλήσατε αὐτοὺς ἄρσεν, καὶ εἶπεν: "Ἐνερχόμεν ἀρσεν, and he made them, and says: On account καὶ ταταλαλείψας τὸν πατέρα καὶ of this shall leave a man the father and τὴν μητέρα, καὶ προσκολλάζεται τῇ γυναικὶ the mother, and shall be closely united to the wife αὐτοῦ, καὶ εσονται δύο εἰς σάρκα μια. So that no longer they are two, but flesh one. What οὐν δὲ θεοὶ συνεξεχειν, ἀνδρῶπος μὴ χωρίζετο, then the God has joined together, a man not dissolves. ΙΔΕΟΥΝΤΙ αὐτῷ Τί οὖν Μωϋσῆς ενετείλατο Then they say to him; Why then Moses did enjoins 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 forgive thee, because thou didst entreat me; 33 was it not binding on thee also to have had pity on thy fellow-servant, as 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 τῷ 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, τῷ "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, τῷ "On account of this a man shall leave father and mother, and adhere to his wife; and they twain 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, τῷ "Why then did Moses command to give a Writ
of Divorce, and dismiss her."

8 He says to them, "Moses, indeed, permitted you to divorce your wives, on account of your stubborn disposition; but from the Beginning it was not so.

9 "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."

10 * The disciph:s say to him, "If the case of the husband with his wife be thus, it is not good to marry."

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

12 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."

13 Then they brought to him little children, that he might place his hands on them, and pray; and the disciples rebuked them.

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

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

* VATICAN MANUSCRIPT.—9. On Account of Whoredom, causes her to commit adultery; and he who marries. 10. The disciples. 11. The word. 16. to him, said, "O Teacher!"

† 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 eunuchism 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 Anecdota Theologica.

‡ 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. 12. 1 Cor. vii. 32—34. 13. Mark x. 18. 16. Mark x. 17; Luke xviii. 18.

"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; *"Thou shalt not commit murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not give false testimony; *"Thou shalt love the neighbor as thyself." 19 'Honor thy father and thy mother;' and *"Thou shalt love thy neighbor as thyself." 20 The young man says to him, "All these have I kept; what want 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 heaven.'

25 And the disciples hearing, were greatly as-

* Vatican Manuscript.—17 "Why askest thou Me concerning that which is good? One is the good; but if thou wilt," 20 from my childhood—omit. 21 Poor.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS. as adequate. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and with no differing reading is noted. † 24. Rabbinus, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—Marsh's Translation of Michaelis. † 24 of heaven.—Lachmann & Tischendorf.
Matthew 20:1-16

Then answering the Peter, said to him, Lo, ye have forsaken all and followed me; what, therefore, shall ye obtain?

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, my followers shall also sit on twelve thrones, judging the twelve tribes of Israel.

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 manifold, and shall inherit aionian Life.

CHAPTER XX.

1 For the kingdom of the heavens resembles a Housesholder, 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 marketplace; and he said to them, ‘Go also you into the vineyard.’

* Vatican Manuscript.—29. on account of my Name.

29. or Wife.—omit.
MATTHEW.

[Chap. 20: 16.]

and whatever may be just, I will give to you. They and
applied. 5 Paul, eke* in the six, and
wenty. Again going out about sixth and
enatn waw, eknotini. 6 And, in
the eleventh hour, he did in like manner. About and

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

Again having gone out about the six, and about the + ninth, he
did in like manner.

6 And about the eleventh, going out, he found others standing, and
says to them, 'Why stood you not here All day unemployed?'

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

8 And Evening having

then, each one, a denarius.

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

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

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

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

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

Thus the last shall

accept.


† 5. Three o'clock in the afternoon.

‡ 6. Five o'clock in the
be first; 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,

18 ¶ "Behold, we go up to Jerusalem, and the son of man will be delivered to the high-priests 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 Zobede's children came to him with her sons, prostrating, and requesting something from him.

21 And he said to her, "What do you wish me to do?" And she said, "Command, that in thy kingdom, one of these 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." But Jesus says to them, "You will indeed, drink of my cup; but to sit at my right hand, and at the left, is not mine to give, except for whom it has been prepared by my Father."

23 ¶ And the ten, having heard, were indignant against the two brothers.

24 But Jesus, having called them, said, "You..."
Matthew

188. many. him. saying; O let Master, them, hear. way, to of the be, and of the.

189. many. him. to become, let him be of you servant; and whoever

190. may wish among you great

191. Pity disciples, man two. And that

192. departing. And
departing from Jericho, a great crowd followed him.

193. 30 And behold. Two blind men sitting by the road, hearing That Jesus passed by, cried out, saying, “G Master, Son of David, have pity on us I?”

194. 31 And the people reproved them, that they might be silent, but they cried the louder, saying, “O Master, Son of David, have pity on us I?”

195. 32 And Jesus stopping, called them, and said, “What do you wish I should do for you?”

196. 33 They say to him, “Sir, that our eyes may be opened.”

197. 34 And Jesus being mov'd with compassion, touched their eyes; and they received sight, and followed him.

CHAPTER XXI.

1 And when they were eigh to Jerusalem, and had come to Bethphage near to the mount of olives, then Jesus sent away two disciples, saying to them,

2 “Go to that village which is over-again you, and you will immediately find an Ass

know That the princes of the nations rule imperiously over them: and the great exercise authority over them.

26 †It *is not so among you: but whoever may desire to become great among you, let him be Your Servant;

27 †and whoever may desire to be chief, let him be Your Slave;

28 †even as the son of man came not to be served, but to serve, and to give his life a ransom for many.”

29 †And departing from Jericho, a great crowd followed him.

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* Vatican Manuscript.—26. is not so.

33. our eyes.

34. Their eyes.

34. they received sight.

† 26. Matt. xxii. 11; 1 Pet. v. 3. † 27 Matt. xviii. 4. Mark ix. 35, x. 43. † 28. Luke xxii. 37; John xiii. 11, Phil it. † 29 Isa liii. 11; Dan. ix. 24, 25; Matt. xvi. 3. † 30 Tim. i. 6; Titus i. 6; Rom. ix. 28. † 1. Mark xii. 1; Luke xix. 30.
MATTHEW.

3 Kai ean with her; having loosed bring to me. And if
tis ὑμιν εἰπῃ τε, ερείτε 'Οτι δ any (one) to you should say any (things) you shall say; That the
κυριος αυτων χρειαν εχει ευθέως de apso-
lord of them need immediately and he will
tελείει αυτους. 4 Τουτο δε ὄλων γεγονεν, ἵνα send them.
This and all has been done, that
πληρωθη το ῥήμα δια του προφητου, might be fulfilled the word spoken through the prophet,
λεγοντος: 5 'Εσπατε τη βυγατρι Σιων. Iδου, saying;
"Say to the daughter of Zion, Lo,
δ' Βασιλευς σου ερχεται σοι πραυς, και επι- the king of thee comes to thee meek, and having
βηκας επι ονον, και πωλον νιω υπογνιων," have set on an ass, even an ass a son of a beast of burden.
6 Πορευθησετε δε οι μαθηται, και ποιησατε Hath gone and the disciples, and having done
καλας προσεταξεν αυτοις δ Ιησους, πηγανον as commanded to them the Jesus, they led
tην ονον και των πωλων, και επεθηκαν επανω the ass and the foal, and they placed upon
αυτων τα ιματια αυτων και επεκαθηκαν επανω them the mantles of them; and they caused to sit on (one)
αυτων. 8 Ο δε πλειοστος οχλος εστραυσαν εκα-
the and greater crowd spread of themselves
των τα ιματια εν τη δομοι αλλοι δε εκιπτων
selves the mantles in the way; others and cut off
κλαδους απο των δενθυρων, και εστρωνυν εν branches from the trees, and scattered in
τη δομοι. 9 Οι δε οχλοι αι προσηγοντες και αι the way.
the crowds going before and those
ακολουθουντες εκραξαν, λεγοντες 'Ωσανα τω did cry, saying; Hosanna to the
υιον δαβιδ ευλογημενοσ δ ερχομενοσ εν ωματι son of David; worthy of blessing he coming in name
κυριον ωσανα εν ταις υψιταις. 10 Και ειπε-
Lord; hosanna in the highest. And having
θοντος αυτων εις Ιεροσολυμα, εισεσυνε παρα entered of them into Jerusalem, was moved all
η πολις, λεγουτα. Τις εστιν ουτος; 11 Οι the city, saying; Who is this? The
dε οχλοι ελεγαν Ουτος εστιν Ιησους δο προφη-
and crowds said: This is Jesus the prophet,
tied, 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..."
And <em>Jesus</em> went into <em>the temple</em>, and expelled all <em>those</em> <em>selling</em> and <em>buying</em>, and overthurned the <em>tables</em> of the <em>bankers</em>, and the <em>seats</em> of the <em>dealers</em> of <em>doves</em>.

And <em>said</em> to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers." "And <em>Jesus</em> answered, 'Truly, truly, I say unto you, that <em>house</em> ye see it shall be desolate within two generations, and not one stone shall be left upon another, that shall not be thrown down."
Matthew.

[Chap. 21 • 30]

eipen autois: ἀμὴν λέγω ὑμῖν, εαν εἴητε
said to them: Indeed I say to you, if you may have
πιστιν, καὶ μὴ διακρίνῃτε, οὐ μόνον τὸ
faith, and not should doubt, not only the (miracle)
tῆς συχῆς τοιμαστε, ἀλλὰ καὶ τῷ ὄρει τωτῷ
this miracle, you shall do, but also if to the mountain this
eἰπτετε: ἀρθῇ, καὶ βλήσῃ εἰς τὴν
shalt be lifted, and be cast into the
βαλασάνας γενεσται. 22 Καὶ παντα, óσα αὐ
they shall be done. And all, whatever
τοιν, ἢ σα σὺν προσευχήν, πιστευόντες,
you shall ask in the prayer, believing,
λήψεσθε,
you shall receive.

23 Καὶ εἰλθοντε αὐτῷ εἰς τὸ ἱερὸν, προσῆκον:
"And having come to him into the temple, came
αὐτῷ ἔδασκαντο οἱ ἀρχιερεῖς καὶ οἱ πρεσβυτεροὶ
to him teaching the high-priests and the elders
tοῦ λαοῦ, λεγοῦτε: ἐν ποίᾳ ἐξουσίᾳ ταυτα
of the people, saying, By what authority these (things)
ποιεῖς: καὶ τις σοι ἐδώκει τὴν ἐξουσίαν ταυτήν,
doest thou? and who to thee gave the authority this?

24 Ἀποκρίθης δὲ ὁ Ἰησοῦς εἰπεν αὐτοῖς: Ἐρωτήσατε
Answering and the Jesus said to them, I will ask
ὑμᾶς καγὼ λογον ἑνα: ὅν εαν εἰπτετε μοι,
you also I word one; which if you may say to me,
καγὼ ὑμῖν ερω, εν ποίᾳ ἐξουσία ταυτα
καὶ also I will tell, by what authority these (things)
ποιων: 25 το βαπτισμα Ἰωαννου ποθὲν ην;
the baptisms of John whence was? from
ὑπανου, η εξ ανδρωπον; Οἱ δὲ διελογίζοντο
the water, he among men? They and reasoned
παρ' ἑαυτούς, λεγοντες: ἐαν εἰπωμεν, εξ ὑπαρ-
par' eautous, legeontes: Ean eipomeves, ex oura-
among themselves, saying, If we should say, from
ἐνυ, ἐρει ἡμιν: Διατι ουν οὐκ εἰπστευσατε
us, erei hmin: Why then not did you believe
ὑμῖν, ην; εις ανδρωπον; Οἱ δὲ διελογίζοντο
them, when you may say to me, we
μελα τον οχλον παντες γαρ εχουσι του Ἰωαννου
fear the crowd: all for hold the John
περιφρόνησαν. 26 Καὶ ἀποκρίθης τω Ἰησου:
which reasoning thus among themselves, "If we say,
εἰπον: οὐκ οἴδαμεν. Ἐφη αὐτοῖς καὶ αὐτοῖς:
said, Not we know. Said to them and he:
Οὐδὲ εγὼ λέγω ὑμῖν εν ποιᾳ ἐξουσίᾳ ταυτα
Neither I say to you by what authority these (things)
ποιων, 27 Τι δε υμιν δοκει; Ἀνθρωπος εἰχε
what to you seems right? A man had
τεκνα δυο καὶ προσελθὼν τω πρῶτω, εἰπε:
children two: and coming to the first, he said:
Τekνων, ὑπαγε, σημερον εργαζον εν τω ἀμπελω
Son, go, to-day work in the vineyard
μου. 28 Ο δὲ ἀποκρίθης εἰπεν: Ου θελω
my. He and answering said: Not I will:
ον δε μεταμεληθης, ἀπληθη.
ον de meta melthes, aplith.

30 Καὶ
afterward but having changed his mind, he went, And
προσελθὼν το ἑτερο, εἰπεν ὡσανως.
coming to the other, he said just the same. He and
said to them, "Indeed, I say to you, † If you have
an unshaken Faith, you will not only do this
miracle of the FIG-TREE, but also, if you should
tell to this MOUNTAIN, 'Be thou lifted up, and
thrown into the sea,' it will be done."

29 † And whatever you shall ask in PRAYER, be-
heving, you will receive."

30 † And having entered the TEMPLE, the
HIGH-PRIESTS and ELDERS of the PEOPLE,
coming to the day, as he was teaching, and said, "By
What Authority dost thou perform these things? and
who empowered thee?"

24 Jesus replying, said to them, "I will also ask
you one Question, which if you answer me, I also
will inform you by What Authority I do these
things.

25 Whence was *that IMMERSION which was of
John? From Heaven, or From Men?" And they
reasoned thus among themselves, "If we say,
From Heaven, he will re-
tor, Why then did you not believe him?

26 And if we say, From
Men, we dread the
CROWD; for they all re-
gard JOHN as a Prophet."

27 They, therefore, said to
JESUS in reply, "We
cannot tell." And he said
to them, "Neither do I
tell you by What Au-
thority I perform these
things.

28 But what is your
opinion of this? A Man
had *Two Sons; and com-
ing to the FIRST, he said,
'Son, go work To-day in
my VINEYARD.'

29 He answered, "I
will, sir," but went not.

30 And coming to the
SECOND, he said the same.

* Vatican Manuscript.—23. That immersion which was of John.

23. Two Sons

20. "I will, sir;" but went not. 30. And coming to the second, he said the same. And he
answering, said, 'I will not,' but afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xii. 2.
‡ 23. Matt. vii. 8; Mark xi. 24; James v. 19; 1 John iii. 22; v. 14.
† 29. Mark xi. 27; Luke xx. 1.
31. The king said, ‘Go at once to your master, and tell him, “I desire you to pay me the money I lent you.”’

32. He went and the master said, ‘A plowman, and ought you to be repaid?’

33. He answered, ‘You have no right to ask for any payment, sir; I paid everything needed for the growing of the land.”

34. He said, ‘Then why did you not sell the vineyard and pay me the money I lent you?’

35. “Sir, I do not know what to do, but I will see whether I can work to earn enough to pay you.”

36. He left his master, went home, and, thinking over what he could do, said, ‘I knew the master was a cunning fellow, and I would not be liked, so I will work in his fields and pay the money; I can it.’

37. He went out and worked, and the master paid him every day, as he had agreed.

38. He said, ‘You see, sir, I will work in your fields and pay you the money.’

39. He said, ‘I know that you have heard the story, and I have seen what the master did, and I will do the same thing.’

40. And he answering, said, ‘I will not,’ but afterwards repenting, he went.

41. Which of the two performed the father’s will?” They say, “The latter.”

42. 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.

43. Hear Another Parable. There was a Householder, who planted a Vineyard, and enclosed it with a Hedge, and dug a Wine-press, and built a Tower, and let it to Cultivators, to receive the FRUITS.

44. But the Cultivators, having seized the servants, severely cast one, and murdered another, and stoned another.

45. Again, he sent other servants, more honorable than the first, and they treated them in a similar manner.

46. Finally, he sent his son to them, saying, ‘They will respect my son.’

47. But the Cultivators, seeing the son, said among themselves, ‘This is the HEIR; let come, we may kill him, and forcibly hold the inheritance.’

* Vatican Manuscript.—31. to him—omit. 
31. LATTER. 
33. A man—omit.
Then seizing him, they thrust him out of the vineyard and killed him.

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 occupant?

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.*

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 Jehovah has effectuated, 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.*

And seeking him to seize, they feared the crowds: since as a prophet he was speaking about them.

And seeking to apprehend him, they feared the crowds, for they esteemed him as a Prophet.

CHAPTER XXII.

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; and he sent his servants to invite the invited, saying: Has been likened the kingdom of the heavens by its occupants to a man, a king, who made marriage-feasts to the virgins and maidens of the church, and sent slaves of the field, to invite the invited."

The diakonoiΔησαντες αυτοι ποδας και
to the servants: Having bound of him feet and
χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness
το εξοτερων' εκει εσται ο κλαυθμος και
do the outer: there shall be the weeping and the

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,
Behold, I have prepared
my entertainment; my
oxen and fallings 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 for-
des, destroyed those mur-
derers, and burned their
city.

8 He then says to his
servants, 'The enterta-
nainment indeed is ready,
but those who have
been invited, were un-
worthy.

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 Wed-
ding Garment;
12 and he says to him,
Friend, how camest thou
here, not having a Wed-
ding Garment? 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 dark-
ness; there will be the
weeping and the gnash-
ing of teeth.

* Vatican Manuscript.—7. And the king was indignant.
† 4. Prov. ix. 2.
‡ 7. Dan. ix. 96.
¶ 11. 2 Cor v. 3.

13. him.
Matthew 22:14

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 saith to them, "Whose is this image and inscription?"

21 They say to him, "Caesar's." Then he replies to them, "Render therefore, the things of Caesar, to Caesar; and the things of God, to God."

22 And having heard this, they wondered; and leaving him, they went away.

23 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—omitted.

23. Sadducees came to him, who say—"

† Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title 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." Aman
tasia can only 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, and follows a resurrection.

† 24. The words of the Law are not quoted verbatim, but according 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.


† 21. Rom. xiii. 7.

† 23. Mark xii. 18.

xx. 27; Acts xxiii. 8.

† 24. Dent. xxv. 5.

XXI.

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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?"

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XXI.

Matthew 22:14

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 saith to them, "Whose is this image and inscription?"

21 They say to him, "Caesar's." Then he replies to them, "Render therefore, the things of Caesar, to Caesar; and the things of God, to God."

22 And having heard this, they wondered; and leaving him, they went away.

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† 21. Rom. xiii. 7.

† 23. Mark xii. 18.

xx. 27; Acts xxiii. 8.

† 24. Dent. xxv. 5.
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. 'Abraham, and the God of Isaac, and the God of Jacob?' "He is not the God of the Dead, but of the Living."

33. And the crowds hearing this, were amazed at his teaching.

34. Of the Pharisees, hearing that he silenced the Sadducees, being assembled on the same; and asked one out of them, a lawyer, tempting him [and saying];

35. "Teacher, which is the great Commandment in the law?"

36. "And he said to him, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind."

37. This is the first Commandment.
39. *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?*

44. *Jehovah said to my Lord, Sit thou at my Right hand, until I put thine enemies under his 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;*

3. therefore: All things whatever they command you, *do and observe,* but do not according to their works; for they say and do not perform.

4. *And they prepare heavy and oppressive burdens, for other men's shoulders, but they will not move them with their finger.*

5. And they perform all their works to be observed by men; *for this is

5. *VATICAN MANUSCRIPT.—39. The Second is similar. 40. depends. 42. quoting.

b. *ENEMIES may tread on thy feet.* 3. observe—omit. 2. do and observe. ¥ *And.

5. *for...
they widen their phylacteries, and enlarge their tufts.
6 and love the upper couch at feasts, and the principal seats in the synagogues,
7 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

* Vatican Manuscript.—5. of their mantles—omitted. 7. Rabbi—omitted. 8. Teacher.
9. Is your heavenly father. 14.—omitted.
† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

† 5. Num. xxv. 35; Dent. vi. 8; xxii. 12.
† 8. James iii. 1.
† 6. Mark xii. 38, 39; Luke xi. 43; xx. 21.

2 Peter v. 6.
 MATTHEW.

[Chap. 23: 20.]  

He that is greater than I am is come; he who is nearer to the temple is the same. And he who is more sacred than the temple, makes oath by it, and by all things thereon:  

20 Foolish and Blind!  
foolish and blind, for which is more sacred, —the temple, or that temple which consecrates the gold?  

1. And, to swear by the altar, is nothing; but to swear by that offering which is upon it, is binding.  

19 Foolish and Blind,  
for which is more sacred, —the offering, or that altar which consecrates the offering?  

20 He therefore who swears by the altar, makes oath by it, and by all things on it:  

21 and he who swears by the temple, makes oath by it, and by him who dwelt in it:  

22 and he who swears by the heaven, makes oath by the throne of God, and by him who sits on it.  

23 Woe to you, scribes and Pharisees, hypocrites!  
because you pay tithe of mint, and dill, and cummin,  

24 but neglect the more important matters of the law, —justice, compassion, and faith. Those things you ought to practise and not to omit those.  

25 Woe to you, scribes and Pharisees, hypocrites!  
who filter out the gnat, yet swallow the camel.  

"VATICAN MANUSCRIPT—17. which consecrated.

† 24 An allusion to the custom of the Jews (also Greeks and Romans) of passing their grains through a strainer. The Jews did it from religious scruples the Gentiles from cleanliness.  
26 Blind Pharisees! first purify the inside of the cup and the dish, that the outside of them may also become clean.

27 Woe to you, Scribes and Pharisees, Hypocrites! *Because you resemble whitened Sepulchres, which indeed, outwardly appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

28 Thus also you, indeed, outwardly appear righteous to men; but inwardly you are full of Hypocrisy and Iniquity.

29 Woe to you, Scribes and Pharisees, Hypocrites! *Because you build the sepulchres of the Prophets, and ornament the monuments of the Just.

30 and say, If we had lived in the days of our Fathers, we would not have been Partakers with them in the Murder of the Prophets.

31 Thus you testify against yourselves, *That you are the sons of those who Murdered the Prophets.

32 *You also will fill up the measure of your Fathers.

33 Serpents, *Progeny of vipers! how can you escape the judgment of the Gehenna.

34 On account of this, *Behold, I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scorch in your synagogues, and persecute from City to City;
 Indeed, you say, to me from this time, till you shall say, "Blessed be he who comes in the Name of Jehovah."

1 And Jesus being come 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? Not one stone shall be left upon another; all will be overthrown."

3 And as he was sitting on the Mount of Olives, to the blood of Zerubbabel, son of Baruchiah, 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 "O Jerusalem, Jerusalem! 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.

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."

1 Finally there are a variety of opinions among critics, as to who is here meant. Some think it is the Zerubbabel, son of Hezekiah, mentioned in 2 Chron. xxi. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zerubbabel, the son of Berechiah and the grandson of Iddo," Zech. i. 1; of whose murder mention is made in the Targum of Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a contemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zerubbabel, the son of Iddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zerubbabel lived some 320 years after the one previously mentioned, yet the period of over 500 years of Jewish history is left out. Were not the Jews more responsible for the innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zerubbabel who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zerubbabel the last person, whose blood being shed upon the land, should be required of that generation. This view agrees with the context, and records facts; and in agreement with the same, ephorheusate, a word in the first aorist tense, has been thrown into the future, instead of the past.
MATTHEW.

[Chap. 24: 15]

5 And Jesus replying to them, said, "Beware, that no one deceive you; 6 for many shall assume my name, saying, 'I am the Messiah,' and shall deceive many.

7 And you will soon hear of Contests, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

8 Yet these are only a Beginning of Sorrows.

9 Then they shall deliver you up to Affliction, and shall TELL you to Injunction, and shall TEACH you that you are to be detested by all the Nations on account of my NAME. 10 And then shall all the Nations, and will be destroyed by the Nations, and will be released by The Names of the Nations. 11 And many False Prophets shall arise, and shall deceive many; and because of the glad tidings of the Kingdom, will be published in the Whole HABITABLE world; for a testimony to all the Nations; and shall be published unto the end of the World. 12 Then shall all the Nations, and then the Words of Prophets, and the Times of the Churches, shall be fulfilled.

13 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE ABOMINATION,
Daniel the prophet, having stood in place
through Daniel the prophet, having stood in place
the Judea, let them flee to the mountains: he
epi tou domatos, μη καταβαίνετω, αραι τα ek
upon the roof, not let him go down, to take the out of
the house of him, and he in the field, not
επιτρέπησαι οπισω, τα μα μαται αντω.
let him turn back, to take the mantle of him.
Ouoi de tais en yastri McCormiakai tais
Woe and to the in numb having and to the
etkelpous en ekeinais tais hmerais. 20 Pray
giving ock in those the days.
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 be not 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

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<th>Chap. 24: 16</th>
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| δια Δανιήλ τον προφήτου, ἕστως εν τωτῷ υπὸ δια\n| through Daniel the \n| prophet, having stood in place \n| ἀγωγός (ὁ ανατρικός τοῦ λαοῦ) | 16 to to εν \n| he reading \n| τὴν Ἰουδαίαν, φευγονταν ἐπι τα το αντ après \n| the Judea, \n| let them flee to the mountains: he \n| ἐπὶ τοῦ δώματος, μὴ καταβαίνετω, αραι τα εκ \n| upon the roof, \n| not let him go down, \n| to take the out of \n| τῆς ὕκειας αὐτοῦ | 18 καὶ ὁ ἐν τῷ αγώγῳ, μὴ \n| to the house of him, \n| and he in the field, not \n| επιτρέψαι οπίσω, ἵππα τα ἰματια αὐτοῦ. \n| let him turn back, to take the mantle of him. \n| Ὀυιὰ δὲ ταῖς ἐν γαστρὶ εὐχουσίας καὶ ταῖς \n| Woe and to the in numb having and to the \n| θηλασίαις εἰς εἰκενίσεις ταῖς ἡμέραις. 20 Πραγ-
| giving ock in those the days. \n| ευχεθεὶς δὲ Ἰωάννης αὐτοῦ ἔνει ἡ γενετήρα ἡ γυνὴ ὑμῶν \n| Pray \n| you and, that not may be the flight of you \n| χειμωνιδίας, μηδὲ σάββατον. 21 Εσται γὰρ τοτε \n| χειμωνισμον, μησε τασβατυ. \n| of winter, nor in sabbath. \n| Σαββατον | \n| Οὐ θείας μεγαλίας, οὐδὲ οὐ γεγονεν αὖ ἁρχῆς \n| οὐδὲς μεγαλία, \n| as not has been from a beginning \n| κοσμου ἐως τοῦ νυν, σὺδ' οὐ μὴ γενηται. 22 Καὶ \n| κοσμου ἐως τοῦ νυν, \n| if world till the now, \n| not nor not may be. \n| οὐ δὲ μὴ εκκλησιασθησαν αἱ ἡμέραι εἰκενίσαι, οὐκ \n| οὐ δὲ \n| αυτοί εἰς καθήμερας, \n| also in each days, \n| those, not should \n| εὐσέβη πασα σαρκίδια διὰ δὲ τοὺς εἰκλεκτοὺς \n| εὐσέβη πασα σαρκίδια, \n| all flesh, \n| on account of but the chosen \n| κολουθοῦσαντα αἰς ἡμέραι εἰκενίσαι. 23 Τοῖς εαυ \n| κολουθοῦσαντα \n| shall be shortened the days those. \n| τοῖς \n| Then if \n| τις ὑμῖν είπη 'Ἰδοὺ, ὦδε ὁ χριστός, ἡ ὑδε \n| τις ὑμῖν είπη 'Ἰδοὺ, \n| ὦδε \n| to you should say; \n| Λο, here the anointed, or here; \n| not πιστευτεῖ ζωγερθοῦσαι γαρ ψευδοχριστοῦ \n| believe you. \n| Ζωγερθοῦσαι γαρ ψευδοχριστοῦ \n| shall be raised for false anointed ones \n| καὶ ψευδοπροφῆτα, καὶ δοσολογεῖ σήμεια μεγάλα \n| false prophets, \n| and gave signs great \n| καὶ τεράτα, ὥστε πλανησα, εἰ δυνατον καὶ \n| καὶ τεράτα, \n| and wonders, so as to deceive, if possible even those \n| τοὺς εἰκλεκτοὺς | \n| τοὺς εἰκλεκτοὺς \n| who are chosen \n| Ἰδοὺ, προερήματα ὡμῖν. 26 Ἐαν \n| Ἰδοὺ, \n| the chosen \n| Λο, I have foretold to you. \n| Λο, \n| If \n| οὐν εἰπον ὑμῖν Ἰδοὺ, εἰ τῇ ἐρημῷ εστὶν \n| οὐν εἰπον \n| then they should say to you; \n| Λο, \n| in the desert he is, \n| not εξελθητε | \n| Ιδοὺ, εἰ τοὺς ταμείους \n| you should go out. \n| ίο, \n| in the closets, \n| not you should \n| σετε. 27 Ὀσπερ γαρ ἡ αστυπατία ἐνεργεῖται απο \n| sete. \n| be. \n| As for the lightning \n| comes on. \n| απὸ | \n| from \n| ανατελεῖν, καὶ φαινεται ἐως δυσμῶν, οὐτωσ \n| ανατελεῖν, \n| and shines to west, so \n| οὐτωσ | \n| cast, and shine to west, so \n
† 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 Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic 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.

MATTHEW. [Chap. 24: 57.]

west; so will be the presence of the son of man.

28 Wherever the dead carcases may be, there the eagles will be collected.

29 And speedily after the affliction of these days, the sun will be obscured, and the moon will withdraw her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

30 And the sign of the son of man will then appear in heaven; and then all the tribes of the land will lament; and they will see the son of man coming on the clouds of heaven, with great Majesty and Power.

31 And he will send his messengers with a loud-sounding trumpet, and they will assemble his chosen from the four winds—from one extremity of heaven to the other.

32 Now learn a parable from the fig-tree. When its branch is yet tender, and puts forth leaves, you know that summer is near.

33 Thus also, when you shall see all these things, know, That he is nigh at the doors.

34 Indeed, I say to you, That this generation will not pass away, till All these things be accomplished.

35 The heaven and the earth will fail; but my words cannot fail.

36 But no one knoweth concerning that day and hour; not the angels of heaven, nor the messengers of the heavens, except the Father alone.

37 For as the days of noah,

* Vatican Manuscript.—28 for—omitted. 30. Heaven. 31. That this. —30. Hour. 35. nor the son, but the father only. 37. For as.

† 23 Dest. xxviii. 43. † 20. Mark xiii. 24; Luke xvi. 25; Acts ii. 20. † 50. Rev. i. 7. † 31. Matt. xxi. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.

‡ 34. Matt. xxiii. 39; Mark xiii. 9; Luke xxi. 30. † 60. Acts i. 22.
Matthew.

Chap. 24: 49.

įô̂τως εσταί * [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ
even so will be [also] the presence of the son of
and
the
b) before
the
food
eating
and
πιστούντες, γαμοῦντες καὶ εκγαμίζοντες, αχρί
drinking, marrying and giving in marriage, till
ηρεμίας εἰσηλθε Νοε εἰς τὴν κηδεμόναν,
night entered. Noe into the ark,
which day
καὶ οὐκ εγκαίναν, ἡμέρας ἡδεν ὁ κατακλυσμός
and not they knew, till came the flood
καὶ γενόμεν ἀπαντας ὥστε εσται * [καὶ] ἡ
and took away all; even so will be [also] the
παρουσία τοῦ υἱοῦ τοῦ ανθρώπου.
presence of the son of man.

οὖν, ὅτι οὐκ οἶδατε, ποια ὄρη
Watch you therefore, because not you know, in what hour
δύνασθαι εἰρθαί.
will be able. 

καὶ εἰ ηὲ ὁ οἰκοδομητὸς, ποια φυλακὴ ὅ
that if had known the householder, in what watch the
κλεῖσθη εἰρθαί, εὑρηκαίοντες αὐτόν, καὶ οὖν
they shut. Found him, and then
κλεῖσθη ἐτρεπτεῖ τὴν οἶκον αὐτοῦ,
he would have watched, and no
καὶ ἐποιήσατε ὅσα γινέσθη ἐτέμοι ὅτι,
an action of this, also you be ready; because, what
καὶ ὅρα ὅπου δοκεῖτε, ὁ υἱὸς τοῦ ανθρώπου
in which hour not you think, the son of man
ἐρχεται.
came.

Τὸ δὲ προ τοῦ κατακλυσμοῦ προφυτεύεται καὶ
Then two
ἐποίησαν τοῦ τε ἀγγέλου ὅ ἐστιν παραλαβάναι,
shall he in the field. the one is taken away,
καὶ ὁ ἄριστος αὐτοῦ.
and the other is left. Two grinding in the
μελόνι μια παραλαβάναι, καὶ μια αἱρετά,
mill; one is taken away, and one is left.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε, ποια ὄρη
Watch you therefore, because not you know, in what hour
δύνασθαι εἰρθαί.
will be able. 

καὶ εἰ ηὲ ὁ οἰκοδομητὸς, ποια φυλακὴ ὅ
that if had known the householder, in what watch the
κλεῖσθη εἰρθαί, εὑρηκαίοντες αὐτόν, καὶ οὖν
they shut. Found him, and then
κλεῖσθη ἐτρεπτεῖ τὴν οἶκον αὐτοῦ,
he would have watched, and no
καὶ ὅρα ὅπου δοκεῖτε, ὁ υἱὸς τοῦ ανθρώπου
in which hour not you think, the son of man
ἐρχεται.
came.

Τοια παρα εἶναι ὁ πιστὸς δούλος καὶ φίλος,
Who hen is the faithful slave and prudent,
ὅν κατεστήσαν ὁ υἱὸς αὐτοῦ εἰς τὴν θεραπείαν
who placed lord of him over of the household,
τοῦ θεραπείας αὐτοῦ, τοῦ δοῦναί αὐτοῖς τὴν προφητὴν εὔφορα ἐν
of him, of the to give to them the food in
καὶ ρεῖνα
kai tiein. 

Μακαρίως ὁ δουλος εἰκόνως, ὅν εἶλθον
Blessed the slave that, whom coming
δύνασθαι εἰρθαί, πεντανήμων ὥστε.
will be able. 

εἰ σα ὁ λόγος ὅπου δοκεῖ, ὁ υἱὸς τοῦ ανθρώπου
in which hour not you think, the son of man
ἐρχεται.
came.
Matthew 25: 25-30

1 Then will be compared the kingdom of heaven to ten virgins, who, having taken the lamps and gone out to meet the bridegroom.
2 Five were wise, and five were foolish. The wise took oil in their vessels, but the foolish took no oil. *
3 Then went the wise because they were prepared, but the foolish because they were unprepared. *

For the foolish will be woe.

3. For the foolish.

† 1. Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv.
† 2. 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 last, near midnight, he 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 people, 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; xiii. 42; xxv. 30.
† 1. Eph. v. 29, 30; Rev. xix. 7; xxl. 2, 9.
† 5. 1 Thess. v. 6. † 7. Luke xlii. 35.
And the foolish said to the prudent, 'Give us of your oil; for our lamps are going out.'

But the prudent replied, saying, 'Lest there be not enough for us and you, go rather to those who sell, and buy for yourselves.'

And while they were going away to buy, the bridegroom came; and those who were prepared entered with him into the nuptial-feasts; and the door was shut.

Afterwards came also the other Virgins, saying, 'Master, Master, open it for us!'

But he answering, said, 'Indeed, I say to you, I do not know the day nor the hour.'

Again, [it is] like a Man, who, intending to travel, called his own Servants, and delivered to them his goods.

And to one he gave Five Talents, and to another Two, and to another One; and he departed.

And the one that had received Five went and traded with the same, and *gained other five.

And in like manner he who had received the Two, gained Other two.

But he who had received the One, went and dug the earth, and hid his Master's money.

After a long Time the Master of those servants returned, and reckoned with them.

Then he, who had...

\* Vatican Manuscript.—9. but—omit.
\* 15. Rom. xii. 11, 20; Eph. iv. 14.
\* 16. And—omit.
\* 17. he also—omit.
\* 18. in—omit.
\* 19. [Matt. xiii. 25, 26].
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, £ 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
for having all shall be given, and he shall be made to earn it. 30 And he saw the sheep, and separated them from each other, as the shepherd separates the sheep from the goats; 31 then shall he sit on a throne of glory to show forth his glory in his kingdom. 32 Then will the king say to those at his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world; 33 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; 34 I was naked, and you clothed me; I was sick, and you visited me. 35 Then shall answer to him the just ones, saying: 36 'Blessed are you, O Lord, when we saw hungering, and 37 when we saw naked, and we clothed; and 38 when we saw sick, and in prison, and we came to see thee hungry, and feed thee? or thirsty, and give thee drink? 39 And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee? 40 And when did we see thee sick, or in prison, and came to thee? 41 31. Zech. xlv. 5; Matt. xvi. 27; xix. 28; Mark vii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14: Rev. i. 7. 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. 34. Matt. xx. 23; Mark x. 40; 1 Cor. xi. 9; Heb. xi. 19.
And the king answering, will say to them, [40] 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. [41] He will then also say to those at his Left hand, [42] Depart from me, you cursed ones, into that Aonian fire, which is prepared for the adversary, and his messengers; [43] for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink; [44] I was a Stranger, but you did not entertain me; naked, and you did not clothe me; sick, and in prison, but you did not relieve me.

Then will they also answer, saying, 'Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not assist thee?'

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 aonian cutting-off; but the righteous to aonian 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."

† 40. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render kolasis aionion, everlasting punishment, conveying the idea, as generally interpreted, of basarion, torment. Kolasis in its various forms only occurs in three other places in the New Testament.—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from kolazo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write, —'The charioteer (kalazet) restrains his fiery steeds.' 3. To chastise, to punish. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment,—hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life the wicked to the cutting off from life, or death. See 2 Thess. i. 9.

† 40. Mark ix. 41. † 41. Matt. vii. 23; Luke xiii. 27. 1 40. Dan. xii. 2; John w. 20; Rom. i. 7, 8. † 1. Mark xix. 1; Luke xxii. 1; John xiii. 1.
Then being assembled the high-priests, and the scribes, and the elders of the people, 3 said unto them, why did ye bring him to me? 4 They said, because he cast out devils without our authority. 5 But he, knowing their hypocrisy, said unto them, why do ye seek to kill me? 6 He said, The kings of the Gentiles exercise the power of judging over them; and they that are highest in the kingdom of men, rule over them. 7 But, thou, when thou art brought before the rulers, do not answer a word; but whatsoever the high-priest or officer of the temple shall ask thee, that must thou say, I know not. 8 All that came to me, I cast out; for it was so written me, that I should destroy the people, and build up the things which are cast down. 9 And深度融合suit is with thee, and shall not speak a word; 10 after which ye shall receive your reward. 11 But the chief priests and the scribes sought how they might destroy him; for they feared the people.
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 wish 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." 22 And being extremely sorrowful, they began, each one, to ask him, "Master, is it I?"

23 And he answering, said, "He who has dipped his hand with mine in the dish, this one will deliver me up.

24 The son of man indeed goes away [to death], as it has been written concerning him; but alas for that man through whom the son of man is delivered up! 25 Good were it for that man if he were not born." 26 Then that Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said.

26 And as they were eating, Jesus taking a cup, said, this is the cup of the new testament in my blood; this do for many for the remission of sins. 27 But the cup after they had eaten, he said, Take this, and drink of it; 28 this is the cup of my blood, of the new testament; this shall be poured out for many for remission of sins.

29 But we see none of those things: and there was a certain man named Cleopas, and another named Mary, the mother of James; 30 and they were going to Emmaus, and conversing with him, and he explaining to them the things concerning Jesus.

31 And they drew near to the village, to which they were going, and he made as if to go further; 32 but they constrained him, saying, "Abide with us: it is toward evening, and the day is now far spent; abide with us in the house, and thou shalt eat with us." He went in therefore with them.

33 And he took the bread, and having given thanks, he broke, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight.

34 They said one to another, "Was not our heart warmed within us, while he talked to us by the way, and opened to us the scriptures?"

35 And they arose that same hour, and returned to Jerusalem: and found the eleven assembled together, 36 and they said unto them, "The Lord is risen, as he said unto thee." Then they told these words, beginning from the resurrection of Jesus.
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, THAT which is POURED out 'for Many, for Forgiveness of Sins.

29 But I tell you, That I will not henceforth drink of This product of the vine, till that DAY when I drink it with you in my Father's Kingdom.

30 And having sung, they departed to the MOUNT of OLIVES.

31 Then Jesus said to them, "All this night shall all stumble on. All stumble on. In this account, this night; 26:25 it is written, 'I will smite the SHEPHERD, and the SHEEP OF THE FLOCK will be dispersed.'

32 But after I am RAISED, "I will precede you to GALILEE."

33 And Peter answering, said to him, "If all should stumble with respect to thee, I never will be made to stumble."

34 Jesus said to him, "Indeed, I say to thee, That This night, before the Cock crow, thou wilt thrice disown me."

35 Peter says to him, "Though doomed to die with thee, I will not disown Thee." And all the Disciples said the same.

— VATICAN MANUSCRIPT.—27. a Cup. 28. this is my BLOOD of the COVENANT, THAT which is POURED out.

† 32. That is, "before a watch trumpet will sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who made a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, and having given thanks, he gave it to them, saying, 'Drink: all of you out of it. For this is the blood of the COVENANT, THAT which is POURED out 'for Many, for Forgiveness of Sins. But I tell you, That I will not henceforth drink of This product of the vine, till that DAY when I drink it with you in my Father's Kingdom.

And having sung, they departed to the MOUNT of OLIVES.

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MATTHEW.

36 * Then comes Jesus with them into a place called Gethsemane, and says to his disciples, "Remain here, while I go there and pray."

37 And taking with him Peter, and the two Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, "My soul is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his face, and suprising 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."

40 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?"

41 * Watch and pray, that you enter not into trial; the spirit indeed is willing, but the flesh is weak."
46. Arise, let us go; behold, he that 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, "Whosoever of you shall kiss me, him am I." 49. And immediately, approaching Jesus, he said, "Hail, Rabbi!" and repeatedly kissed him. 50. But Jesus said to him, "Companion, for what purpose art thou present?" Then coming, they laid hands on Jesus, and secured him. 51. And behold, one of those who were with him, laying his hand on his sword, drew it, and striking the servant of the high-priest, cut off his ear. 52. Then Jesus said to him, "Return thy sword to its place; for who have recourse in the sword, shall perish by the sword. 53. Or dost thou think that I cannot call to me twelve legions of messengers? However, more than twelve legions of messengers? How many did I not send, than thou couldst have fulfilled the writings, and thus it must have happened. 54. But, in that case, how could the scriptures be verified, if that thus it must be so?"
The testifying eomii-j, Jesus the God, answered, after the false witnesses were assembled. The but Peter and some of the elders were assembled. The 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.

Now the high-priests and the whole Sanhedrim sought false testimony against Jesus, so that they might deliver him to death.

And they did not find it, though Many false-witnesses came. But last, Two approaching.

said, "This man declared, 'I can destroy the temple of God, and in Three Days rebuild it.'"

And the high-priest answering, said to him, "Answerest thou nothing to what these testify against thee?"

But Jesus was silent. "The high-priest said to him, "I adjure thee by the living God, that thou inform us, whether thou art the Messiah, the son of God."

Jesus said to him, "Thou hast said; moreover I declare to you, "Hereafter you shall see the Son of man sitting on the Right hand of power, and coming upon the Clouds of heaven."

Then the high-priest rent his clothes, and the elders; omit; 66. false-witnesses; omit. 67. answering; omit.

† 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by magistrate or superior, the answer returned was an answer upon oath; if false answer was perjury and even the silence of the person adjured was not deemed innocent. Hence it was the high-priest that had recourse to this measure against our Lord's dissembling to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail.

* Vatican Manuscript — 56. his disciples deserting.

so Lachmann and Tischendorf. 60. and the elders; omit;

false-witnesses; omit.

† 63. "The adjuration, which a Jew was bound to answer, Lev. v. 1. After such an adjuration by magistrate or superior, the answer returned was an answer upon oath; if false answer was perjury and even the silence of the person adjured was not deemed innocent. Hence it was the high-priest that had recourse to this measure against our Lord's dissembling to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail."

† 67. Mark xiv. 53; Luke xxii. 54; John xviii. 12, 14, 28.

† 60. Mark xiv. 65—66.
Matthew 26:63-75

*VATICAN MANUSCRIPT.—55. the blasphemy.*

75. to him—omit.

† 63. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship, which is rendered still more apparent by the sarcastic use of the word *propheciam.* This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess.* It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 61.—KNOX. † 74. See Note on verse 58.

66 † What is your opinion?" And they answered, saying, "He deserves to Die.*

67 † Then they spat in his face, and beat him with their fists; and so* struck him on the cheek with the open hand, 68 saying, † "Divine to us, O Messiah, Who is be striking thee?"

69 † Now Peter sat without in the court-yard; and a Maid-servant came to him, saying, "Thou also wast with Jesus the Galilean;"

70 But he denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the portico, another saw him, and says to them, "This person was also there with Jesus the Nazarene;"

72 And again he denied with an Oath, "I know not the man."†

73 And after a while, those who stood by, approaching, said to Peter, "Certainly, thou also art one of them; for even thy dialect makes thee known.

74 Then he began to curse and to swear, "I know not the man." And instantly † a Cook crew.

75 And Peter recollected the DECLARATION of Jesus, † "That beco a Cock crew, thou wilt thrust down me." And going out, he wept bitterly.

† 60. Mark xiv. 63. † 70. Isa. 6: 8; iii. 3; Luke xxii. 63, 64. † 62. Mark xiv. 60; Luke xxii. 55; John xix. 1—18, 25—27. † 75. See verse 34; Mark iv. 36; Luke xxii. 61, 63; John xiii. 34.
MATTHEW.

CHAPTER XXVII.

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 temple, 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 fulfilled the word spoken

* Vatican Manuscript.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on the ground. The Corban, or chest in the court of the altar, must be distinguished from the Geneva, the treasury, mentioned in Mark xii. 41, and John viii. 29. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did. —S. Sharpe.

† 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Aedama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site.

† 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where specification is intended, the article is omitted: Eph. i. 12; Heb. xii. 1-3. —Wakefield.
MATTHEW.

[Chap. 27: 17.]

δα Ἰερεμίου τον προφήτα, λέγωνος: "Καὶ through Jeremiah the prophet, saying; "And elασθών τα τριακοντα αργυρίων, την τιμήν του I took the thirty pieces of silver, the price of the τετευμενον, δε ετυμησαντο απο γινών Ισραήλ, having been valued, whom they valued from sons of Israel, 10 και εδώκαν αυτα εἰς τον αγρον του κεραμεος; and gave them for the field of the potter, καθα συνετεξε μοι κυριος." even as directed me aforesaid.

11 Ο δε Ἰησους ετην εμπροσθεν του ἡγεμόνος The and Jesus stood in presence of the governor; ὡς καὶ επηρωθησαν αυτον ὁ ἡγεμόνος, λέγων Συν and asked him the governor, saying: Thou εϊ δ βασιλεὺς των Ιουδαίων; Ο δε Ἰησοὺς art the king of the Jews? The and Jesus εφη αυτων. 12 και εν τω κατηγορίας said to him, Thou sayest. And in the to be κατηγοροντο αυτον ὑπο των αρχιερεων και των accused him by the high-priests and the πρεσβυτερον, οὐδεν απεκρινατο. 13 Τοτε λεγει elders, nothing answered. Then says αυτων ὁ Πιλατος ουκ ακοεις, ποσα σου αυτον τον Πιλατς: Not thou hearest, many things of thee κατακαμαρτυρον; 14 καὶ ουκ απεκριθη αυτον they bear witness against? And not he answered him προσ ουδε εν τηματι τα βαθυματειαν του ἡγε- to not even one word; so as to astonish the gob- μονα γιαν, even greatly.

15 Κατα δε ἐστην εισεβεί δ ἡγεμόνον απο At feast was accustomed the governor to του τον Πιλατος: ουκ ακοεις, ποσα σου release one to the crowd prisoner, whom they wished. They had and then a prisoner, named Πιλατος. 16 εις τοτε δε ετησιον επισημαν, λεγομενον Having being assembled then of them, said autois ὁ Πιλατος. Τινα θελετε απολογιζετε μινι τον Πιλατος: 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 is found in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e.g., some copyist mistaking ζωον, Zechariah, for ζου, 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 15. 3. Mede and Kidder supposed 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. Gaussen, 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 prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theologically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, [verses 14 and 15]) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts (xx. 35.)? What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxxii. 5.)" 16. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas;" which Michaelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

Barabbas? or THAT Jesus who is named 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 him a message, saying, ‘Have nothing to do with that innocent man; for I have suffered much today from him, because of him.’ 20 But the high-priests and the elders persuaded the crowd 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, whom they call Christ?’ They all said to him, ‘Let him be crucified.’ 23 And PILATE said to them, ‘What shall I give you? *Barabbas*? or this Jesus, whom you call the Christ?’ They said to him, ‘*Barabbas.*’ 24 PILATE said to them, ‘What shall I therefore do with Jesus, whom you call the Christ?’ They all said to him, ‘Let him be crucified.’ 25 And all the people answering, said, ‘*This 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 taken

*VATICAN MANUSCRIPT.*—21. Barabbas. 22. to him.—omitted. 23. he said.

† 10. It is to be observed, that by this day is meant this night. This may seem a strange interpretation, till it is considered, that the day, according to the reckoning in Judæa, began on the evening before Pilate’s wife sent this message to her husband; and that therefore the night in which she had her dream, was a constituent part of what she meant by this day. This is agreeable to what we read in Gen. i. 5; ‘the evening and the morning were the first day.’—Bishop Pearce.


† 25. Deut. xii. 10; Acts v. 29.
And being led Jesus into the *Praetorium*, gathered together against him the Whole Company.

28 And clothing him, they put on him a soldier’s scarlet Cloak.

29 And wreathing a Crown of Acanthus, they placed it on his head, and putting 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 BAINMENT, 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. And they placed

*VATICAN MANUSCRIPT.*—28, clothing him, they put on him.

† 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 *clamys* 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 acanthinon*, which may very well be translated an *beechine crown*, or wreath formed out of the branches of the herb *acanthus*, or beech’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; eis ek de oiv, kai eis eis eunomious. 39 Oi one by right, and one on the left. These de paraporeuomenoi eis aphiwmou auton, and passing along reviled him, kivnontes tas kefalas autou, 40 kai levan-shaking the heads of them, and sayes O kalatwron ton vno, kai en triong: He overthrowing the temple, and in three herapeis uiodomwv, sasovn se autovn ei vinos days, building, save thyself; if now en eis tou theou, katafet apo tou staurov. thou art of the God, come down from the cross.

41 Oenos de kai o arxieireis, empaizontes meta-Likewise and also the high-priests, mocking with twn thevmaton kai preztesteron, eis legn the scribes and elders, said;

42 Allos hwsan, eauton ou duvatai sasai eis Others he saved, himself not is able to save. 

43 Basileus Israel esti, katabato wv apo tov a king of Israel he is, let him come down now from the staurov, kai pisteuvmen autw. 44 Peiothev cross, and we will give credit to him. He trusted eis tou theou hwsasth vuv autov, eis theleia in the God; let him rescue now him, if he wuantes autov eis yap Oti theou eisv vinos. 44 To him; he said for; That of God I am a son. That de autow kai o lpsai, oI sustuvautwntes through it also the robbers, those being crucified autw, wnedi[v]on auton.

with him, reproached him.

45 Aπo de ikthw ωras skutos eteveto eis from now ixia hour darkness was in pusan thn then, eous ωras evnath. 46 Pedei all the land, until hour ninth. About and thn evnath ωraw anavbouen o Iesous phwv the ninth hour cried out the Jesus with a voice megale, legnv Hl, nai lama sasabaxhvn, great, saying, Eli, Eli, lama sasabaxhvn?

47 Tou eis eis mevou, tou eisv oniav me evkate- this. O God of me, O God of me: why me hast thou lipes. 47 Tines de wv ekei evstotwv, akou-forsaken? Some and of those there standing, having saveutes, elagwv Oti Hlavn fwaynei ouvto. 48 Kai heard, said; For Elua he cries this. And elwvnw daramwv eis eis auton, kai labovn immediately running one of them, and taking spongwn, platanves te odoj, kai peribves a sponge, filling and of vinegar, and attaching

they placed his accusation in writing, "This is Jesus, the King of the Jews."

38 At the same time, Two Robbers were crucified with him, one at his Right hand, and the other at his Left.

39 Now those passing by, reviled him, shaking their heads,

40 and saying, "Destroyer of the Temple! and Builder of it in Three Days, save thyself. If thou art a Son of God come down from the cross."

41 In like manner also, the High-Priests with the Scribes and Elders, deriding, said,

42 "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."

He confided in God; let him rescue now, if he delights in him; for he said, "I am God's Son."

44 Those Robbers also, who were crucified with him, reproached him.

45 Now from the Sixth Hour there was Darkness on all the Land till the ninth Hour.

46 And about the Ninth Hour, Jesus exclaimed, with a loud Voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God! my God! why hast thou forsaken me?"

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 Of de λοιποί to a reed, gave to drink him. The but others 

ελέγουν Αφένι ιδώμεν, ει ερχεται Ηλίας, 
said; Leave alone, we may see, it comes Elias, 

σωτών αυτών. 50 ὁ δὲ Ἰησοῦς, πάλιν κραξάς 

will be saving him. The then Jesus, again crying 

φωνῆ μεγάλη, απῆκε το πνεῦμα. 

with a voice great, resigned the breath.

51 Καὶ ἵνα, τὸ καταπέτασμα του ουαο εσχίσθη 

And lo, the curtain of the temple was rent 

εἰς δύο, απὸ ανωθεν ἔως κατω καὶ ἡ γῆ εὐ- 

two, from above to below; and the earth was 

τεθέντι, καὶ αἱ πετραι εσχίσθησαν, καὶ τὰ 

shaken, and the rocks were rent, and the 

μνήμεια ανευχθήσαν καὶ πολλὰ σωματα τῶν 

memories were raised, and many bodies of the 

tombs were opened; and many bodies of the 

κεκοιμημένων ἄγνων ἡγέρθη, καὶ εξελθοῦν 

sleeping, and having awaked holy ones were raised, 

εκ τῶν μνήμεων, μετὰ τὴν εγερσίν αυτῶν 

from the tombs, after the resurrection of him 

ἔσπληθον εἰς τὴν ἁγίαν πολιν καὶ ενεφανίσθησαν 

and came forth into the holy city, and appeared 

πολλοῖς 

to many.

54 ὁ δὲ εκατονταρχὸς καὶ οἱ μετ’ αὐτόν 

The centurion and those with him 

τηροῦντες τὸν Ἰησοῦν, ιδοὺς τὸν σείσμον 

watching the Jesus, seeing the earthquake 

καὶ τὰ γενομένα, εὑρίσκοντες σφόν, 

and the things being done, they were afraid much, 

λεγοῦσι Αὐλέως θεοῦ νυόν ην οὐτος. 

saying; Truly of God a son was this.

55 Ἡς αὖ ἐκεί γυναικεῖς πολλαι ἀπο μικρῶν 

There were many women from a dis-

εἰς υἱοὺς τῆς Γαλιλαίας, διακοσιοῦσαν αὐτῷ 

of the Galilee, ministering to him; among 

αἱ τοῦ Ἰακώβου καὶΙωσὴ μητρὶ, καὶ η μητρὶ των 

the Jesus and Joseph, mother, and the mother of 

τῶν Ζεβεδείων. 

the Sons of Zebedee.

57 Φιλιάς ἐγενομένης, ἠλθεν ἀντρωπος 

Eveing and being come, came a man 

πλουσίος ἀπο Ἀριμαθαίας, τονομα Ἰωσήφ, ὁς 

rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

49 But others said. 

"Let him alone; let us see whether Elijah will come to save him."

50 Then Jesus crying out again with a loud Voice, expired.

54 And, behold, the veil of the temple was rent in Two from top to bottom; and the earth trembled, and the rocks were rent;

52 and the tombs were opened; and Many Bodies of the sleeping saints were raised;

53 and coming forth from the tombs, after his resurrection went into the holy City, and appeared to Many.

54 And the centurion and those with him watching Jesus, seeing the earthquake, and the events occurring, were greatly afraid, saying, "This was certainly a Son of God."

55 And many Women were there, beholding at a distance; these had followed Jesus from Galilee, ministering to him;

56 among them were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the Sons of Zebedee.

57 And evening being come, a rich Man came from Arimathea, named

* Vatican Manuscript.—49. him. And another took a spear, and pierced his side and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the inner veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it.

† 55. So Mark and Luke; nor are they inconsistent with John xix. 28, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—Macknight

† 50. Mark xv. 37; Luke xiii. 47. † 51. Exod. xxxvi. 51; 2 Chron. iii. 14. † 54. Mark xv. 43; Luke xiii. 50; John xix. 33.
MATTHEW.

58 **Oútes** also himself was discipled to the Jesus. He was going to Pilate, Pilate requested the body of the Jesus. Then Pilate ordered the body to be given to the memoir. Then the Pilate ordered the Joseph, and having wrapped it in pure, fine Linen, Pilate, laving rolled a great Stone to the door of the tomb, he departed. 61 And Mary of Magdala was there, and the other Mary, sitting opposite the tomb.

62 Now on the morrow, which is after the preparation, the high priests and Phariseedes convened before Pilate, saying, "Sir, we recollect that that impostor said, while living, "After Three Days I will arise." 64 Command, therefore, the tomb be made secure till the third day, lest the disciples come and steal him, and say to the people, 'He is raised from the dead;' and so the lasterror would be worse than the first."

65 Pilate said to them, "You have a Guard; go, make it as secure as you know how." 66 And departing, they secured the tomb with the guard, having sealed the stone.

* Vatican Manuscript.—53. it to be given. 64. the disciples.

† 65. Paraskeue denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonio, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 60. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! It will be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed to prevent deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 57. Mark xv. 42; Luke xxiii. 50; John xix. 38. † 60. Isa. lii. 9. † 63. Matt xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke xii. 22; xviii. 33; xxiv. 6, 7 John ii. 19. † 66. Dan. vii. 17.
MATTHEW.

KEF. κη’. 28.

1 Ουὲ δὲ σάββαταιν, τὴν εἰσφωσκοῦση εἰς
After now sabbath, to the dawning into μὴν σάββαταιν, ἣδον Ἀγία ἡ Μαγδαλήνη,
first of week, came Mary the Magdalene, καὶ ἡ ἀλή Μαρία, θεωρῆσαι τὸν ταφὸν. 2 Καὶ
and the other Mary, to see the tomb. And ἰδοὺ, σεισμὸς εἴης μεγας: αὐγέλος γαρ
and behold, a great Shaking occurred; for an άγγελος γαρ ἸΗΟΣΟΥΝ, ὑπάγει ὑπ’ ἐμοὶ μέγαν
angel, descending great; a messenger for κύριον, κατὰβας εἰς οὐρανόν, προσέλθων ἀπεκού-
curious, coming down from heaven, approaching ὑπ’ αὐτοῦ ἀπὸ τῆς θυράς καὶ εἰκάζει
rolled πόρος δύο * [ἀπὸ τῆς θυράς] καὶ εἰκάζει ἀπό τὸν τοίχον ἀπὸ τοῦ θυράς, εἰς τὸν τοίχον τῆς
away the stone [from the door], and sat εἰκάζει τοῖς μαθηταῖς αὐτοῦ, ὅτι
unto it. Was and the aspect of him like light-
καὶ τοῖς μαθηταῖς αὐτοῦ, ὅτι.

4 Απὸ δὲ τοῦ φοβοῦ αὐτοῦ εσχατησάν ὁ
From the fear of him shook the ἑρωτῆτες, καὶ εἰκάζετο ἀνέκροι. 5 Ἀπο-
Διόντω, καὶ εἰκάζετο ἀνέκροι. 5 Απο-

KEF. κη’. 28.

28. 1 Now after the Sabbath, as it was dawning to the first day of the Week, Mary of Magdala, and the other Mary, went to see the tomb.

2 And, behold, a great Shaking occurred; for an Angel of the Lord descending from Heaven, came and rolled back the stone; and sat upon it.

3 And his appearance 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 answering, said to the women, “Be not afraid; for I know that you seek that Jesus who was crucified.

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, behold, † he precedes you to Galilee; there you will see him; behold, I have told you.”

8 And coming out immediately from the tomb, with fear and great Joy, they ran to tell his disciples.

9 † And, behold, Jesus met them, saying, “Rejoice!” 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 Galilee, and there they will see Me.”

* Vatican Manuscript.—2, from the door—omit.

9 as they were going to tell his disciples—omit: so Lachmann and Tischendorf.
11 And as they were going away, some of the guard, entering the city, told to the high priests all the things that happened.

12 And being assembled with the elders, and telling Counsel, they gave a good many Shekels to the soldiers.

13 Saying, "Say you, That His disciples came by Night, and stole Him, while we slept;"

14 And if this should be reported to the governor, we will persuade him, and make you safe."

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 believed; but some doubted.

18 And Jesus approaching, spoke to them, saying, "All Authority hath been imparted to me, in Heaven and on Earth.

19 Go, disciple. All the Nations, immersing them into the Name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the days, till the consummation of the age."
KEF. α'. 1.

1 Αρξη του εὐαγγελίου Ἰησοῦ Χριστοῦ, νῦν
A beginning of the glad tidings of Jesus Christ, as
τοῦ θεοῦ. 2. Ἐξ γερ. πταιεῖν Φασία τῷ προ-
of the God. As it is written in Esaias he pro-
φήτας. "Ιδοὺ, εγὼ αποστελῶ τού άγγελον
phes. "Lo, I send the messenger;
μου πρὸς προσώπον σοῦ, διὸ κατασκευάσει τὴν
me before face or thee, who will prepare the
odont σου. 3. Φῶνω βοῶντες εν τῇ ερήμῳ 'Ετοι-
voice crying out in the desert; Make
μασάτε τὴν ὄδον κυρίου, ευθείας ποιεῖτε τάς
ready the way of the Lord, straighten you the
τρίβους αὐτοῦ. 4. Ἐγενέτο Ἰωάννης Βαπτίστης
bent ways of him. Was John
ἐν τῇ ερήμῳ, καὶ κυβόνι ταῖς μετα-
in the desert, and publishing a dippng of refor-
νοιας εἰς αφεσίν ἀμαρτιῶν. 5. Καὶ ἐξοπλισμό-
was making you the
σιολυμίαν παντες, καὶ ἐβαπτίζοντο ἐν τῷ
him all, and were dipped in the
Ἰορδάνου ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογομένου
by him, confessing
τὰς ἁμαρτίας αὐτῶν. 6. Ἡν δὲ Ἰωάννης εὐδοκεῖν
the sins of them. Was now John having been
μενος τριχὰς καμήλου, καὶ ἐνυπνήσανεν
cloak, having come, and a belt made of skin
περὶ τὸν σφυρόν αὐτοῦ, καὶ ἐσηκώσας αὐτὸν
around the loins of him, and eating locusts and
καὶ αὐτόν. 7. Καὶ ἐκπροσετε λέγων ἔρχεται
and he cried out, saying: Comes
ὁ γάρ. 8. Ἐγέγραπτος μοι ὑπ’ αὐτοῦ ἐν τῷ
I am worthy bowed down to loose the
Χριστῷ τοῦ Λουκανίου. 9. Ἐγὼ μὲν ἔβαπτισα
strings of the
ταπανῶν αὐτοῦ. 10. Ἐγώ μὲν εὐβαπτίζω
sands of him. I [indeed] dipped
τὰς υδάτινας αὐτῶν διὰ τὸ ἔβαπτισεν τὰς
you in water; he but will dip you in
πνευματί ἁγίων, νῆθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς
spirit holy, and Jesus came from Nazareth of the Galilee, and
Γαλιλαίας, καὶ ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς
came Jesus from Nazareth of the Galilee, and
Γαλιλαίας, καὶ ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς

CHAPTER I.

1 The Beginning of the glad tidings of Jesus Christ, the Son of God;
2 as it is written in the Prophets, "Behold,
3 "A Voice proclaiming in the desert, 'Prepare
4 John was immersing in the desert, and publishing
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; did 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 unloose the strings of his sandals.
8 He 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 Galilee, and was im-

* Vatican Manuscript. — Title — According to Mark.
1. God. 2. Isaiah
† 2. As the common reading has an immense majority in its favor, and some noted versions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xi. 2, 3, of which the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is written in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there seems to be no just ground for departing from the received text. — Campbell, Whitby, Lightfoot.
‡ 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xi. 3; Matt. iii. 3; Luke iii. 4; John i. 23. ‡ 4. Matt. iii. 1; Luke iii. 3; John iii. 22. † 5. Matt. iii. 5. † 6. Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xii. 25. † 8. Acts i. 5; ii. 24.
Mark the Jordan. And immediately ascending from the water, he saw "ο θεός μου ὁ αγαπητός, εἰς ἐν αὐτον." And a dove, descending upon him. And "σὺ εἶ ὁ θεὸς μου ὁ αγαπητός, εἰς ἐν αὐτον." And immediately the spirit sent Him forth into the desert.

13 And he was in the desert forty Days, being tempted by the adversary, and was among the wild beasts; and the angels served him.

14 ¶Now after John was imprisoned, Jesus came into Galilee, publishing the glad tidings of God.

15 And saying, ¶"The time has been accomplished, and God's royal majesty has approached; ¶ Reform, and believe in the good message."

16 ¶ And as he was passing along by the lake of Galilee, he saw Simon and Andrew the brother of him, casting a fishing net into the lake; for they were fishermen.

17 ¶And Jesus said to them, "Come, follow me, and I will make you to be fishers of men.

18 And instantly leaving the nets they followed him.

19 ¶And going forward a little, he saw that James who is the son of Zebedee, and John his brother; they also were in the boat repairing the nets;

20 and he immediately

VATICAN MANUSCRIPT.—11. thee I delight. 14. of the kingdom—omit. 18. And as he was passing along by. 19. of the nets—omit. 18. the brother of Simon, casting. 18. the nets—omit.

† 10. Matt. iii. 10; John i. 32. † † 11. Mark ix. 7. † † 12. Matt. iv. 1; Luke iv. 1.
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, and met the father and brother of James; and he stayed with them many days.
30. Now Simon's mother-in-law lay sick of a fever; and immediately they spoke to him about her. And coming called them; and leaving their father Zebedee in the boat with the hired servants, they followed him.

* VATICAN MANUSCRIPTS.—24. Let alone—omit. 27. With themselves. 28. everywhere throughout.
Mark 3:22–43

And when he entered, immediately he became cured of his leprosy.

And he spoke to the multitude, and they were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

And immediately, when he was in the temple, all the people came to him, and he taught them, saying, "Why do they say, 'For what reason does this man speak with authority? It is not as the scribes and the Pharisees.'

Is it not lawful to heal on the sabbath, that the law of Moses may be fulfilled?"

But he knew their thoughts, and said to them, "Why do you think evil in your hearts?"

For which is easier, to say to a man, 'Your hand is cleansed,' or to say, 'Rise up and walk'?"

And immediately he rose up and walked. Then they were astonished, and they glorified God. And they were terrified, saying, "We never saw anything like this!"

And he went about throughout all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people.

And his fame went before him.

And large crowds followed him, saying, "Who is this, that even the wind and the sea obey him?"

And he went through all the towns, teaching, and came down to Caesarea Philippi, and asked his disciples, "Whom do men say that I am?"

And they answered, "Some say, 'John the Baptist'; and some, 'Elisha'; and others, 'One of the prophets.'"

And he said to them, "But whom do you say that I am?"

And Simon Peter answered, "You are the Christ,"

And he said to him, "Blessed are you, Simon Bar-Jona; for flesh and blood has not revealed this to you, but my Father who is in heaven."

And I also say to you, that you are Peter, and on this rock I will build my church, and the gates of Hades shall not overpower it. I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven."

And he commanded him to tell no one.

And he said to his disciples, "Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet in the name of a prophet will receive him; and whoever receives a righteous man in the name of a righteous man will receive him. And whoever gives this little cup of water in the name of a prophet will receive an assurance of reward. I tell you, that if you have done it to one of the least of these, you did it to me."
Kef. β'. 2.

1 And again he went into Capernaum after
and returned, saying, "I will not go out and
publish anything among this generation; for
the scribes and Pharisees have said, "He blas-
hemes." But I will show you this parable:

2 And immediately they were gathered to-
gether, and some were sitting, and some were
standing. And there entered a man who had
a paralytic, and they made him carry him to
the house where he was. And when he saw
the faith of those who were bringing him,
he said to him, "Be of good cheer, son; thy
sins are forgiven." And the scribes and
Pharisees thought, "Who is this speaking? He
dares to forgive sins."" 1


3 And he said to them, "Why do you think
this? Do you have faith? For which of them
will I say to him, 'Go, and be well?' But
he who]

44  and says to him, "See, that thou say nothing to any one; but go, show Thyself to the PRIEST, and present for thy PURIFICATION, those things which Moses commanded, † for Notifying (the cure) to the people. 

45 † But he going out, began to publish pro-
claim and divulge the THING, so that he could
no longer openly enter a City, but was without in Desert Places; and they resorted to him from all parts.

CHAPTER II.

1 And after some Days, he 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 spoke the Word to them.

3 And they came bringing him to a Paralytic, carried by Four. 

4 And being unable to approach him, because of the CROWD, they uncovered the ROOF where he was; and having dug through they let down the paralytic, which the paralytic was laid.

5 Now Jesus perceiving their faith, says to the PARALYTIC, "Son, thy SINS are forgiven." 

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-
and they reasoned among themselves, saying, ‘Why does he reason with sinners, and eat with sinners?’

15 And it occurred, while he reclined at table in his house, many tax-gatherers and sinners also reclined with Jesus and his disciples; for they were many, and they followed him.

16 And the scribes and the Pharisees said to his disciples, ‘Why does he reason with tax-gatherers and sinners?’ But to them he said, ‘Healthy people do not need a physician, but those who are sick. I went not to call righteous people, but sinners.’

8. he says to them. 16. of the Pharisees saw him eat.

10. By amartoi, sinners, the Gentiles or heathens are generally understood in the Gospel, for this was a term the Jews never applied to any of themselves.—Clarke.
17 And Jesus having heard it, says 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." 

18 Now the disciples of John and the Pharisees were fasting; and they came and said to him, "Why do the disciples of John and the disciples of the Pharisees fast, but thyself fast not?"

19 And Jesus replied, "Can the Bridegroom be fasted, while the Bridegroom is with them? During the time they have the Bridegroom, they cannot fast.

20 But the Days will come, when the Bridegroom is taken from them, and then they will fast in that Day.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the New Piece of itself takes away from the Old, and a worse Rent is made.

22 And no one puts new Wine into old Skins; if so, the Wine will burst the Skins; and the Wine will be lost, and the Skins; but new Wine into new Skins.

23 And it happened, that he was passing through the Fields of Grain on the Sabbath, and his Disciples began, as they made their way, to pluck the Heads of Grain.

24 And the Pharisees said to him, "See, why do they on the Sabbath what is not lawful?"
25 And he said to them, "Have you never read what David did, when he had Need, and was hungry, he, 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."

27 He also said to them, "The Sabbath was made for man, and not man for the Sabbath; 28 so that a lord estin o uios tou anwropou kai tou sabbaton. is the son of the man 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 thine hand." And he stretched it out, and his hand was restored.

6 And the Pharisees going out, immediately held a Council with the * VATICAN MANUSCRIPT.—25. he said. 26. How—omit. 5. the hand.

6 gave Counsel.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was and the ephod, and other holy things. See 1 Sam. xxi. 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the Tabernacle. Exod. xxv. 30; Lev. xxiv. 5, 6, 8. 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 25 1 Sam. xxi. 6. † 26 Exod. xxix. 32, 33. † 28. Matt. xii. 8. † 1. Matt. xiii. 16.
7 But Jesus with his disciples retired to the lake; and a great multitude followed him from Galilee, and from Judea,

8 and from Jerusalem, and from Idumea, and from beyond the Jordan; also a great company from about Tyre and Sidon, having heard what he had done, came to him.

9 And he spake to his disciples, that a small boat should attend him because of the crowd, that they might not press upon him.

10 For he had cured many; so that as many as had diseases rushed towards him in order to touch him.

11 And the impure spirits, when they beheld him, fell before him, and cried, saying, "Thou art the son of God."

12 And he repeatedly charged them, that they should not make him known.

13 And he ascended the mountain, and called whom he would; and they went to him.

14 And he appointed twelve, that they should accompany him, and that he might send them to preach, and
even εἰς τοὺς ἐθνοὺς, καὶ ἐπέτησεν τοὺς 

Simon the name Peter; and James that of the

Zebedaeus, and I an anathetan, and John the brother of the

Iaconbou, and evethke nati of maize, and Psia

Simon, that is, sons of thunder; and Andrew.

8. Small vessels.

14. twelve, whom also he named Apostles, that.

15. to cure diseases, and—omit.

16. And he appointed TWELVE; both Simon whom he sur

named Peter.


12; 1 x. 1. † 10. John i. 42. 

Philip, and Bartholomew and Matthew, and Thomas, and that James, son of Alpheus, and Thaddeus, and Simon, the Canaanite, and Judeas Iscariot, who even delivered up him. 19 And they went into a House. And the Crowd 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 Beelzebul," 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, oikos, verse 20, went out, kratešetai auton, to restrain it, (viz. oikos, 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: 20. ἵστη αὐτοὶ βλασφημησάς εἰς τὸν Πνεῦμα τὸ ἅγιον, οὐκ εἰσὶν ἀφετέρων εἰς τὸν Πνεῦμα τὸ ἅγιον, ἐντολὴ εὐχαριστίας τοῦ θεοῦ, καὶ ἵστη ἀπεδήμησεν ἁγίων κρίσεως. Εἰς τὸν ἄγιον, ἐντολὴ ἀπεδήμησεν ἁγίων κρίσεως. Αὐτῶν εἰσὶν καὶ ἕξιν ἐστὶν ἀνωτέρων καὶ ἐτέρων. καὶ ἵστη ἀπεδήμησεν ἁγίων κρίσεως. Αὐτῶν εἰσὶν καὶ ἕξιν ἐστὶν ἀνωτέρων καὶ ἐτέρων.

Chap. 4: 1. Καὶ πάλιν ἦρατο διδασκεῖν πάρα τῷ Κορίνθιος, καὶ ἐτέρων καὶ ἐτέρων. καὶ ἐτέρων. Καὶ πάλιν ἦρατο διδασκεῖν πάρα τῷ Κορίνθιος, καὶ ἐτέρων καὶ ἐτέρων.

1. And again he began to teach by the sea, and was assembled to him a great company of people, which came unto him to hear him and to be healed of their diseases. And he taught them many things in parables, and he said unto them in his teaching: 3. "Hearken! Behold, the sower went forth to sow. And it happened in the

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* Vatican Manuscript. — 29. Transgression. 34. And — omit. 35. For — omit.

† 30. The Pat. MSS. read Transgression, and Griesbach has placed the word amartema-

M A R K.

[Chap. 4: 13-14]

13 *VATICAN MANUSCRIPT.—6. and the sun having arisen.

D. PARABLES.
11. is given the secret.
12. it should be.

10. Matt. xiii. 10; Luke viii. 9. 11. 1 Cor. v. 12; Col. iv. 7. Thess. iv. 15.
1 Tim. iii. 7. 12. Isa. vi. 9. Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts
kii. 28; Rom. xi. 8. 13. Matt. xiii. 10.

1. *OE ὅτε ἔγγενε τα καταμονάς, ἡρωτησάν

When and he was alone, asked

αὐτοῦ οἱ περὶ αὐτοῦ, σὺν τοῖς δοῦκα, τὸν

him those about him, with the twelve, the

παραβολήν. 11 Καὶ εἶλεγεν αὐτοῖς Ἐκιν δεδο-

And he said to them; To you it is

γωνναί το μυστηρίον τῆς βασιλείας τοῦ

given to know the secret of the kingdom of the

θεος εἰκεῖνοι δε τοῖς εἶ ἐν παραβολαῖς τοῦ

to them but to those without in parables the

πάντα γινείσι 12 ἐναί βλεποντες βλεποίσι, οἱ

all things are done; that seeing they may see,

καὶ μὴ ἴδοισι καὶ ακούοντες ακούοσι, καὶ μὴ

and not they may see; and hearing they may hear, and not

αὐσιωσι, μηποτε εἰσπρέψωσι, καὶ αφεθῇ

they may hear: lest they should turn, and should be forgiven

αὐτοῖς τὰ ἁμαρτήματα. 13 Καὶ λέγει αὐτοῖς:

to them the sins. And he says to them:

Οὐκ ὁδιατε τὴν παραβολήν ταυτήν; καὶ πῶς

Not knowing you the parable this? and how

παραβολάς γνωσθῇ; 14 Ο σπείρων,

all the parables will you know? He sowing.

τὸν λόγον σπείρη. 15 Οὕτω δε εἰσὶν οἱ παρα

the word sows. These and are they by

τὴν ὄδον, ὅπου σπειρεῖται δ λόγοι, καὶ ὅταν

the path, where is sown the word, and when

ακούσωσιν, εὐθέως εὑρέται δ σάτανας, καὶ

they may hear, immediately comes the adversary, and

sowing, some seed *εἶλθενν by the road and the

birds came and picked it up.

5 And some fell on the ROCKY GROUND, where it had no RUCE Soil; and immediately it vegetated, 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 all 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.
MARK

**MARK 9:30**

And as he was speaking, there came with a cloud of glory, and an angel of the Lord appeared to them.

**MARK 9:31**

And the glory of the Lord shone round about them, and they were filled with fear and awe.

**MARK 9:32**

And the disciples said, "Who are these, that the Lord has chosen to be with him?"

**MARK 9:33**

And Jesus said to them, "The Son of Man is being taken away with the children of men."

**MARK 9:34**

And they answered him, "Who are they?"

**MARK 9:35**

And Jesus said to them, "They are the children of the prophets, and the children of the kingdom, who eat and drink, and are clothed, and are in the world, and are the children of God, and are the children of the kingdom."
him will be given; and he who has not, even what he has will be taken from him.”

26 And he said, "The Kingdom of God is, as though a Man should cast seeds on the ground; 27 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, Be cause 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 Seeds 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.

35 And on That Day, Evening having come, he says to them, "Let us pass over to the other side." 36 And having left the Crowd, they took him as

* Vatican Manuscript.—23. For—omit. 30. In What Comparison shall we place It? 34. And without.

† 31. See Note on Matt. xiii. 33.

he was in the boat. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the waves dashed into the boat, so that *the boat was now full.

38 And he was in the stern, asleep on the pillow; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

39 And arising, he re云南省ed the wind, and said to the sea, "Be silent! be still!" And the wind ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the wind and the sea obey him?"

CHAPTER V.

1 ¶And they came to the other side of the lake, into the region of the Gerasenes.

2 And having come out of the boat, there met him out of the *monums, a man with an impure Spirit,

3 who had his habitation in the tombs; and no one could bind *him any longer with Chains;

4 for many times he had been bound with Fetters and Chains, and the Chains had been wrenched off by him, and the Fetters broken; and no

\* Vatican Manuscript.—33. also—omit.
8. Gerasenes. 2. immediately—omit.
37. the boat was.
40. so—omit.
8. him any longer with.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other uncommon places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. liv. 4. Burckhardt reports, that he found many sepulchres in the rocks, at Um Keis, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

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, eis te, ti emou kai soi, Ihsou, ev to the theou tou said, what to me and to thee, Jesus, O son of the God of the uterus; oriskw se en ton theou, me he betaio_nthighest? I will adjure thee, the God, not me thou mayest say. 8 (Elegye xar autw" Exelexe to pneuma to torment. (He had said for to him; Come out the spirit the akabartou ek en ton anarwton.) 9 Kai ep twta unclean out of the man.) And he asked auton Ti soi onoma; kai legei autw" Legevwv him: What thy name? and he says to him; Legion onoma mou oti pollou esmen. 10 Kai parakei name to me; for many we are. And he besought auton polla, ina mu autous apostetail ewx him many times, that not them he would send out tis xoras. 11 Hy de ekei pros to wpe aigeles of the country. Was and there near to the mountain a herd xorwv megalh boskomenev. 12 Kai parakelesan of swine great feeding. And besought autov oi daimones, legeuntes Pemvov hymas eis him the demons, saying; Dismiss us into tous xorwv, ina ev autous eiselthomenev. 13 Kai the swine, that into them we may go. And epetrven autovs euvhes o Ihsou. Kai eixe gave leave to them immediately the Jesus. And having thonta ta pneumata ta akabarta eiselpoi eis come out the spirits the unclean entered into tous xorwv; kai vrmhenv eis megale kath tou the swine; and rushed the herd down the krpovn eis twn thalassan [eta: oin de ws disprecipice into the sea; [they were about two thousand.] kai epignyno tin en twn thalassan. 14 Oi Those de bolasantes autous ephvoun, and apagygeiand feeding them fled, and reported eis twn polin, kai eis tous agnovs. Kai ekgl-e to the city, and to the villages. And they came twn idein, ti esti to gegovn. 15 Kai erchonta out to see, what is that having been done. And they come pro to Ihsou, kai thesurwv ton daimonioume- to the Jesus, and they beheld the being demonized [kai] iamatismenov, kai spherpo[v] [and] having been clothed, and being of vovnata, ton ephkekta ton legevovn kai sane mudd, the having been possessed by the legion; and ephbysthan. 16 Kai diygnavto autous ol idov they were afraid. And related to them those having

* Vatican Manuscript.—7. says.

11. Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12. And the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

13. And he gave them leave. And the IMPURE SPIRITS having come out, went into the SWINE; and the HERD rushed down the precipice into the LAKE, and were drowned in the LAKE.

14. Then the SWINE—HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what that was which had been done.

15. And they came to JESUS, and beheld the DEMONIAIC, HIM HAVING HAD THE LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16. And THOSE SEEING it, related to them what
17. And they came to the country of Decapolis; and when they were come into the country, they were there pressing Jesus to depart out of their country.

18. And he said to them, "I must preach the kingdom of God to other cities; for therefore have I been sent."
οὐλὸς ὁ παῖς ἦν τοῦ ιματίου, ἀντι. crowd behind, touched the mantle of him. 29(Eleve γαρ ὁ Τοι καὶ των ἱματω ἀντι. She said for; That even if the clothes of him ἀκομαὶ, σωθήσομα). 29 Καὶ εὐθέως εξηρανθήθη I may touch, I shall be saved.) And immediately was dried ἡ πτη τοῦ αἵματος αὐτής καὶ εγνώ τῷ the source of the blood of her; and knew to the σῶματο, ὅτι ἰκαὶ απο τῆς μαστίγων. 30 Καὶ body, that was saved from the scourge. And εὐθέως ὁ Ἰησοῦς εἰσήγησεν εν εὑρώ τῇ ε excelthe immediately the Jesus knowing in himself the out of αὕτου δυναμὶ εξεληθοῦσαν, εἰσπραφεῖς εν τῷ himself power having gone out, having turned round in the οὐλο, ἐπε. Τις μου ἦσατο τῶν ἱματων; crowd, said; Who of me touched the clothes? 31 Καὶ εὐθέως αὐτῷ οἱ μαθηται αὐτοῦ εἶπες And said to him the disciples of him; Thou seest τὸν οὐλὸν συνθλίβοντα σε καὶ λέγεις Τις μου the crowd pressing on thee; and sayst thou; Who me ἦσατο; 32 Καὶ περίβλεπτετο ἰδεῖν τὴν τουτο τouched? And he was looking round to see the (woman) this τοπήσασαν. 33 Ἡ δὲ γυνὴ, φοβηθείσα καὶ περι having done. The hurt woman, fearing and tremen-

34 Ο ὁ εὐθέως αὐτής Θυγατέρ, ἢ. truth. He but said to her; Daughter, the πάτις σου σεσωκε σε ὑπαγε εἰς εἰρήνην, καὶ faith of thee has saved thee; go in peace, and ὅσι ὑγίας απὸ τῆς μαστίγων σου. 35 Ετι αὐτου be thou well from the scourging of thee. While of him λαλοῦντος, ερχόνται ἀπὸ τοῦ ἀρχισυναγογοῦ, speaking, they came from the synagogue-ruler's, λέγοντες ὅτι ἢ θυγατέρ σου ἀπελάνες τι saying; That the daughter of thee is dead; why ετι σκυλλεῖς τον διδάσκαλον; 36 Ο οἱ Ἰησοῦς get troublest thou the teacher? But the Jesus εὐθέως, ακοὐς τον λόγον λαλοῦμενον, λέγει immediately having heard the word being spoken, says τῇ ἀρχισυναγῳγῷ ἡ φοβοῦ, μονον πιστεύει to the synagogue-ruler: Not fear, only believe thou. 37 Καὶ οὐκ αφήκεν εὐθέως αὐτῷ συνακολούθησα, and not he suffered no one him to follow, εἰ μὴ Πέτρῳ, καὶ Ιακώβῳ, καὶ Ιωάννῃ τον except Peter, and James, and John the διδασκαλῳ Ιακώβῳ. 38 Καὶ ζευγαίρεται εἰς τοῦ ἱκον brother of James. And he comes into the house τοῦ ἀρχισυναγογοῦ, καὶ θεωρεῖ θορυβοῦ, καὶ of the synagogue-ruler, and he sees a tumult, and κλαίοντας καὶ παλαιοῦντας πολλα. 39 Καὶ weeping and wailing much. And εἰπελθὼν λεγει αὐτοῖς τι θυροβησθω καὶ having entered he says to them: Why are you troubled and ἁλίθος, καὶ τῆς μαστίγως. 28 For she said, If I can but touch his γαρμεντα, 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 power proceeding from him, having turned round in the crowd, said, Who touched MY GARMENTS? 31 And his disciples said 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." 37 And he permitted no one to accompany him, except Peter, and James, and John the brother of James. 38 And they come to the house of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting. 39 And having entered, he says to them, "Why do

VATICAN MANUSCRIPT.—38. But Jesus, neglecting to hear the word which was spoken, says. 37. with him. 38. they come to. 39. Luke vi. 19; viii. 46. 34. Matt. ix. 22; mark x. 52; Acts xiv.
and they desired him. He but, having sent out all, paralambanei ton patera tou paiidion, kai th
he takes the father of the child, and the
mutera, kai tous met' autou, kai eisoporeuetai,
mother, and those with, and go to.
doun y tnu paiidion. 41 Kai kratetha tis xeires
where was the child. And having grasped the hand
tou paiidion, legei autu'- Talitha, koumi: o esti
of the child. he says to her. Talitha, cumi; which is
mevtherpneumoumenou. 'To karpasios, sou lew,
being translated, The girl, to the lany.
yeire. 42 Kai euvtheos anesth to karpasios, kai
And immediately arose the girl, and
peripatei' eu gar etous dodeka. Kai eixe-
walked about, she was for years twelve. And they were
y'tan ekastasei megalh. 43 Kai diesteilato
then each other exceedingly. And he charged
Antios pollla, ina miythe gnw touto kai
those polloi, that know all, that no one might know this; and
eipe dothnai autu- fagweis.
said to have given to her to eat.

KEF. 6.',

'Kai eixheilen ekheivn, kai elthein eis thn pat-
And he went out thence, and came into the
cida autou kai akolouthshiu autw o mabhtai
child and followed him the disciples
autov. 2 Kai gegevomeno sabbaton, etheto en
of him. And being come sabbath, he began in
thn sunagwghidiaskein. Kai polloi akountes
the synagogue to teach. And many hearing,
exeliponontos, leyanontes: Podev toutou tauta;
were astonished, saying: Whence to these things? and
kai tis y sohia y dotheisa autw; kai dynaneis
and what wisdom that was given to him; and miracles
toiautai dia thn xeirop autou ginountai,
performed through this of him are done.

Ov ovtos estiv o tekwv, o vions Mariais,
Now this is the carpenter, the son of Mary,
adelpos de Iakwbut, kai Iwph, kai loura, kai
brother and of James, and Jose, and Judas, and
you weep and make confusion? the child is not
dead, but sleeps."
40 And they derided him. But putting them all out, he takes the fa-
ther and the mother of the child, and those with him, and goes in
where the child was.
41 And having grasped the hand of the child, he says to her, "Tali-tha-
cumi," which, being translated, signifies, 'YOUNG MAIDEN, I say to thee,
arise."
42 And immediately the YOUNG MAIDEN arose and walked about, for she was
twelve years old. And they were exceedingly as-
tonished.
43 And he strictly charged them that no one should know this thing;
and directed to give her food.

CHAPTER VI.

1 And the departed thence, and comes into his own country; and
his disciples follow him.
2 And the Sabbath hav-
ing 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
impacted to him? and how are such miracles
performed through his HANDS?"
3 Is not this the carp-
tender of the son of
MARY, and Brother of
James, and Jose, and Ju-

* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. 2. MARY. 2. Bro-
him? and such miracles. 3. Mary, and Brother of.

40 The persons or crowd here spoken of, were probably a set of people usually hired
on these occasions to attend the funeral, and follow the procession with their lamentations.
This custom prevailed East. These are the mourning women mentioned by Jeremiah, chapter
i.xi.17—21; and by Amos, chapter v. 16. They were called Praefica by the Romans, because
they presided over, and began the funeral dirge. But men seem to have attended amongst
them, as well as women. Dr. Shaw mentions this custom to be still continued in the East;
and observes, that the women employed on these occasions, perform their parts with such
proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an
extraordinary pitch of thoughtfulness and sorrow.—Wakefield.

* 30. John xi. 11. 40. Acts ix. 40. 41. 43. Matt. viii. 4. ix. 30; vii. 16; xvii
* 2: Matt. xii. 40; Gal. i. 10.
But Jesus said to them, "A Prophet is not without honor, except in his own country, and among his relatives, and in his own family."

And he was unwilling to do any miracles there, except a few sick persons he cured by laying his hands on them.

And he was surprised on account of their unbelief. And he went round the villages teaching.

And he called the Twelve, and sent them forth in pairs; and gave them Authority over the impure spirits;

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; and not to put on Two Coats.

And he said to them, "Whatever house you enter, there remain, till you leave the place."

And whatever Place will not receive you, nor hear you, in departing thence, shake off the dust of that place.

And having gone forth, they proclaimed that men should reform.

And they expelled many Demons, and anointed many sick persons with Oil, and cured them.

And Herod the King heard, (for Jesus had become well-known,) and he said, "John the Baptist is risen from the dead; and mighty works are done in his name."

But if it is of God, you cannot stop it."

But when Herod heard this, he said, "This is John the Baptist; he is risen from the dead; and mighty works are done in his name."

But if it is of God, you cannot stop it."

For all the Prophets and the Law prophesied concerning Jesus, and said that he should be anointed with the Holy Spirit."

And the Lord said, "To what shall I compare the generation of this people? For a generation of children who have neither ears to hear, nor eyes to see."

For all the Prophets and the Law prophesied concerning Jesus, and said that he should be anointed with the Holy Spirit.

For all the Prophets and the Law prophesied concerning Jesus, and said that he should be anointed with the Holy Spirit.

For all the Prophets and the Law prophesied concerning Jesus, and said that he should be anointed with the Holy Spirit.

For all the Prophets and the Law prophesied concerning Jesus, and said that he should be anointed with the Holy Spirit.
MARK.

Ioanne o Baptesiwm ek nekrwn therph, kai
John be bathing out of dead has been raised, and
dia touto energeusin ai dynameis en autw,
thou at work the mighty powers in him.

15 Alloi elenou. OTH Haia estin. Alloi de
Others said: That Elias he is; Others and
elenou. OTH profeias estin, ws eis tov pro-
said: That a prophet he is, one of the pro-
phsow. 16 Akoousas de o Herod, eipev OTH
phets. Having heard but the Herod, said: That
yn euy apakefalia Ioanne, outo o therph,
you on him he beheaded, John, he

*VATICAN MANUSCRIPT.—14. has arisen.
10. 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.

24 And she going out, said to her mother, "What shall I ask?" And she said, "The head of John the Immiser."

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 Immiser."

26 And the king, being extremely sorry on account of the oaths and the guests, would not refuse her.

27 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.

29 And his disciples having heard, came and carried off the dead-body, and placed it in a Tomb.

30 Kαι κακανας οι αποστόλοι προς τον Πάπα, και ως οι τρόποι των πολεμίων ἦσαν πάντα, καὶ ὅταν ὁ Ἰησοῦς, καὶ ἠκούσαν, καὶ ὅταν εἰπώντας, καὶ ὅταν εἰπόντας, they did, and what they taught. And he said to them: Δεῦτε υἱοὶ αὐτοῦ καὶ ἰδίου εἰρήμον τούτον, Come you yourselves privately into a desert place, and anapausethi oligou. Htan gar oi echrômoues kai restyot a little; Were for those coming

* Vatican Manuscript.—31. says.

† 27. The term, spekoulatwras, from the Latin speculator, denotes one of the bodyguards, who were so called, because their principal duty was that of sentinels. They had, however, other confidential duties, and among these, that of offering, 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 Petrao 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 he was looked upon 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 Cauus, prevailed with her husband to go to Rome and accuse Agrippa; whereupon Cauus deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France, whereas Josephus was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going 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 recovering her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—Whitby.
...Fishes heaved, many; and they had no leisure, not even to eat. 32 And they went away, by the boat, into a Desert Place, that 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; dismiss them, that they may go to the adjacent farms and villages, and buy themselves what they should eat." 36 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 see." 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 heaven, he blessed and broke the loaves, and edidou tois μαθηταις αυτού, ἵνα παραθησοί gave to the disciples of him, that they might set before them: and the two fishes he divided to all.
42 And they all ate and were satisfied.
43 And they took up Twelve Baskets full of Fragments of the Bread, and of the Fishes.
44 Now those who ate of the loaves were Five thousand Men.
45 ¶ 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.
46 And having dismissed them, he retired to the mountain to pray.
47 And evening having come, the boat was in the midst of the lake, and he was alone in the land.
48 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.
49 But seeing him walking on the lake, they thought it was an apparition, and they cried out;
50 For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage; it is I; be not afraid."
51 And he went up to them into the boat; and the wind ceased; and they were exceedingly amazed in themselves.
52 For they understood not about the loaves; because their heart was stupified.
53 And having passed over, they came to the land Gennessaret, and drew to the shore.
54 And coming out of the boat, immediately they recognized him,
55 And running through that whole surrounding country...
Chap. 6: 56.]

MARK.

66 And wherever he entered, into towns, or Cities, or Villages, they placed the sick in the MARKETS, and implored him, that they might but touch the TUFF of his MANTEL; and as many as touched him were CURED.

CHAPTER VII.

1 And the Pharisees, and some of the scribes, having come from Jerusalem, resorted to him.

2 And observing some of his disciples eating bread with common, that is, with Unwashed Hands;

3 (for the Pharisees, and all the Jews holding the tradition of the Elders, eat not, unless they wash their hands with the Fist;

4 and coming from a Market, unless they immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersions of Cups, and of Pots, and of Copper vessels;

5 * both the Pharisees and the scribes asked him, "Why do not thy disciples walk according to the tradition of the Elders, but eat bread with common Hands?"

6 He said to them, "Well did Isaiah prophesy concerning you, HYPOCRITES, as it is written, * 'This people honor me with their lips, but their

* VATCNC MANUSCRIPT.—4. besprinkle themselves, they eat not.

5. both the Pharisees.

6. but answering—omitt.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them: maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xiii. 18.

1. You word "He And man of a t..." 2. He is far removed from me.

7 But in vain do they 'wor... as 'Doctrines, the Precepts of Men.'

8 Laying aside the COMMANDMENT of God, you retain the TRADITION of MEN"

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, "Ho... the Father or Mo... let him be punished 'with Death.'"

11 But you assert, 'If a man say to FATHER or Mo... Be that Corban, that is, an Offering, by which thou mightest de... assistance from me;

12 You no more permit him to do anything for FA... MOTHER:'

13 Making void the word of GOD by your TRADITION, which you have delivered; and many such like Things you do.

15]*) And having *again called All of the crown, he said to them, "Let all listen to me, and be instructed.

15 There is nothing from without the MAN, which entering in *pollutes... the things which pollute him.

*15 If any one has

VATICAN MANUSCRIPT.—8. For—omit. 8. dippings of Pots and of Cups; and many other such like things do—omit. 12. And—omit. 15. is—om. t. 15. his—omit. 14. again called. 15. pollutes him. 15. the man, are the things which pollute him.

10. If any one has Ears to hear, let him hear—omit.

11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuality of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition. With respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised 'the severity with which our Savior rebuked such vile casuistry, such want of natural affection and such abominable hypocrisy.'—Wakefield.
17 *And when he went from the crowd, his disciples asked him concerning the parable.*

18 And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, entering into the man, can pollute him?"

19 because it enters not into the heart, but into the belly, and passes into the 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, Envy, Calumnies, Pride, and Folly;

23 All these evil things emanate from within, and pollute the man."

24 † And arising 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 † a 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 to throw it to the dogs."

*t Vatican Manuscript.—25. immediately heard.
† 26. One who spoke the Greek language.
apokriphē, kai legei autou'. Nai, kurie! kai gar
answered, and says to him, ‘Yes, sir; even for
ta kuvanà upokatw tis trapezhs eshei apo
the dogs under the table eatest from
wv vuvw wovn paviin'. 29 Koi etpen authe'
of the crumbs of the children.
Tooth, and he said to him:
Día touton tou logon upaye: exelamhēs to
Through this the word go; has come out the
diamonion ek tis theugatros sou. 30 Koi apel-
demon from the daughter of thee.
Kai avewna eis ton oukou authis, eis to
gone into the house, she found the demon
exelamhēs, kai tnu theugatera beblumen ech
having gone out, and the daughter having been laid 

28 But she answered, and says to him, “True, 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 expel-

31 And again leaving the
CONTINES of Tyre, he
came by Sidon to the LAK
of Galilee, through the
Midst of the BORDERS of
Decapolis.
32 And they bring to
him a deaf man who stam-
mered, 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 aston-
hished 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. 37. Dumb.

33. Doddridge well observes about this miracle, “If any should ask Why our Lord uses
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 Na-
num, (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. p'. 8.

1 En ekeives tais ημεραις, παμπολλους υπολουν

In those the days, very great crowd

αυτος, και μη ευχονται τι—φαγωσι, προσ—

and not having anything they could eat, having

καλεσμενοις τους μαθητας αυτου λεγει αυτοις

called the disciples of himself he says to them;

Συλαγμεναι επι τον υπολον οτι ηδη ημεραι

And they put on the crowd; because now days

προς, επιμνουνι [μοι], και ου εχοντοι τι

And answering them fasting

eις οικου αυτων, εκλυθονται εν τη δουφι τινες

and, they go forth into house of themselves, they will fast on the way; some

γαρ αυτων μακροθεν ηκουσι. 4 Και απεκριθησαν

for some of them a great distance have come. And answered

αυτωι οι μαθηται αυτου Ποιεν τουτον δυνησε

they to him the disciples of him; Whences these will be able

tαι τις ου διαρθοσαι αρτων επι ερημιας; 5 Και

but they cannot satisfy of loaves in a desert place. And

επερημα των αυτων: Ποσους εχετε αρτων; Οι δε

they answered: How many have you loaves? They and

eιπον 'Επα. 6 Και παρογυγελε τω ωχλα ανα—

He said: And he ordered to the crowd to

τετευν επι της γης και λαβων τους έπη
eat on the ground; and taking the seven

αρτους, ευχαριστησας εκλαι, και έδιωκ τοις

loaves, giving thanks, he broke, and gave to the

αρτων, διετραβαντα—και παρεθηκαν
disciples of himself, that they might eat before; and they set before

δια τω—οχλω. 7 Και ειχον ιχθυδια ολιγα και ευλο—

the crowd. And they had some fishes; a few: and giving

γης, επε παραθηκαι και αυτα. 8 Εφαιγον δε

they satisfied; and gave to them.

επερημα και γραν περισσεματα

they said before also them. They ate and,

και ευχαριστησας και γραν περισσεματα

and they took up over and above.

κλασσαμεν, επαι σπυριδας. 9 Ησαν δε οι φα—

They filled; and they took up large baskets.

νοτε, άω τετρακισθεντοι και απελευσεν

were seven, large baskets. Wore those having

εστιν, άω τετρακισθεντοι και απελευσεν

great, about four thousand; and he dismissed

αυτων, τους τους

them.

10 Και ευεθες ομος εις το πλοιον μετα των

And immediately entering into the ship with the

Φησεν εις τα μερη Δαλμανουθα

disciples of himself, he came into the parts of Dalmanutha.

11 Και εξιλθουν οι Φαρισαιοι, και ηρεπαντα πολη—

And came forth the Pharisees, and began to

τους αυτοις, άποντοντες παρ αυτου σημειον απο

argue with him, seeking of him a sign from

These. 9. And they

1 In Those days the Crowd *again hung great, and having nothing to eat, calling his disciples, he says to them,

2 "I have compassion on the crowd, because now they have continued three days, and have nothing to eat;

3 and if I dismiss them fasting to their homes, they will faint on the road; for some of them have come from a great distance."

4 And his disciples answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

5 And he asked them, "How many Loaves have you?" And they said, "Seven".

6 And he commanded the crowd to recline on the ground; and taking the seven Loaves, §and having given thanks, he broke them, and gave them to his disciples for distribution, and they placed them before the crowd.

7 And they had a few Small fishes; and having offered praise for them, he said, "Place *These also, before them."

8 Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

9 And *they were about Four thousand; and he dismissed them.

10 And immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.

11 And the Pharisees came forth, and began to argue with him, seeking

*VATICAN MANUSCRIPT.—I. again being great. were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 30.


‖ 6. Matt. xiv. 19; Mark vii. 32; Matt. xii. 32; xvi. 1; John vi. 39.
of him a Sign from heaven, tempting him.

12 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 I Beware of the leaven of the Pharisees and of the Herodians." 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, nor understand? Is your heart stupid?

18 Having E, w. 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 said 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 come to Bethsaida; and they bring
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.

And looking up, he said, "I see men as trees, walking."

Then he placed his hands on his eyes again, and he was restored, and saw every object clearly.

And he sent him away to his House, saying, "Go not into the village."

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?"

And they spoke to him, saying, "John the Immerser; and others, Elijah; and others, One of the Prophets."

And he asked them, "Who say you that I am?"

And Peter answering, says to him, "Thou art he Christ."

And he strictly charged them that they should tell none concerning him. 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 killed, and after three days to rise up and to enter into his glory."
λογον ελαλει. Και προσλαβομενος αυτον ο Πε- 33 το επιστρατευτης,  ο δε επιστρατευτης, he began to rebuke him. He but turning he spoke. And taking aside the Pet, round, and seeing the disciples of himself, he rebuked tors, ηρετατο επιτιμαν αυτο. 33 ο δε επιστρα- 33 τον και ιδων μαθητας αυτον, επετιμησε τον 33 τω Πετρω, λεγων. Ταχεος ποσιω, μου, σατανα- 35 και προσκλησαμενος τον 35 σας; τον Πετρον, λεγων. Ταχεος ο ποσιω μου, σατανα- 35 having the power. And he turned and, seeing 35 the Peter, saying: Go thou behind me, adversary; 35 because not thou thinkest the things of the God, but the things 35 of the adversaries. 34 Και προσκλησαμενος τον 34 of the men. And having called the disciples, 34 and let himself bear the cross of himself, and 34 akoloutheioi mou. 33 ος γαρ αν θελη την ψυχην 33 who would have called the crowd with his dis- 33 let him follow me. Who for ever may wish the life 33 αυτου σωσαι, απολεσεν αυτην ὅσα αν απολογη- 33 of himself, to save himself; who he utter may lose 33 σε αυτην ψυχην; ενεκεν εμου και του ευαγ- 33 the life of himself on account of me and of the glad 33 λειου, σωσει αυτην. 36 (Τι γαρ αφελθησει 36 τhe glad tidings, shall save her. (What for will it profit 36 ανθρωπων, εαν κερδηση τον κοσμον δολον, και 36 an individual, if he should win the world whole, and 36 ημιωθη την ψυχην αυτου; 36 η τι δωσει 36 should forfeit the life of himself? or what shall give 36 ανθρωπος ανταλλαγμα της ψυχης αυτου;) 36 a man in exchange for the life of himself? 36 ος γαρ αν επαισχυνθη με και τους εμουs 36 Who for ever may be ashamed me and the my 36 λυγουσ εν τη γερε αιτη τη μοιχαλιδι και 36 words in the generation this the adulterous and 36 αμαρτωλως, και ὁ νιος του ανθρωπου επαισχυν- 36 sins of the individual will be 36 νηται αυτου, εναι εν τη δοξη του 36 he shall be ashamed him, when he may come in the glory of the 36 ανθρωπου μετα των αγγελων των αγιων. 36 and the son of the man will be 36 οικιεσται αυτου, ων ελθη εν τη δοξη του 36 father of himself with the messengers of the holy ones. 36 σωσηται αυτου, ων ελθη εν τη δοξη του 36 Keph. θ. θ. 9. 1 Και ελεγεν αυτοις: Ανην λεγω 1 Και ελεγεν αυτοις: Ανην λεγω 1 And he said to them; Indeed I say υμιν, ὅτι εισί τινες των ὧδε ἐστηκοτων, οἰτίνες 1 υμιν, ὅτι εισί τινες των ὧδε ἐστηκοτων, οἰτίνες 1 to you, that are some of those here having stood, who ου μη γενονται θανατοι, ἐως αν ἰδος την 1 ου μη γενονται θανατοι, ἐως αν ἰδος την 1 not shall taste of death, till they may see the royal majesty of the God having come in power. 2 Και μεβ ήμερας ἕξε παραλαμβανει ὁ Ἰησους 2 Και μεβ ήμερας ἕξε παραλαμβανει ὁ Ἰησους 2 And after days six takes the leads του Πετρου, και του Ιακωβου, και Ιωαννην, και 2 του Πετρου, και του Ιακωβου, και Ιωαννην, και 2 the Peter, and the James, and John, and ἀναφερει αυτούς εἰς ὅροι υψηλον κατ' ἑδιαν 2 ἀναφερει αυτούς εἰς ὅροι υψηλον κατ' ἑδιαν 2 leads up them into a mountain high privately

* Vatican Manuscript.—33 Peter, and says. 34 If any one wish. 35 does it profit a Man to gain. 36 For what could a Man give.

† 34. Matt. x. 58. xvi. 24; Luke x. 23; xiv. 27. † 35. John xii. 25. † 38. Matt. x. 33; Luke ix. 26; xii. 9; Rom. i. 10; 2 Tim. i. 8; ii. 12. † 37. † 3 Matt. xvii. 1; Luke x. 38.
MOUNTAIN; and he was transformed in their presence.

3 And his garments became glittering, exceedingly white; such as no fuller on the earth, is able * thus to make white.

4 And there appeared to them ELIJAH, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, 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." 6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them; and * there was a Voice came out of the Cloud, "This is my BELOVED SON; hear him." 8 And suddenly looking round, they saw no one * any longer with themselves, except JESUS only.

9 And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the son of MAN should have risen from the Dead.

10 And they kept the a K T E R E to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, "Why do the Scribes say, That Elijah must first come?"

12 And HE * said to them, "Elijah, indeed, is coming first; to restore all things; and (as it is) written of the son of the man,  

* VATICAN MANUSCRIPT.—5, as snow—omits.

3, thus to make white. 5, Three Booths. 6, answer; for. 7, there was a Voice. 8, any longer with themselves, except Jesus only. 12, to restore.

† 11. It is conjectured by Bloomfield, that *not ought to be separated, and to read he ti. He has thus edited his text.

† 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.
MARK.

chap. 9: 13. 13. All that many things he should suffer, and should be despised. But

14. And immediately all the crowd seeing him, were struck with awe, and running to beseech him; and he asked them;

Ti sugopteite prois autous; 17. Kapi apokrifieis eis What dispute you with them? And answering one ei; tou oholov eizei. Didesakele, heneva ton out of the crowd said; O Teacher, I brought the

vion mou pros se, exonta pneuma alalon. 18. Kapi son of me to thee, having a spirit dumb. And

onov an autou kataalabov, bdesoi a toni; Kai wherever him it may seize, i' convulsus hi; and

af, ite, kai trieis tous odevtas autou, kai he'ouas, and grinds the teeth of'um, and

zravetai. Kai eizonei mou pantatai sov, hina pine away. And I spoke to the disciples of thee, that

antov ekbalwos, kai ouv isxunav. 12. O de it they might cast out, and not e, ad power. He an-
apokrifieis autous legei; Deneva apistos, eidos answering them says; O generation without faith, till

pote pros ymias esomai; eidos pote aynes mai when with you shall your till when shall I be

yam; fere to auton prois me. 20. Kai henevakav you? Bring you him to me. And they brought

auton pros autou. Kai idan auton, eu thos to him to him. And seeing him, immediately the

pneuma esparxen auton, kai pesow epi ejps spirit convulsed him; and falling upon the

yam, ekulieto, apfriswin. 21. Kai epitrptose tov ground, he rolled, foaming. And he asked the

tatapa autou. Potes xorous epi, ws touto father of him; How long shall it be, since this

geyovven autov; O de eipei. Padevov conferred him to him? He and said; From a child: and

tollakis auton kai eis per ebalke kai eis ydata, often him both into fire has cast and into waters,

iva apoleg authon all,' e ti dunaiai, that it might destroy him, but if any thing thou canst do,

bothevov ymiv, splakynuvseis eph' hymas, give aid to us, having pity on us.

* vatican manuscript.—14. they came. 14. they saw. 17. answered him,

"teacher." 18. the teeth.

† 17. The child was subject to epileptick fits, which were supposed to be brought on by the power of demons.—see former 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 demonical influence.

—bloomfield.

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 my unbelief." 

25 And Jesus perceiving that the crowd was running together, He rebuked the unspiritual spirit, saying to it, "Dumb and dead 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 for he taught his disciples; and he said to them, *"The son of man is 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.

24 And—om. 
25. And—pray. 27. his hand. 31. to him—omit. 31 after Three Days he will rise. 

† 31. The parallel passage in Matt. xvii, 22, reads—"The son of man is about to be delivered into the hands of men." 


‡ 28 Matt. xvii, 10 

‡ 31. Matt. xvii, 22; Luke ix 44. 

* Vatican Manuscript.—23. "If thou canst? All things can for the believing." 

24. with tears—omit. 25. and pray. 27. his hand. 31. after Three Days he will rise.
MARK.

*VATICAN MANUSCRIPT.*- 33. among themselves—omitted.

[Chap. 9: 43.]

33. receives Me.

36. these little-ones believing in Me.

37. with each other, on the ROAD, as to who would be greatest.

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 insin 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 insin thee, cut it off; it

HOUSE, he asked them, ¶ “What did you dispute about on the ROAD?”

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 says to them; ¶ If any one desires to be first, he will be last of all, and a SERVANT of all.”

36. And ¶ taking a little Child, he placed it in the Midst of them, and embracing it in his arms, he said to them, ¶ “Whoever may receive one such little Child in my NAME, receives Me; and whoever *receives* Me, receives not Me, but him who sent me.”

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 insin 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 insin thee, cut it off; it
MARK.

is better for thee to enter life crippled, than having two Hands to depart to ♦ Gehenna, into that inextinguishable 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 into life, 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 one-eyed into 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 tasteless, 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 together to him, and again, as he had been accustomed, he taught them.

2 ♦ And Pharisees approaches, asking him, to try him, "Is it lawful for a Man to dismiss his Wife?"

*KAI ekeivn anapostas eixe fia ta dhria.

And from thence arising he comes into the borders of the Ioudaiai, dia tou peran tou Iordanou kai of the Judea, by the other side of the Jordan; and

συμπρεπεται παλιν οχλοi pros auton kai, some together again crowds to him; and;

και εισεδαι, παλιν ειδοσκεν ανως. 2 KAI as he had been accustomed, again he taught them. And

εξεσται ανδρι γυναικα απολυσει; πειραστεσ it is lawful for a man a wife to release? trying

KEF. I'. 10.

1 KAI ekeivn anapostas eixe fia ta dhria. And from thence arising he comes into the borders of the Ioudaiai, dia tou peran tou Iordanou kai of the Judea, by the other side of the Jordan; and

συμπρεπεται παλιν οχλοι προς αυτον και, some together again crowds to him; and;

και εισεδαι, παλιν ειδοσκεν ανως. 2 KAI as he had been accustomed, again he taught them. And

εξεσται ανδρι γυναικα απολυσει; πειραστεσ it is lawful for a man a wife to release? trying

* VATICAN MANUSCRIPT.—44. where the worm dies not, and the fire is not quenched—omit. 45 & 46. into the inextinguishable fire; where their worm dies 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 fuller remarks see Appendix. 44, 45, 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.

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 COM- MAND.

6 But from the Beginning of Creation, he made them Male and Female.

7 ¶ On account of this a Man shall leave his Fa- THER 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 such likewise belongs to the KINGDOM of God.

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like...
leian theou os paideion, ou μη είσελθη εις dom of the God, like a little child, not not may enter into autyn: 16 Καὶ εναγκαλίσαμεν αυτὰ, τιθεις her. And embracing in his arms them, having placed τας χειρας επ’ αυτα, νυλογει αυτα. the hands upon them, he blessed them.

17 Καὶ εκπερεωμενον αυτον εις δόνον, προσ— And going out of him into a way, run—

δραμιν εις, και γονυπητησα αυτον, επηρτα

ναγ up one, and kneeling before him, he asked auton Διδασκαλε αγαθε, τι ποιησω, ἵνα λοιπον him; Τον αγαθον, what must I do, that life αιωνιον κληρονομισω; 18 Ο δε Ιησους εἰπεν age-lasting I may inherit? The and Jesus said autων; Τι με λεγεις αγαθω; ουδεις αγαθως, ει to him; Why me callest thou good? no one good, if μη εις, ο δ θεος. 19 Τας ευνολας οιδας; “Μη not one, the God. The commandments thou knowest; “Not μαλευεσθης.” Μη φωνεισθη; Μη κληψης thou must commit adultery; Not thou must kill; Not thou must steal;

Μη ψευδομαρτυρησθης. *[Μη αποστερησθης]* Not thou must testify falsely; *[Not thou must steal] I Tima τον πατερα σου, και την μητερα.” 20 Ο Honor the father of thee, and the mother.” He δε *[αποκριθης] ειπεν αιρεθει* Διδασκαλε, ταυτα but [answering] said to him, O teacher, these Παντα εφυλαξαι εκ νεοτητος μου. 21 Ο δε all I kept from childhood of me. He but Iησους εμβλεψα αυτω, ηγαπησεν αυτων, και Jesus looking on him, loved him, and ειπεν αυτω; Εν σοι ιστερει ὑπαγε, δοσε said to him: One to thee lacks: go. whatever εις την πωλησον, και δοσ τος πτωχος και thou hast sell, and give to the poor; and εις θησαυρον εν ουρανοι και δενρο, ακολ outhei mou, *[αρας τον σταυρον.] 22 Ο δε στυγν low me, [taking up the cross.] He but looking νοσα επι τω λογω, απηλθε αυτοις την and at the word, went away sorrowing: he was γαρ εχων κηθημα πολλα. 23 Καὶ περιβλησα— for having possessions many. And looking μενος ο Ιησους, λεγει τοις μαθηταις αυτων round the Jesus, says to the disciples of himself: Πως δισκολοι οι τα χρηματα εχοντες εις την How hardly those the riches having into the βασιλειαν του θεου εισελευωνται. 24 οι de kingdom of the God shall enter. They and μαθηται ελαιδουντο επι τωι λογοις αντων τhe disciples were astonished at the words of him. The de Ιησους παλιν αποκριθεις λεγει αντωις Τεκνα, 1... Jesus again answering say to them: Children, δε δισκολοι εστι *[τους πεποιθατας επι τοις how difficult it is [those having confidence in the χρημασιν, εις την βασιλειαν του θεου εισελευθειν, riches,] into the kingdom of the God to enter.

"VATICAN MANUSCRIPT.—19. 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.

It is easier for a Camel to pass through the Needle's eye, than for a Rich man to enter the KINGDOM of GOD."

And they were exceedingly astonished, saying *to him, "Who then can be saved?"

And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with *GOD everything is possible."

Peter began to say to him, "Behold, we have forsaken all, and followed thee."

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,

who were not receive a hundred-fold, now in this time,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to come, aionian Life.

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 they took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

"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 wouldst 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 drink? *or 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 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 having heard the ten, they began to be angry. 43 *O Teacher, and I was baptised among the nations, and among the Gentiles, did I not wash your feet?” The Teacher answered, “You do well to do this to me. 44 But whoever among you 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. after Three Days he. 35. two Sons. 35. saying to him, “O Teacher.” 35. ask thee. 37. the Left. 38. or. 39. indeed—omit. 40. or at the Left. 41. And Jesus. 42. is not so among you. 44. among you. 

MARK.

Chap. 11: 45.  
Chief, shall be the Slave of All.

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 Timeus,) sat by the road.

47 And hearing that it was Jesus the Nazarite, he began to cry out, and say, *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 of himself, arising, he cried out, *Jesus, *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 has restored thee." And he immediately received sight, and followed him in the way.

CHAPTER XI.

1 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 Timeus, sat by the road. And 47. Son of David, Jesus, have, 49. said, "Call him." And 50. leaping up, came. 62. him on the road. 1. that mount which is.

† 40. Bartimeus, is considered by many to be a real name, and not an explication of he whom Timeus.
† 50. 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.
† 51. Rabboni, 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 sat; having loosed him 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 t' street; and they loosed it.

5 And some of those standing there, said them, "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, shouted, "hosanna! ¶ Blessed be he who comes in the name of Jehovah!"

10 "Blessed be he the coming kingdom of our Father David!" ¶ "hosanna in the highest heaven!"

11 ¶ And Jesus went into Jerusalem, and into the temple. And having looked round 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:

* Vatican Manuscript.—2, yet sat. 2. That—omit. 7. said; and. 8. branch. 9. in the way—omit. 9. saying—omit. 10. in the name of the Lord—omit. 11. he entered. 11. and—omit.
13 and observing a fig-tree, at a distance, having Leaves, he went to search for a 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 of thee to the age!" An. his disciples heard him.

15 ¶ And they came to Jerusalem; and going into the Temple, he drove out those selling and buying, 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 sought how they might destroy him; for they feared him, because all the crowd was astonished at his teaching.

19 And when it was Evening, he went out of the city.

20 ¶ And passing along in the Morning, they saw the
21 And Peter remembering, says to him, "Rabbi, behold, the fig-tree which thou didst curse, is withered away."

22 And Jesus answering says to them, "Have faith in God."

23 For indeed I say to you, *that whoever should say to this mountain, 'Be raised up, and thrown into the sea,' and should not doubt in his heart, but believe that what he says* he shall have it.

24 For this reason I say to you, *All things whatever you *pray for, and desire, believe That you will receive, and you shall have them.*

25 *And when you stand praying, forgive, if you have anything against anyone; that also the father of them that are in heaven, may forgive you your faults.*

26 *If you do not forgive, neither will your heavenly Father forgive you your offences.*

27 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,

28 and *they said to him, "By what authority doest thou these things? or who empowered thee to do them?"

29 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."
And 4. lay to it a answer themselves: the • and killing. to to that They the another John, Mark meo - vineyard. a answerin; he 5. fruit ext, yovTes. 

»ent, yovTes. Kat p) Isa. 17x22 Katpu) Isio-oi/. Itjoo-oi/. From ovpaou avTov: he feared the people, 
apantes yar eiyon tov Iwanyv, oti oytos all for held the Jesus, that really 
prophetv; vny. 23 Kai apokriyeneis legeuoi to a prophet was. And answering they to the 
Iotov. Ouk oidamev. Kai o Iotovs * [apokri- Jesus. Not we know. And the Jesus [answer- 
theis] legei autois: Oude eiyw legyw brin, eving he says to them; Neither I say to you, by 
poiq eivyoni tauta poiow. what authority these things I do.

**KEF. i8'. 12.**

1. Kai y pivoto auto s en parabolais legev. And he began to them in parables to talk; 
Aμπελωνα εφυτευσαν ανθρωποι, και περιεβήκε 
A vineyard planted a man, and placed around 
φραγμον, και ωριζεν ὑπόλυσιν, και φικοδομησε 
a hedge, and dug a vine-yard, and built 
pυργον και εξεδότο αυτον γεωργοι, και απεδη-
tower; and let out it to husbandmen and went 
μασε. 2 Kai apasteile proos tous geowrgous to 
abroad. And he sent to the husbandmen in the 
καιρο δουλου, ἵνα παρα των γεωργων λαβη 
season a slave, that from the husbandmen, he might receive 
απο του παρον του αμπελωνος. 3 Οi de labov-
the fruit of the vineyard. They but taking 
tes auton, εδειραν, και απαστειλαν κενον. 4 Kai 
him, they stayed, and sent away empty. And 
paliv apasteile proos autous allon doulo-
again he sent to them another slave; 
κακεινον λιθοβαλλοντες εκφαλαιανων, και 
and this pelting with stone they wounded on the head, and 
* [apasteilan] ηττημενον. 5 Kai allon apei-
sent away] having disdained, And another he 
steile* kakeinon apektievan] κακεινον και πολλους 
sent, [κας] is wounded; and many 
allous, tous me: δερουτες, tois de apektvet-
others, some indeed slaying, some but killing. 
νουτες. 6 Eπι [ovv] eina yion exwv, apagpntov 
let [therefore] one son having, beloved 
* [autov] apasteile * [kai] autov proos autous 
if of himself, he sent [and] him to them 
imathoiv, leyon. 0ti entrapptiontau tou yion 
last, saying: That they will regard the son 
mou. 7 Ekeinov de i geowrgoi eipov proos eautous 
of me. Those but the husbandmen said to themselves:

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* Vatican Manuscript.—30. John. 32. should we say. 33. answering—
omit. 2. fruits of. 4. him they wounded in the head. 4. sent away—
omit. 5. some. 5 some. 6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxi. 33. 
† 3. Matt. iii. 5; xiv. 5; Mark vi. 20. 
† 6. He had yet one Son, beloved: he sent.

‡ 1. Matt. xxi. 23; Luke xxii. 9; See
MARK.

They killed, and cast out of the vineyard. What [therefore] will do

Kai lasbontes autov, apektenein, kai ezeba-

And having taken him, they killed, and cast

They killed, and made a great feast to the Lord of the vineyard.

8 Then seizing him, they killed him, and cast him out of the vineyard.

What is the 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 ensnare Him to conversation.

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 inheritance will be ours.'

* Vatican Manuscript.—9, therefore—omit.

† xx. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Antiq. xvi. 3, and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

**MARK.**

Chap. 12: 17.

"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: 

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, "Am I 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: 

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, "Am I 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; *you do greatly err.*

29 † 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?"

30 Jesus replied to him, "The *first is, *' Hearken, Israel; Jehovah our *God is one Jehovah;"

31 † And the second, this, *' 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.'

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 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:" † And no one presumed to question him any further.

35 † And Jesus said, while teaching in the temple, "Why do the scribes


† 23. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xxii. 30; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 30; Isa. xlv. 6, 14; xlvii. 9. † 33. I Sam. xiv. 22; Hosea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 40. † 35. Matt. xxii. 41; Luke xx. 41.
say, "That the Messiah is a Son of David?"

36 For David himself said, by the Holy Spirit, ""The Lord, Sit thou at my right hand, till I put thine enemies underneath thy feet."

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 market;

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 at 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. And having called the disciples about him, he said to them, "Indeed I say to you, that this poor widow, of all has cast more than these four and twenty pieces of silver.

43 And he said, "These your treasures which are on earth, treasure up for yourselves treasures in heaven, where neither moth nor rust doth consume; for your treasure is not here on earth, but where thy treasure is, there also is thine heart."

44 And, 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 eκπορευομένου αυτοῦ εκ τοῦ ἱεροῦ, And departing of him out of the temple, ἔλεγεν αυτῷ εἰς τὸν μαθητὴν αὐτοῦ Διασκάλε, says to him one of the disciples of him; ὁ τeacher, ἵδε, ποτατοί λίθοι καὶ ποτατοί οἰκοδομαί. And the Jesus [answering] said to him; Βλεπείτε ταύτας τὰς μεγαλὰς οἰκοδομὰς; οὐ μὴ Σeekest thou these the great buildings? not not απφελὴ λίθος ἐπὶ λίθος, ὅσι ὑμὶ καταλυθή, may be left a stone upon a stone, which not not may be thrown down. 3 Kai κυθίμενου αὐτοῦ εἰς τὸ ὄρος τῶν εἰλαίων, And sitting of him on the mountain of the olive trees, Παντινὰ τοῦ ἱεροῦ, εἰπτρωτών αὐτῶν καὶ ἰδιῶν, and over against the temple, asked him privately περί, καὶ Ἰακώβου, καὶ Ἰωάννης, καὶ Ἀνδρέας, Peter, and James, and John, and Andrew;

4 Ἐιτε ἡμῖν, ποτε ταύτα ἐσται, καὶ τι τό Say to us, when these things shall be, and what the σημείου, ὅταν μελλή παντα ὁ τὰ αὐτὰ συντελεῖσθαι, sign, when are about all that things to be ended? δαί. 5 ὁ δὲ Ἰησοῦς *[aποκριθεὶς αὐτοῖς] πρεστάτησεν The and Jesus [answering - em.] began λεγεῖν. Βλεπείτε μη τῇ ὕμας πλανητην. to say; Take heed not say one you may deceive 6 Πολλοὶ *[γαρ] εἶλονται - ὅ - πονοματί μου, Many [for] shall come in the name of me, λέγοντες: Ὑπερειμένης ἢ ἐγὼ εἰμὶ καὶ πολλοὺς πλανήτας; ἂν ἂν and many they will be, ὅταν δὲ ακούσητε πολέμους καὶ ἀοίδησι; 7 καὶ ἀποστείξῃ ταύτας ἰδιῶς τοῖς ἰδιοῖς. And when ye hear all wars and αἰώνιος πόλεμοι, μὴ ἑκεῖθεν δει [γαρ] reports of wars, not be disturbed; and behoves [for] γενοῦσαι ἀλλ' οὕτω τῷ τέλος. 8 Ἑγερθῆσαται to take place; but not yet the end. Shall b: raised up γαρ ἐνεχθῆσαι εἰς ἐννοιαν καὶ βασίλεια ἐπὶ βασιλείαν *καὶ εἰσονται σεισμοὶ κατὰ τοὺς ἰδιούς, for nation against nation, and kingdom against kingdom; [καὶ] shall be earthquakes in places, [καὶ] εἰσονται σεισμοὶ κατὰ τοὺς ἰδιότατας, and shall be famines and commotions. Beginning

* VATICAN MANUSCRIPT.—2. answering—omit. 2. left here. 3. answering them—omit. 4. say to them, "Beware." 5. for—omit. 6. and—omit. 7. for—omit. 8. and—omit. 8. and—omit. 8. and—commotions—omit. 8. 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, Cæsar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they 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 exclaimed: "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 Tannah 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.

§ 3. 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.

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 to them.

And the glad tidings must first be published among all the nations.
29 These shall be for the days of that which is about to come, an affliction, such as has not been from the beginning of 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!' believe it not; 22 because False Messiahs 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 shall be obscured, and the moon will withhold her light, 25 and *the stars will fall out of heaven, and those powers in the heavens will be shaken. 26 ¶ And then they will see the son of Man coming in Clouds, with great Power and Glory. 27 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. 28 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 Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 29; Jer. iv. 25; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

MARK.

Chap. 15: 29. *Vatican Manuscript.—33. or hour knows no man; not even an Angel in Heaven.

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 * 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 authority 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

woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the box, she poured it on his head.

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?"

*VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM would be forty-two dollars, or £3. 13s.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £3. 13s.

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.”

* Vatican Manuscript.—14. my guest-chamber.

16. the disciples. 18. one of you who are eating with me. 19. and—allom. 19. they. 19. and another; not I—omit. 20. answering—omit. 21. because the son. 22. he took.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.— Answerworth.

25 And taking a Cup, having given thanks, he gave it to them: and they all drank out of it.

26 And he said, ① *This is that BLOOD of mine which is of the COVENANT, which is Poured out for many.*

27 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.*

28 And having sung, they went out to the MOUNT OF OLIVES.

29 And after I am RAISED, I will precede you to GALILEE.*

30 *And Peter said to him, “Even if all shall be stumped, yet I will not.”* ② 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 vehement, “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 takes with him PETEer, and *JAMES, and JOHN,* and began to be greatly amazed and full of Anguish.

34 And he says to them, “*My soul is encompassed with a deadly An-
And going forward a little, he fell on the ground, and prayed, that if possible it is, might pass from you, &c. But, 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?"

Watch and pray, that you *enter not into Trial; the Spirit indeed is willing, but the flesh is weak."

And going again, he prayed, saying 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.

† Arise, let us go: the hour is come."

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. Had given and he delivering up: such a signal as to them, saying: Whoever I may kiss, he this: seize him and bring him safely. And coming, immediately

And he was saying, "Abba, Father, all things are possible with thee; remove this cup from me; † yet not what I will, but what thou wilt."

And speaking, &c. And he said; Abba the father, &c. And he said, Abba the father, &c. And he said: Abba, the father, &c. And he said, Abba, the father, &c. And he said: Abba, the father, &c. And he said, Abba, the father, &c. And he said: Abba, the father, &c. And he said, Abba, the father, &c. And he said, Abba, the father, &c. And he said, Abba, the father, &c. And he said, Abba, the father, &c. And he said, Abba, the father, &c.

† 36. John v. 30; vi. 38. † 41. John xiii. 1. † 42. Matt. xxvi. 46; John xviii. 1, 2. † 43. Matt. xxvi. 47; Luke xxii. 47; John xvii. 11.
MARK.

[Chap. 14: 48.] 48. Then they laid hands on him, and seized him.

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 ¶ That we heard him saying, him, he says, "Rabbi," and repeatedely kissed him.

46 Then they laid hands on him, and seized him.

47 And one of them standing by drew a sword, and struck a servant of the high-priest, and cut off his ear.
And right coming said, And and of I man warming to three crew.

The cockcrow midst, deserving The arising all him of witnesses? clothes Luke 22:58. days made Tt And am; He and the I M.

lt-24 condamned Testimony of the brothers, condemned him to being of the death. And being

tou petrou en tη αυλη κατω, ερχεται μια the Peter in the court-yard below, comes one

tων παιδισκων του αρχιερεως 67 και ιδουα of the maid-servants of the high-priest: and seeing

tου petrou θεραυμομενου, εμβλεψασα αυτρ the Peter warming himself, she looking to him

λεγει: και συ μετα του Ναζαρηνου Ιησου ησθα. says: And thou with the Nazarene Jesus wast.

ο δε πρισπατο, λεγων ουκ οιδα, ουδε He but denied, saying: Not I know, nor

epistamai τι συ λεγεις. Και εξηλθεν εξω εις comprehend what thou sayest. And he went out into

tο πραυλιον [και αλεκτωρ ενωδης] the outer court; [and a cock crew.]

* Vatican Manuscript.—60. Because these. 67 Jesus. 67 neither know nor understand. 68. and a Cock crew—omit.


69 And the maid-servant seeing him [again] began to say to those having stood by; "This is one of them." And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

Then HE began to curse and swear, "I know not this man of whom ye speak."

And immediately for a second time a Cock crew. And PETER recollected the word which JESUS spoke to him, "That before a Cock crow twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 And immediately in the *Morning, the high-priests, with the elders and Scribes, even the whole Sanhedrim, held a Council; and having bound JESUS, they carried and delivered him up to *Pilate.

2 And PILATE asked him, "Art thou the king of the Jews?" And he answering, *says to him, "Thou sayest it."

3 And the high-priests accused him of many things.

4 Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they accuse thee of."

5 But JESUS answered no more, so that PILATE was astonished.

6 Now at each Feast he used to release to them One Prisoner, whosoever they asked.
7 And there was He who was named Barabbas, having been imprisoned with the insurgents, who had committed murder in the insurrection.

8 And the crowd going up began to demand what he was accustomed to grant them.

9 But Pilate answered them, saying, "Do you wish me to release to you the king of the Jews?"

10 For he knew that they had delivered him up from Envy.

12 And Pilate answering again, said to them, "What shall I do to you call the King of the Jews?"

13 And they again cried out, "Crucify him." 14 And Pilate said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 Then Pilate, being willing to gratify the crowd, released Barabbas to them; and having scourged Jesus, delivered him up to be crucified.

16 And the soldiers led him away into the court, which is the praetorium; and they called together the whole company.

17 And they arrayed him in a purple garment, and intertwining an acanthine wreath, placed it around his head.

18 And began to salute him,—"Hail, King of the Jews!"

19 And they struck his head with a reed, and spit upon him, and kneeling, did homage to him.

* Vatican Manuscript.—8. going up began.

And when they had mocked him, they stripped him of the purple garment, and put on him his own clothes, and led him out.

And One Simon, a Cyrenian, the father of Alexander and Rufus, coming from the country, was passing by, and they compelled him to carry his cross.

And they brought him to *Golgotha, which, being translated, is, a Place of a Skull.

And they presented him Wine mingled with Myrrh; but he did not receive it.

And *they nail him to the Cross, and part his garments, casting Lots for them, what each should take.

And It was the third Hour when they nailed him to the Cross.

And the inscription of his accusation was written over him, *"The king of the Jews."*

KAI OTI THE evAPEIAXAN AUVN, did homage to him. And when they mocked him, εΞEWDVAN AUVN TIN TURPHE RGAM, kAI ENEWDVAN they took off the purple, and out on AUVN TAI iMata tAI iDa; iAI KAI EXAGOUV AUVN, him the clothes the own: and they led out him, [they might crucify him.] And they compel paragwvontv twv ZIHMvA KUpiNvov, Arovomevodi passing by one Simon a Cyrenian, coming aP aγrov, (twv patera AlexandrDov kai Pov- from country, (the father of Alexander and Ru- fouv,) IVA APH TON StAlvov AUVN. 22 Kai fun,) that he might bear the cross of him. And fERovSwv AUVN EPI GolGova TOvov &E OTI they bring him to Golgotha place; which is "mEDE'mvnoevovn, kranov topos. 23 Kai edidov being translated, of a skull a place. And they gave auov * [πιευν] epymvnoevovnov oivov & de him [to drink] having been mixed with myrrh wine; but he ouk eloshe. not received.

KAI StAUVrovAcentev AUVN, diaumepiroTevn to And crucifying him, they divide the iMata AUVN, BALAVTOE KAPoRov EP AUN, tis cloths of him, casting lots on them, who Ti APH. 25 HN DE oRwO TpI, kAI StAUVrovAcent evwv should take. It was and hour third, and they crucified AUVN. 26 KAI TIN EpiAwA TpA aIATI AUVN him. And the inscription of the accusation of him epvAgWAmepvnv. "O BaxiLevtov twv OUvAnvov. was written over: The king of the Jews." 27 KAI syn AUVN AUVN evufi ovuXoTov eva ev to and with him they crucify two robbers; one at deziwv, kAI eva ev evwvovwv AUVN. 28 * [Kai and right, and one at left. [And evplrhoSei & yArow Sp AUVN evwv. "KAI META was fulfilled the writing that saying. And and avnuvovv el!JvSovXov.] 29 Kai oI paratpoxevovoi tawJes ones he was numbered.] And those passing along evAmepfoAmov AUVN, KIovmouvAev twv keqalas reviled him, staving the heads.

KAI KAI LEQYONTAc ouai & katalovov TON of them, and saying: Ah! he destroying the ouvov, kAI ev Truvv evwvovv ouvovv twv temples, and in three days building; 31 Ovov &Iovv kAI or axrovovel, epvAIOEONTAc pros the like manner also the high-priests, mocking to allhlovs meta twv graxamavov, el!Joyv one another with the scribes, said;

* Vatican Manuscript. — 20. his clothes. 22. Golgotha. 23. to drink—omit. 23. re. 24. they nail him 27. crucified. 28.— omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. 22. 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.

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, *"Eloi, Eloi, lamama sabachtihan?*" 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; we may see, if he will call Elias 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 of Magdala, and 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.

*VaticAn Manuscript.—32. Israel. 34. Ninth Hour. 34. saying—omit. 34. My God—omit. 39. having cried—omit. 40. this man. 40. the mother of. 41. also—omit.*
And evening being come, (since it was preparation, that is, the day before the sabbath,) came Joseph of Arimathea, an honorable senator, who himself was expecting the kingdom of God, taking courage went to Pilate, and asked for the body of Jesus. And Pilate wondered that he was already dead; and having called the centurion, he inquired of him *if* he was already dead. And havingascertained from the centurion, he gave the *dead body* to Joseph. And having bought linen, taking him down, he wrapped him in the linen, and put him in a tomb which was hewn out of the Rock, and rolled a stone against the door of the tomb. And Mary the Magdalene, and Mary of Joachs, beheld, where he was laid.

CHAPTER XVI.

1 And the sabbath being past, Mary of Magdala, and that Mary the mother of James, Sallome, bought aromatics, that they might come and anoint him. And very early on the first day of the week, (about sunrise,) they came to the tomb. And they said to themselves, "Who will roll away the stone for us from the entrance of the tomb?"

4 (for it was very large.) And looking up, they saw that the stone had been rolled away. And coming to the tomb, they saw...
afterwards, appearing to them, and to Peter, that he precedes you to Galilee; there you will see Him, as he said to you.

And coming out, they fled from the tomb; for trembling and astonishment 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, \( \text{\textit{he}} \) appeared first to Mary of Magdalia, from whom he had expelled Seven Demons.

And then, having heard that he was alive, and had been seen by her, did not believe it.

And after these things, he appeared in Another Aspect \( \text{\textit{to}} \) two of them, as they were walking, going into the country.

And they returning, announced it to the other disciples; neither to them did they give credit.

Afterwards he appeared to the Eleven, as they were reclining, and censured their Unbelief and Obstinacy, Because they believed not those who had seen him after his resurrection.
And he said to them, "Go into all the world, and proclaim the glad tidings to all the creation.

He who believes and is immersed will be saved, but he who believes not will be condemned.

And these Signs will accompany the believers: in my name they will expel Demons; they will speak in new languages; 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."

Then, indeed, after the Lord had spoken to them, he was taken up into heaven, and sat down at the Right hand of God.

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.
KEF. a'. 1.

1 Since many have undertaken to prepare a History of those Facts, which have been FULLY ESTABLISHED among us,

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 Dispersers 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 Judæa, there was a certain Priest named Zacharias, 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-

* VATICAN MANUSCRIPT.—Title—ACcORDING TO LUKKE.

7. Elizabeth.

† 8. This epithet proves that Theophilus was a man of Senatorian 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. ii. 1. † 5. 1 Chron xxiv. 10, 19; Neh. xii. 4, 17.

5. King.

tov thumiasai, eisellhvn eis tov nayov tov kuriou happiness and peace of the people who had gathered to pray without the hour of the incense burning. Appearance and 

10 kai pan ta plhmos en to loano prosevekomien of the burnt incense, entering into the temple of the Lord. And they who were going to pray to to him a messenger of the Lord, standing at right side of the thumiasarioi tov thumiasatos. And was troubled 

11 KAI evno toi thews tov thumiasatos. And 

12 Kai etaparxei of the incense. And was troubled 

Zacharias idow, kai phosos epesesev ep auton. Zacharia see, and fear fell upon him. 

13 Eisei de pros auton o aggelos. My phosou, But the angel said to him, "Fear not, Zacharia, because thy prayer has been heard; and thy wife Elizabeth will bear thee a son, and thou shalt call his name John. And he will be to thee a joy and Exultation; and many will rejoice on account of his Birth. 

14 And he shall prepare thy soul with wisdom and understanding. And many of the sons of Israel shall turn to a Lord the Theon auton. And he shall precede in the sight auton eti pneumatikai kai dunamei Hliou, epistrenethei in spirit and power of Elias, to 

15 Kai poloulos au gyc o womb of mother of himself. And many twn yinon Israeis eiptstrepsi eti kuriou tov theos sons of Israel shall be made ready for a place to which the people having 

16 Kai autos proeleusetai enopion God of them. And he shall precede in the sight auton eti pneumatikai kai dunamei Hliou, epistrenethei in spirit and power of Elias, to 

17 Kai autos proeleusetai enopion God of them. And he shall precede in the sight auton eti pneumatikai kai dunamei Hliou, epistrenethei in spirit and power of Elias, to 

18 Kai eizei Zacharias pro tov been prepared, And said Zacharias to the avgelov. Kato ti gnosemai touto; ev gyc messenger; By what shall I know this? I am an old man, and the wife of me far advanced 

19 Kai apokreiseis en ai the days of her life. And answering the avgelos eipse auton: Ewv eimi Gaevi, o messenger said to him: I am Gabriel, the 

10 The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 20. 

15 The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called sicer, whether made of corn, apples, honey, dates, or any other fruits." The English word cider comes from the same word. 

12 Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. 

13 Num. vi. 3; Judges xiii. 4; Mark vii. 23. 

18 Gen. xvii. 17. 

19 Dan. viii. 16; ix. 21-23; Matt. xviii. 10. 

10 And the Whole Multitude 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 Zachariah seeing him, was agitated, and Fear fell on him. 

13 But the angel said to him, "Fear not, Zacharia; because thy prayer has been heard; and thy wife Elizabeth will bear thee a Son, and thou shalt call his name John. And he will be to thee a Joy and Exultation; and many will rejoice on account of his Birth. 

14 And he will be 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. 

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 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 Zachariah said to the angel, "By what shall I know this? for I 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 made Signs to them, and continued t 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, t 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 t 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."

† † 2 Kings xi. 5; 1 Chron. ix. 25. 25. Gen. xxx. 23; Isa. iv. 1; liv. 1, 4. 27. Matt. i. 18; Mark ii. 1. 5.
And the angel said to her, “Fear not, Mary; for thou hast found favor with God.

And behold, thou wilt conceive, and bear a Son, and thou shalt call his name †Jesus.

And he shall be great, and shall be called a Son of the Most High; and †the Lord God will give him the throne of David his father;

And †he will reign over the house of Jacob to the ages; and of his kingdom there will be no end.

Then Mary said to the angel, “How can this be, since I know not a Man?”

And the angel answering, said to her, †“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 †admirable was or is, the being called barren. Said and Mary: I dou, & doulh kurios genvoi mou i. Mary: lo, the handmaid of alord: may it be done to me kata to idivou. Kαι aπελθεν απ’ αυτης δ according to the word of thee. And went from me the angels. messenger.

"VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.
† 32. 2 Sam. vii. 11, 12; Psa. exxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30; Matt. xxi. 14, 27; Micah iv. 7; Heb. i. 8. † 33. Matt. i. 20. † 34. Gen. xvii. 14; Jer. xxiii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21. 
† 35. Josh. xx. 7; 
† 38. Matt. i. 21. 


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 the Lord,

47 and my spirit exults in God my Savior;

48 because he kindly viewed the humble condition of his handmaiden: for behold! from this time all generations will pronounce me happy.

49 for the mighty One 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 Owy.

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 spake to our fathers, as he spake to our ancestors.)

...
And Mary and her about months three:

and returned to the house of her.

The name was given to the father, of his name, the mother, the kindred other, that magnified a lord the mercy of himself towards her;

and said; for she 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 demanding a tablet, he wrote, saying, "His 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 mountains of Judea made out of the olive-tree, smeared over with wax, was used among the ancients, as a writing-tablet."

† 53. Not before that day, because the mother was unclean seven days.

† 56. And Mary remained with her about three months, and returned to her house.

† 57. They came to circumcise the child; and they were about to call him Zacharias, after the name of his father;

† 59. And, on the eighth Day, when they came to circumcise the child, they opened, and his tongue loosed; and he spoke, anticipating God.

† 60. And his mother interposing, said, "No; but he shall be called John."

† 61. And they said to her, "There is no one among thy relatives, who is called by this name."

† 62. Then they asked his father, by signs, what he wished him to be called.

† 63. And requesting a tablet, he wrote, saying, "His name is John." And they all wondered.

† 64. Because, when God instituted circumcision, he changed the names of Abraham and Sarah.—White. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—A. Clarke.

† 65. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet."

† 59. Gen. xvii. 13; Lev. xii. 3. † 60. ver. 13. † 63. ver. 18. † 64. ver. 20.
"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,
68 "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 through 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
That day when Jesus was twelve years old, he was brought into the temple, as it was his custom, and sat about the things that were spoken by the priest; and they that taught, he hears them, and asked them questions. All that heard him were astonished at his understanding and answers. And when they saw him, they were filled with wonder. The Scribes also who were in the temple, marvelled at his answers. And all that heard him were astonished at his understanding, and his answers to them. And the time came that they would send him away. And his parents made ready to send him home, according to the custom of the law. But they knew not that he was come to be a light unto the Gentiles, and for the salvation of Israel. And he returned with them into Galilee. But Jesus increased in wisdom and stature, and in favour with God and man.
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 for 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 swathed, 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 about the things related to them by the Shepherds.

19 But Mary kept all these words, pondering them in her Heart.
And the shepherds returned, glorifying and praising God for all which they had heard and seen, even as it had been declared to them.

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.

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;’)

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.”

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.

And he was divinely informed by the holy Spirit, that he would not die, till he should see the Lord’s Messiah.

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,

* Vatican Manuscript.—22. Days of her Purification.

† 22 That is, thirty-three days after what was termed the seven days of her uncleanliness, forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 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. 15, 16.

† 21 Luke i. 59. † 21 Matt. i. 25; Luke i. 31. † 22 Lev. xii. 2-6. † 23 f. Tod. xiii. 2; xii. 20; xxxiv. 10; Num. iii. 13; viii. 17; xvii. 15. † 24 Lev. xii. 8.
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.—#86. a HUSBAND.
37. till eighty-four.
38. God, and spoke.
40. in Spirit—omic.
And his PARENTS went yearly to Jerusalem to the Feast of the Passover.

And when he was twelve years old, they went up according to the custom of the feast.

And having completed the days, on their return, Jesus, the YOUTH, remained in Jerusalem. And his PARENTS knew it not.

And supposing him to be in the company, they went a Day's Journey; and they sought him, among their RELATIVES and ACQUAINTANCES.

But not finding him, they returned to Jerusalem, seeking him.

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.

And ALL were astonished at his INTELLIGENCE and REPLIES.

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."

And he said to them, "Why did you seek me? Did you not know that I must be in the [courts] of my FATHER?"

And they did not understand the word which he spoke to them.

And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER knew him—omit. And the
kept all these things in her heart.

62 And Jesus advanced in wisdom, and in manliness, and in favor with God and men.

CHAPTER XIII.

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judea, and Herod tetrach of Galilee, and Philip his brother tetrach of Ituraea, and the Province of Trachonitis, and Lysanias, the tetrach of Abilene,

2 in the high-priesthood of Annas, and Caiaphas, a command from God came to John, the son of Zacharias, in the desert.

3 And he went into all the country about the Jordan, preaching,

baptism with the confession of sins;

as it is written in the Book of the Words of Isaiah, the prophet; "A voice crying in the wilderness, Prepare ye the way of the Lord, make straight his paths;" as the prophecy of Isaiah saith, "Behold, the Lord's hand shall come; and they shall stretch out their hands to the Froth of the Lord." And the heavens declared his glory, and the rocks were split, and the Seraphim, and the elders and the cherubim, unto which was given the book of the knowledge of God, and of the ways of the Lord.

5 All flesh shall see the salvation of God. He said, 

"O theAno, the Seraphim, the cherubim, the Lord's hand shall come; and they shall stretch out their hands to the Froth of the Lord." And the heavens declared his glory, and the rocks were split, and the Seraphim, and the elders and the cherubim, unto which was given the book of the knowledge of God, and of the ways of the Lord.

6 All flesh shall see the salvation of God. He said, "The Lord's hand shall come; and they shall stretch out their hands to the Froth of the Lord." And the heavens declared his glory, and the rocks were split, and the Seraphim, and the elders and the cherubim, unto which was given the book of the knowledge of God, and of the ways of the Lord.

7 Then he said to the crowds coming forth to be immersed by him, "O the sons of Vipers, who admonished you to fly..."
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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 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 he said to them, 'Collect nothing more than what is appointed for you.'

13. And they 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 was not the Messiah;

16. John answered all, saying, 'I indeed immerge 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 immerge 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?

And he will gather the wheat into the barn, but the chaff he will burn up with fire.

18 And speaking many other things, he added also this parable, 

20 And when he was set in the place, Jacob sat down, and his brethren came and crouched before him upon the ground.

21 And he arose from thence, and went into Sepharam, and sat down there.

22 And he set his eyes upon a field, and, lo, a man passed by, carrying a sheaf of barley. And he called to his servant, and said unto him, Go into the field after that man, and say unto him, Let me have of thy barley, for the day is hot, and I am thirsty, and my soul fainteth for meat.

23 And the man answered and said, What shall I give thee? And he said, Give me of thy barley, for the day is hot, and I am thirsty, and my soul fainteth for meat.

24 And the man answered and said, Take, I pray thee, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

25 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

26 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

27 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

28 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

29 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

30 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

31 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

32 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

33 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

34 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

35 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

36 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

37 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

38 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

39 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

40 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

41 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.

42 And he answered and said, Take, and hold it; and let me take of thine barley when I am thirsty, and my soul fainteth for meat.
LUKE.

CHAPTER IV.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led about by the Spirit in the desert,

2 forty Days, being tempted by the Devil. And he ate nothing in those Days; and being tempted 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.
And he said to him, "If thou art a Son of God, command this stone to become Bread."

And *Jesus answered him, "It is written, *'Man shall not live on Bread only.'"

And *taking him up, he showed him A *' KINGDOMS of the AB-

TALABLE in a M o m e n t of Time.

And the *ENEMY said to him, "I will give Thea All this AUTHORITY, and the GLORY of these; *'For it has been delivered to me, and I give it to whom I please.

If, then, thou wilt render homage before me, all shall be thine."

And *Jesus answering said, to him, *"It is written, 'Thou shalt wor-

ship the Lord thy God, and Him only shalt thou serve.'"

And he brought him to Jerusalem, and placed him on the *BAT-

TLEMENT of the TEMPLE, and said to him, "If thou art a Son of God, cast thyself down from this place;"

for it is written, *"He will give his angels charge concerning thee, to protect thee;"

and they will uphold thee on their Hands, lest thou strike thy Foot against a Stone.'"

And *Jesus answering, said to him, "It is said, *'Thou shalt not try the Lord thy God.'"

And the *ENEMY having finished every Temptation, departed from him for a Season.

And *VATICAN MANUSCRIPT.—4. JESUS. 4. saying— omit. 4. but on every word of God— omit. 5. bringing him onward, he showed. 8. Jesus. 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs, Josephus says, "That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep."

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Chap. 4: 1b.

in the power of the spirit into Galilee; and a Report concerning him went out through the Whole Adjacent Country.

15 And he taught in their Synagogues, being applauded by all.

16 And he came to Nazareth, where he had been brought up; and according to his custom on the Sabbath-day, he entered the Synagogue, and stood up to read.

17 And the Book of Isaiah the prophet was given to him; and having unrolled the book, he found the place where it was written,
And he said to them, “You will certainly refer to this proverb, ‘Physician, cure thyself; what things we have heard has been done in Capernaum, do also here in thy own country.’”

24 But he said, “Indeed I say to you, † That no Prophet is acceptable in his own country.

25 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 Famine over All the Land; 26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of Sidon.

27 † And there were Many Lepers in Israel, in [the days] of Elisha the Prophet, and yet no one of them were cleansed, but Naaman, the Syrian.”

28 And all in the Synagogue hearing these words, were filled with Wrath;

29 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;

30 but he, † passing through the Midst of them, went away.

31 † And he came down to Capernaum, a City of Galilee, and taught them on the Sabbath.

32 And they were struck with awe at his mode of instruction; † For his Word was with Authority. §

33 § Now there was a Man in the Synagogue,

† 20. Behind the Maronite church is a steep precipice, forty or fifty feet high, “on the brow of the hill;” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. § 25. 1 Kings xvii. 9; xviii. 1; James v. 17. § 27. 2 Kings v. 14. § 30. John vii. 50; x. 32. § 31. Matt. iv. 14; Mark i. 21.

† 32. Matt. vii. 28, 29. § 33. Mark i. 28.
LUKE.

Chap. 4: 33-41

having a Spirit of an unclean Demon; and he exclaimed with a loud Voice,

34 "Ahi 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.*

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 forthwith she served them.

40 *All the Town of the Place, panted over him;* each asking, "That thon art the Son of God."

41 And Demons also departed from many, crying out and saying, "Thou art the Son of God." And rebuking them, he permitted them 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, *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.

*1 Psa. xlv. 10; Dan. ix. 24. † 38. Matt. viii. 14; Mark i. 29. ‡ 40. Matt.
LUKE.

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 PRESS 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 from the LAND; 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 labored through the Whole Night, and have caught nothing: yet, at thy word, I will let down the * NETS.

6 And having done this, they enclo- sed a great Multi- tude 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

a Vatican Manuscript.—44. to the synagogues.
5. to him—omit. 6. NETS.
† 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.
† 44. Mark i. 39. † 1. Matt. iv. 18; Mark i. 10. † 4. John xxv. 6.
Luke 8

entreated those he had strength to cleansing and him, in the offer enjoin'd him, I am, O Lord, Amen: Amusement for seised

[Chap. 5: 8.]

LUKE.

amphithea ta ploia, astre乙方eSebhai auta, both the ships, so as to sink them.

8 Idaq de Ximw Petrov, prospepe tois tronga Seing and Simon Peter, fell down to the knees of the Jesus, saying; Depart from me, for a man amparoles eimi, kurie. 0 Θαιβδος γαρ ηερι-

as inner, I am, O Lord, Amusement for seised

12 Kai egeneto ev τω ειναι αυτον εμ μια των And it happened in to the to be him in one of the

cities, and to, a man fall of leprosy, and idon tōn Iσου, πεευν επι προσωπων, εθεδη τον The Jesus, having fallen on the face, entertained

auton, λεγων κυρie, ean thelas, δυνασαι με

him, saying; O Lord, if thou wilt, thou art able me katharsai. 13 Kai ekteinai την χειρα, ηπατο τo cleanse. And stretching out the hand, he touched

auton, ειτων Θεω, katharsiosti. Kai euweis him, saying; I will be thou cleansed. And immediately he lepra απηλευν απι auton. 14 Kai autos the leprosy departed from him. And he parparhilei auta μηδεν ειτων αλλα apel-

commanded him no one to tell: but going

θων δειξαν σωσυν τω ιερει, και προσενεγκε show thyself to the priest, and offer ερι τον καθαρισμου σου, καθως προσετεχνε on account of the cleansing of others, as enjoined Μωσης, εις μαρτυρι ματως. Moses, for a witness to them.

15 Δηνρησε τη μελλων δ λογω περι αυτων Spread abroad but more the word concerning him; και συνηρχυντο οχλοι πολλοι ακουειν, και and came together crowds great to hear, and θεραπευονται * [υπ autan] apri των ασθενεων to be healed [by him] from the weaknesses

10. Jesus.

15. by him—omitt.

* Vatican Manuscript.—8. Jesus.

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 leper would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

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, "Man, thy Sins are forgiven thee."

21 And the scribes and the Pharisees began to reason, saying, "Who is this that utters 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, [with effect,] 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.'"
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 Levi made a great feast for him, in his own house; and there was a great crowd of tribute-takers, and of others, who were reclining with them.

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."

The disciples of John frequently fast and pray; and in like manner those of the Pharisees; but this man eats and drinks.

And he said to them, "Can the bridegroom be kept in a bridegroom's house while the bridegroom is with them?"
36. And he also spoke a Parable to them: "No one puts a Piece of rent from a new Garment on an old; else the new will be torn, and the new will not make the old better.

37. And no one puts new Wine into old Skins; else the new will burst the skins, and itself 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 better.'

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.

2. And some of the Pharisees said, "Why do you unlawful things on the Sabbath?"

3. And Jesus answering them said, "Have you not even read this, what David did, when hungry, he and those who were with him?

4. He went into the Tabernacle 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."
LUKE.

chap. 6: 6.

*VATICAN MANUSCRIPT.—6. also—omit.

9. I ask you, if it is lawful, 10. as the other—omit. 15. Alpheus.

† 12. Or the place of prayer to God. Nearly all modern critics translate proseuche in this passage and Acts xvi. 13, in this manner. A proseuche was a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue.

‡ 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John x. 16. † 12. Matt. xiv. 23

‡ 13. Matt. x. 1
‡ 14. John i. 42.

"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 eight 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 them all, he said to him, "Stretch out thine hand." And he did so; and his hand was restored.

11 And they were filled with madness, and they talked pros allagous, ti av poiiseian ti Ιησου.

to one another, what they should do to the Jesus.

12 Eγενετο de εν tais ήμεραις ταυταις, εξηλ-

It came to pass in and the days those, he went thev eis to oros proseuxathai kai th diwnke-

out into the mountain to pray: and was passing the reen eis th proseuxh th tis. 13 Kai ote night in the place of prayer of the God. And when egeneto ήμερα, proseufeose tovs mabhtas it became day, he called to the disciples avtov kai ekleusamenos ap' avtov Sωkes, ous of himself: and having chosen from them twelve, whom kai apostolous wnomase. 14 (Σιωπα, ου και also apostles he named: (Simon, whom also wnomase Petrou, kai Andreaan ton adolphon he named Peter, and Andrew the brother avtov, Isakwvon kai Iainynth, Filippov kai of him, James and John, Philip and Bartholomew,
LUKE.

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 crown sought to touch him, † For a Power went out, from him, and healed all.

20 And *he saying, lifted up his eyes on his Disciples, said; † "Happy, poor ones! For yours is the Kingdom of God.

21 † Happy now, hun-gering 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.

* Vatican Manuscript.—15. Alpheus.

16. also—omit.

17. a great Crow'd.

10. Jde 1. 17. Matt. iv. 25; Mark iii. 7. 10. Mark v. 30; Luke viii. 46


LUKE.

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! * 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 coat, 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 even lend to Sinners, that they may receive an equivalent.

35 But love your enemies, and do good and lend, in Nothing despair-

* VATICAN MANUSCRIPT.—25. FULL now. 25. Woe, you who laugh now. 26. the same did they to the false-prophets. 31. you also—omit. 33. For if also you do good. 33. for—omit. 34. for—omit.

27 Exod. xxiii. 4; Prov. xv. 21; Matt. v. 44; Rom. xii. 20. 28. Matt. v. 44. 29. Matt. v. 30. 30. 1 Cor. vi. 7. 31. Matt. vii. 12. 32. Matt. v. 43.
LUKE.

36 Give heed to the word of God, O men of understanding! And be ye attentive! for the lips of a遙 are the fountain of life; and the tongue the wellspring of wisdom.

37 Judge ye not, lest ye be judged; condemn not, lest ye be condemned. For with what judgment ye judge ye shall be judged, and with what measure ye mete ye shall be meted.

38 Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall be given into your bosom. For by the same measure shall it be dispensed to you again.

39 And he spake a Parable unto them: 'A Blind man lead a Blind man? Will not both fall into a Pit?'
καρπὸν, ποιοῦν καρπὸν καλὸν. 44 Ἐκαστὸν γὰρ
corrupt, bearing fruit good. Every for
dενιδρὸν εκ τοῦ ιδίου καρποῦ γνώσκεται. Οὐ γὰρ
tree from the own fruit is known; not for
eξ ακανθῶν συλλέγουσι σῦκα, οὔτε ἐκ βατοῦ
from thorns do they gather figs, nor do a thorn
τρυγῳσὶ σταφυλῆν. 45 Ο άγαθὸς αὐρωπός ἐκ
do they pick a cluster of grapes. The good 
πρόθεσιν αὐτῶν προφέρει το αγαθὸν καὶ ὁ πονηρός
the good, an out of τοῦ αγαθοῦ θεσμὸν τῆς καρδίας αὐτῶν προ-
they dig an evil and tor good; irpo<e7)^ep the
καναι τῆς καρδίας λαλεῖ το στόμα αὐτοῦ. 46 Πάντα
of the heart speaks the mouth of him. Πώς
δὲ με καλεῖτε, κυρίε, κυρίε καὶ οὐ ποιεῖτε ἃ
and me do you call, O Lord, O Lord; and not do what
λέγω; Ποσοὶ φρονοῦσιν, καὶ ακούνων μου
I say? 47 Πάντα δὲ ἐρχομένων προσ με, καὶ ακούνων μου
All the coming to me, and hearing of me
τῶν λογίων, καὶ ποιῶν αὐτοὺς, ὑποδεξώ ὑμῖν,
the words, and doing them, I will show to you,
ἰνν εἰς τῶν ὁμοίων. 48 ὁμοίως εἰς τὸν ἀνθρώπον
and I will show to you, whom he is like.
καὶ ἢνθησεν ἐπὶ τὴν πετρὰν πλήμμυρας
whom he is like. Like he is to a man
καὶ ἑκάστη θεμέλιον ἐπὶ τὴν πετρὰν πλήμμυρας
and laid a foundation on the rock; of a flood
καὶ ἑκάστη θεμέλιον ἐπὶ τὴν πετρὰν πλήμμυρας
and laid a foundation on the rock; of a flood
dε γενομένης, προσερχέθη τὸ ποτάμι τῆς οἰκίας
and having come, dashed against the stream the house
καὶ οὐκ ἤχυσε σαλέσασα αὐτὴν τὸν τεθει
do not was able to shake her: it was
μέλιστο γαρ ἐπὶ τὴν πετρὰν. 49 Ο άκούσας
without having heard, he but having heard,
καὶ μὴ ποιήσας, ὁμοίως εἰς τὸν θεμέλιον ἐκινδύ
καὶ μὴν ποιήσας, ὁμοίως εἰς τὸν θεμέλιον ἐκινδύ
and not having done, like he is to a man hving
μὴ ποιήσας, ὁμοίως εἰς τὸν θεμέλιον ἐκινδύ
and not having done, like he is to a man hving
מὴ ποιήσας, ὁμοίως εἰς τὸν θεμέλιον ἐκινδύ
and not having done, like he is to a man hving
καὶ εὐθεία εἰς τὸ γῆς τῆς οἰκίας εἰκενθής μεγα
καὶ εὐθεία εἰς τὸ γῆς τῆς οἰκίας εἰκενθής μεγα
and became the ruin of the house that great.

ΚΕΦ. § 7.

1 Επει δὲ εἰσηγώσα το ῥήματα αὐτοῦ
When he had ended all the words of him
eἰς ταῖς ακοὰς τοῦ λαοῦ, εἰσηγήθη εἰς Καπερ
in the ears of the people, he entered in to Caper-

1 Mat. xii. 33. 2 40. Matt. vii. 21, 22; Luke xiii. 27; 3 1. Matt. viii. 5. 44. For every tree is
known by its own fruit. For they do not gather Figs from Thorns, nor do
they pick Grapes from Brambles.

45 The good Man out of the good Treasure of of the heart produces good; and the bad Man out of the evil produces evil; for our of an Over-
floving Heart his mouth speaks.

46 And why do you call Me, Master, Master, and obey not my com-
mands?

47 Every one coming to, me, and hearing My words, and obeying them, I will show you whom he is like;

48 He resembles a Man building a House, who dug deep, and laid a foun-
dation on the rock; and a Flood having come, the stream dashed against that house, but could not
shake it; * because it was well-built on the rock.

49 But he who hears and obeys not, resembles a Man building a House on the earth, without a foundation; against which the stream dashed, and it fell immediately, and great was
the ruin of that house.

CHAPTER VII.

1 Now when he had finished all his sayings in the hearing of the people, he entered into Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—44. the heart. 45. Man.—omit. 45. a Treasur of his heart.—omit. 45. an Overflowing Heart. 48. because it was well-built on

1 44. Matt. xii. 33. 2 40. Matt. vii. 21, 22; Luke xiii. 27; 3 1. Matt. viii. 5.
LUKE.

3 And having heard concerning JESUS, he sent Elders of the Jews to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, they earnestly besought him, saying, "He is worthy for whom thou shouldst do this;"

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CEN- TURION sent friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldest come under my ROOF;"

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and my SERVANT will be cured.

8 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 SER- VANT, 'Do this,' and he does it."

9 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."

10 And those who had been sent, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the next day, that he was going to a City called Nain; and his DISCIPLES

* VATICAN MANUSCRIPT.—6, to him—omit. 7, let my SERVANT be healed. 10, being sick—omit.

† 8. Either magistrates of the place, or elders of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Scevath. According to Eusebius, it was two miles from Mount Tabor, south-ward, and near to Endor.
LUKE.

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 spear, and the Bearers 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 his 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—omitted. 17. in—omitted. 19. the Lord. saying.
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 But 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 Prophet? Yes, I tell you, and one more excellent than a Prophet. 26 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. 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 tribute-takers, 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. 25 men. 26 And sight to many blind persons.
31 To what then shall I compare the men of the generation? and what are they like? Like

32 They are like those boys sitting in a public place, and calling to one another, and saying, We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.

33 For John the Immerser has come neither eating Bread nor drinking Wine, and you say, He has a Demon.

34 The son of man has come eating and drinking, and you say, Behold a glutton and a Wine-drinker! an Associate of tax-takers and Sinners.

35 But wisdom is vindicated by All her Children.

36 And one of the Pharisees invited him to eat with him. And entering the house of the Pharisee, he reclined.

37 And, behold, a Woman * who was of the city, a Sinner, knowing that he reclined in the Pharisee's house, brought an Alabaster box of Balsam,

38 And standing behind him, at his feet, weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and repeated kissed his feet, and anointed them with the balsam.

39 But that Pharisee who had invited him observing this, spoke within himself, saying, This man, if he were a Prophet, would know,
"And looking for some to reward, and found none, she said, I have ten denarii. And she brought those she had, and gave them to her creditor. And he forgave her. And he said to her, Thy sins are forgiven."

KEF. η', 8.

1 Kai egeneto eu twn kaldeis, kai autous. And it happened in the afterwards, also he
diodeve kata poliv kai kowm, koryposon traveled through every city and village, publishing
kai evanggelizomenos twn basileian tou theou and proclaiming the glad tidings the
kai oi dodeka twn autw, 2 kai gynaikeis tines, and twelve with him, and women certain,
aia eis eidos empnevmeni apo pnuematon pouj-
who were having been healed from spirits evil
rakai kai asteneinw. Maria h kaloumenh Magd-
and infirmities. Mary being called Magda-

Ληνη, af' h diamoria estova exeileolvei, 3 kai
tene, from whom demons seven had gone out, and
Iwanna, yunh Χουζα epistropou Ηρωδου, and
Joanna, a wife of Chaza a steward of Herod, and
Sounanna, kai eterei polloi, aivines dikonoun
Sussana, and others many, who ministered
autw apo tov yparxontov autais.
to him from the possessions of them.

4 Συνιαντος de oikov pollov, kai oun kata
Was assembling and a crowd great, and ofte every
toiv epitoemenewn pros auton, eipe dia
city were coming to him, he said by
parabolh: 6 Efhlavon o speirwv ton speirwv
Went out the sower of the sowing
ton stpewn autw kai en tiv speirw en autov, o
the seed of himself, and in the sowing it, this
men epese para twn doun kai katepatevthei, kai
indeed fell by the path, and it was trodden down, and
kai tenea twn ouranwv katefagwv autow. 6 Kai
toe birds of the heaven ate it.
And
eterev epesen eti tiv petrav kai
and another fell on the rock; and having sprung up
exeranvthei, dia to mou echein ikvma. 7 Kai
it dried up, through the not to have moisture. And
eterev epesen ev mesw twn akavwv kai sy-
and another fell in midst of the thorns: and having
phusias aik akavdai apenevian autw. 8 Kai
sprung up with the thorns they choked it. And
eterev epesen eis tiv en twn aghdhs kai
another fell in the ground the good: and
phusias epihse karpoiv ekatonptalasmona.
having sprung up bare fruit a hundredfold.
Taустa lexewn, efwev: O exewn opta akouwv,
These things having said, he cried: He having ears to hear,

akouwv. 9 Epatoan de autou oi mahtetai
let him hear. Asked and him the disciples
autou, [lexouwtes] tis eit h parabolh
of him, [saying] what may be the parable
auth. 10 O de eipw. Tivn dedomat genvai ta
This. He and said, To you it is given to know the
muystoria twn basileiaq twn theon tois de lois
secrets of the kingdom of the God; to the but others
secreto parabolais: eva blepovtes h blepvasi,
who in parables; that seeing not they may see,
LUKE.

11 Even de aut" & hearing not they may understand. Is now this the parable: 'O spuros, estin ou logos tou theou, parable: The seed, is the word of the God.

12 Oi de para twn odoon, eisin oi akounotes

Those and by the path, are those hearings.

13 Oi de epi tis petras, oi, otan they may be saved. They and on the rock, who, when akounw, peta charas dechontai twn logos they may hear, with joy receives the word;

14 To de eis tais akainas pseous, oouto That and into the thorns having fallen, these eisin ois akounastes, kai upo merimnwn kai are they having heard, and by aious cares and plouton kai Hdoonw tov bion pareune米eni sym-riches and pleasures of the life going forth are pinontai, kai ou telesforou.

15 To de ev choked, and not bearfruit to perfection. That and in

16 Out, and bear fruit with perseverance. No deis de luchwn avas, kaluphte avton skeuei, [11] ois eisostoreunveno blepov to oes, [that those entering may see the fws.] 17 Ov yap esti krupton, d ou fanerov sight.] Not for is hidden, which not manifest
genvestai oude apokryphon, d ou genwisthetai will become; nor stored away, which not will be known

18 Blepeste ouw, pws and into light may come. Take heed then, how akouete de yap av exh, dothistetai autw kai you hear, who for ever may have, it will be given to him: and de av m the exh, kai d oikei echein, arbhistetai whoever not may have, even what he sees to have, will be taken ap auton.

19 Paregevento de pros auton thei muthr kai Came and to him the mother and

oi adelphoi autou, kai ouk thwnantw swtvxew and brothers of him, and not was able to get near

20 Kai aipwygele to him on account of the crowd. And it was told

autw, [legenwv.]' H muthr sou kai o, 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, *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."
I.uke.

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 boat 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 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 Galilee. 

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. 

BROTHERS stand without, desiring to see thee."

1. OE de apókrwtei eisapros autou. Mother

2. He and answering said to them; and they put 26. Sailing out of them, 

3. And it happened in one of the days, and he 

4. And they went into a ship, and the disciples of him; and 

5. He and the disciples of him; and 

6. Prosechontes de diýgeirav autou, legevnte: 

7. Coming to and they awoke him, saying; 

8. Eipen de autov: Pou estin h pistis umon: 

9. Ferein de kai eisagwvna, legevntes pros 

10. Kallipon de eisagwvna, legevntes pros 

11. Eisev twn Gadarinen, hnes estin autwpran tis 


13. Eixeboon de autw eis twn gar, upoqei 

14. Going out and to him in the land, not 

15. Demons; and for a long time he wore. 

16. I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed 

17. and whose knowledge both of the country and its language gave him great facility in picking up information, that nearly opposite Mejdal (Magdala,) or just about opposite where we turned south, there is a place called by the natives Gizeh, which Mr. T. supposes to be a corruption of Gerasene. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'step place' (kremmnon) Matt. vii. 32; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the Gadarines, and we know that Gadara (eight miles from Tiberias according to Josephus, I, 18, 63) must have been further south. But the term Gadarine may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of Gerasene instead of Gadarene."

—Hackett.

* VATICAN MANUSCRIPT.—25. and they obey him—omit. 

26. Gerasenes. 27. a Certain Man. 

27. Demons; and for a long time he wore. 

22. Matt viii. 23; Mark iv. 35. 

And seeing Jesus, he fell down before him, and crying out with a loud Voice, said, "What hast thou to do with me, Jesus—O Son of God—the highest! I beseech thee, torment me not."

For he had commanded the impure 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.

And Jesus asked him, "What is thy Name?" And he said, "Legion." Because many Demons had entered into him.

And he besought him that he would not command them to go out into the abyss.

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.

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.

And the swine-herds, seeing that having been done, fled, and reported it in the city and in the villages.

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. Then those who saw it informed them how

the demoniac was restored.

37 And the whole multitude of the surrounding country clave upon the *Gerasenes des and said to the man, for they were seized with great fear.

38 Now if the man from whom the demons had gone out, desired him to depart from him, But he dismissed him, saying,

39 "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.

40 And it occurred, as JESUS RETURNED, the CROWD gladly received him; for they were all waiting for him.

41 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, entreated him to come into his HOUSE.

42 For he had an only Daughter, about twelve Years of Age, and she was dying. And as he WENT the CROWDS pressed on him.

43 And a Woman having had an Hemorrhage for twelve years, who had consumed her Whole Living on Physicians, and could not be cured by any one,

44 coming up behind, touched the tuff of the Mantle, and immediately the flow of her Blood stopped.

45 And JESUS said, "Who touched me?" and all denying it, PETER and those with him said,
And not speaking, and returned. 46. 

46. And Jesus said, "Master, the crowds press on and crowd thee, and dost thou say, 'Who touched 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 me no more the teacher."

50. But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved."

And coming to the house, he permitted no one to go in with him, except Peter, and John, and James, and the father of the child and the mother.

52. And all were weeping and lamenting, saying, "Maiden, arise." And her breath returned, and she stood up immediately, and he commanded them to give her food.

56. And her parents were astonished, but he charged them to tell no one what had been done.
And having convened the twelve, he gave them power and authority over all demons, and to cure diseases.

And he sent them forth to proclaim the kingdom of God, and to cure the sick.

And he said to them;

"Take Nothing for the Journey, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

And into Whatever House you may enter, there remain, and thence depart.

And whoever shall not receive you, when you go out from that city, shake off even the dust from your Feet, for a Testimony to them."

And going forth, they traveled through the villages, proclaiming the glad tidings, and performing cures everywhere.

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;"

and by some, "Elijah has appeared;" and by others, "A certain Prophet of the ancients has risen up."

But Herod said, "John 4 beheaded; but who is this of whom I hear such things?" And he sought to see him.

And the apostles, having returned, related to him what things they had done; and taking them up, he dwelt among them.

And the crowds grew large and the apostles built the city called Bethsaida.
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?"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of fifty each."

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 gave to the DISCIPLES to set before the CROWD.

And they ate and were satisfied; and there were taken up of the Remaining Frags, twelve Baskets.

And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "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 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 sake shall save it.

25 "For what is a Man profited, if he gain the whole world and lose himself or be forfeit himself?

26 "For whoever is ashamed of me and of my words, of him shall the son of man be ashamed.

27 But I tell you truly: There are some standing here, who will not taste of Death, till they see God's royal majesty?"
LUKE.

[Chap. 9: 30.] 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 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, "This is my beloved; *hear him."

36 And when the voice had ceased, *Jesus was found alone. *And they were *silent, and told no one in Those Days what they had seen.

37 *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 seizeth him, and he suddenly

* Vatican Manuscript.—34. they.

35. CHosen son.

36. Jesus.

‡ 36. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xviii. 31), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenious workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.

Wakefield.

LUKE.

Chapter 9: 46.

And I entreated thy disciples to expel it; and they could not.

And Jesus answering, said, "O unbelieving and perverse generation! how long shall I be with you, and endure you? Con-duct thy son here."

And while he was approaching, the demon dashed him down, and violently convulsed him. And Jesus rebuked the impure spirit, and cured the child, and delivered him to his father. 43

And they were all struck with awe at the mighty power of God. But while all were wondering at every thing which Jesus did, he said to his disciples;

"Place you these words in your ears—The son of man is about to be delivered into the hands of men." 

But they did not understand this saying; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this saying. 

And a dispute arose among them, which would be great.

But Jesus, perceiving the thought of their heart, having taken a little child, placed it near himself, and said to them,

"Whoever may receive this little child in my name, receives me, and whoever receives me receives him who sent me; for he who is least among you all, he shall be great.”
Chap. 9: 49]  
LUKE.  

50. Jesus. 54. His disciples. 49. 54. as even Elias did—omit. 55. and said, "Know ye not what spirit you are"—omit. 57. It happened—omit. 58. O master—omit. 58. Jesus.  

† 51. "I think the word analepsos must signify, of Jesus' retiring or withdrawing himself, and not of his being received up; because the word sumpulerosthai 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 so 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. xii. 45, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.  

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
KEF. 10.

1 Meta de pantva anedeizev o kurios [*kai] meto de pantva anedeizev o kurios [*kai]

[Chap. 10: 6.

HEAVEN places of shelter; but the son of man has not where he may recline his head."

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 inter their own dead; 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 reapers are few; beseech, therefore, the Lord of the harvest, that he would send out laborers to reap it."

3 Go; † behold, * I send you forth as lambs among wolves.

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

* Vatican Manuscript.—Omit. and sent. 1. also—omit. 2. and he said. 3. Seventh.

† 59. Matt. viii. 28. † 61. See 1 Kings xix. 20.
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 heeds you, hears Me; and he who

VATICAN MANUSCRIPT.—11. to our feet, we, 15. shalt not be exalted to heaven, thou shalt go down.

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. viii. 9. Thus also, “When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes,” Esther iv. 1. Thus Job expressed his repentance, Job xii. 6. Thus Daniel “set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes,” Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to express great grief and misery.—Burder. † 15. See note on Matt. xii. 23.

17. "And the seventy 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 rejoice not in this, That the spirits are subject to you; but rejoice that your names have been enrolled in the heavens."

21 And 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 prudent, thou hast 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."

* Vatican Manuscript.—17. Seventy-two.

10. I have given... 16. That power which is of the enemy. 20. have been enrolled in. 21. he exulted in the Holy Spirit, and.
"And behold, a certain Lawyer, stood up to try him, saying, "Teacher, what shall I do to inherit eternal Life?"

"And he said to him, "What is written in the law? How dost thou read it?"

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 "Thy neighbor as thyself."

28 And he said to him, "Thou hast answered correctly; do this, and thou shalt live."
whoever thou mayest expend more, I, in the return, will pay thee.

36 Now which of These THEE, thinkest 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, sitting at *THE FEET OF THE LORD, heard his word.

40 But MARThA was perplexed with Much Serving; 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 thee 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."
**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."  
5 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?'  
7 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.'  
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 say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.  
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 a Fish, will instead of a Fish give him a Serpent?  
12 or also, if 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

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*VATICAN MANUSCRIPT.—*10. is opened.  
11. If a son ask a Fish of any one of you that is at home, will he for a fish give him a Serpent?  
12. or also, if he ask an Egg, will he give him a Scorpion?  
13. dumb Demon. And it.  
15. *Matt. vii. 7; xxi 22; Mark xi. 24; John xv 7; James i. 22.*  
17. *Matt. ix. 32; xii. 22.*
T5. When demons, Beelzebul by Beelzebul, arχων των δαιμονίων, εκβάλλει τα δαιμονία; a ruler of the demons, he cast out the demons: 

16 Ετέροι δέ πειράζοντες, σημειον παρ' αυτού others but tempting, a sign from him 

εἰς τούτον εξ οὐρανοῦ. 17 Αυτοὶ δὲ εἰδὼς αυτὸν sought from heaven. He but knowing of them 

τα διανοματα, εἰπεν αυτοῖς: Πασα βασιλεία, the thoughts, said to them: Every kingdom, 

εφ' ἐαυτῷ διαιρετικα, ἐρήμουται, καὶ against himself having been divided, is brought to desolation, and 

οικος επὶ οικον πιπτεῖ. 18 Εἰ δὲ καὶ οἱ σατανασ house upon house falls. If and also the adversary 

κατ' αὐτούς σταθερεται ἡ gainst himself has been divided, how shall stand the 

βασιλεία αὐτοῦ, ὅτι λεγετε, εν Βεελζεβούλ kingdom of him? for you say, by Beelzebul 

εκβάλλει με τα δαιμονία. 19 Εἰ δὲ εγὼ εν I cast out the demons. If but I by 

Βεελζεβούλ εκβάλλω τα δαιμονία, οἱ νιώι Beelzebul cast out the demons, the sons 

μων εν τινι εκβάλλοντι; Δια τοῦτο κρίται of you by whom do they cast out? Through this judges 

οικον αυτον εσοφεται. 20 Εἰ δὲ εν δακτυλῳθεων oi you they shall be. If but a finger of God 

εκβάλλω τα δαιμονία, αρα εφθασεν εφ' ύμας I cast out the demons, then has suddenly come upon you 

η βασιλεία του θεου. 21 "Οταν δ' ισχυρος καθω- the royal majesty of the God. When the strong one having 

πλαίμενος φυλασσετι την εαυτου αυλην, εν been armed should be guard the of himself a palace, in 

εἰρήνῃ εστι τα υπαρχοντα αυτων. 22 επαν δὲ οι peace are the possessions of him; as soon as but the 

ισχυροτερον αυτων επελθων μικρην αυτων, stronger of him having entered should overcome him, 

την πανοπλιαν αυτου αρει, εφ' ἢ επετοιει, the acme of him takes away, in which he had confided, 

και τα σειλα αυτου διαδιδωσιν. 23 'Ο μη νω and the spoila of him distributed. He not being 

μετ' εμου, κατ' εμου εστι και ὁ μη συναγων with me, against me is; and he not gathering 

μετ' εμου, σκοπτει. 24 Οταν το ακαθαρτον met' emou, skopitei. When the unclean 

και το ακαθαρτον, σκοπτει. When the unclean 

πνευμα εξελθη απο του ανθρωπου, διερχεται spirit may come out from the man, passes 

δυ ανθρωπου τοποι, ζητουν αναπαυσιν και through dry places, seeking a resting place; and 

μη ευρισκον, λεγει: 'Τουστρεψω εις τον οικον not finding, says; I will return into the house 

μου, ουν εξηλθον. 25 Καὶ ελθον ευρισκει of me, whence I came out. And having come it finds 

τοσοπορουναν και κεκομισμενων. 26 Τοτε πορευε- having been swept and having been adorned. Then it goes 

it came to pass, when the denon 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 ‡ through Beelzebul expel demons, by whom do your sons cast them out? Therefore, they will be your judges.

20. But ‡ by a finger of God I cast out the demons, ‡ then God's royal majesty has unexpectedly come to you.

21. § When the strong one armed guards his palace, his possessions are in safety;

23. but whenever one *stronger than he, having entered should overcome him, he takes away the arms in which he confided, and distributes his spoils.

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 to my house, from which I came out.

25. And coming, it finds it *empty, swept, and furnished.

26. Then it goes, and

---

LUKE.

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 blessed those hearing the word of God, and keep it!"
Luke 11:34—44

The lamp of the body is the eye; when thine eye is clear, thy whole body 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 shall 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 immure before the dinner.

39 And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and the platter; but the inside is 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 belon, all things are pure to you.

42 But Woe to you, Pharisees! Because you tithe of mint, and anise, 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..."
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 some of them they will kill and persecute; so that may be required the blood of all the prophets, to the blood of Zechariah, the blood of Abel to the blood of Zecharias, not to perch themselves between the altar and the house. **Nay, even when you entered, and those entering you hindered.** Saying and

1 Vatican Manuscript—43. Their tombs—omitted.

† 51. See Note on Matt. xxiii. 25.

‡ 44. Matt. xxiii. 27. † 46. Matt. xxiii. 4. † 47. Matt. xxiii. 22. † 49. Matt.


52 **Woe to you, lawyers! Because you have taken away the key of knowledge, you entered not yourselves, and those approaching, you hindered.**
LUKE.

Chap. ii: 53

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; 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 piastres? and yet not one of them is forgotten.

7 But even the hairs of your head have all been numbered. Fear not; you are of more value than many sparrows.

8 But when you are reproached with evil, You shall joy: for your reward is in heaven; according to the saying of our Lord Jesus Christ, When they shall crucify Me, and shall set Me up for a trophy, I will tell you the day and the hour, in which you shall be standing in the midst of those ten thousand, in whom you are not now.

† 1 Matt. xvi. 6; Mark viii. 15.
‡ 2 Matt. x. 10; Mark iv. 22; Luke viii. 17.
§ 4 Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8.
S 8 Matt. x. 29; Mark viii. 38; 2 Tim. ii. 2; 1 John ii. 23.

* Vatican Manuscript.—53, having gone out thence, the scribes.

7 thereffore—omit.

* 6. An assarion was about one cent and five mills in value, or three farthings sterling.


βολογησεν εν αυτω εμπροσθεν των αγγελων. 

will confess in him in presence of the messengers of the God. 9. ο ἰαοῦταμανος με εωπιον των 

he having denied me in presence of the anabrosas, aparrhēsetai ewpixion twn agge- 

ers of the God. And all who shall speak a word against the 

inos tou anabrosas, afebrosetai autw' tw de 

them, it will be forgiven to them; for the holy spirit having spoken evil will not 

thein. 11. οταν δε προσφερον ωμα ετι 

they may say; the for holy spirit will teach you in 

αυτη τη ἀρω, α δει ειπεν, 

this the hour, what it is proper to say. 

13. ειπε δε τις αυτω εκ των οχλων: διδασ- 

Said and one to out of the crowd; O tea- 

καλε, ειπε τω αδελφω μου μερισασθαι μετ' 

cher, speak to the brother of me to divide with 

εμου την κληρονομιαν. 14. ο δε ειπεν αυτω: 

me the inheritance. He and said to him 

Αναβρωτε, τις με κατεστησε διακατη τη μερισ- 

an appointed a judge or a divi- 

την εφ' υμας; 15. ειπε δε προς αυτούς: ὅπατε 

der over you? He said and to them; See you 

και φιλασσεθη απο της πλεονεξιας: ὅτι ουκ εν 

and beware you of the covetousness; because not in 

τω περισσευειν τινι η ὑμω αυτου εστιν εκ τω 

the to abound anyone the life of him is out of the 

υπαρχουτων αυτων, 

possessions of him. 

16. ειπε δε παραβολην προς αυτούς, λεγων: 

He spoke and a parable to them, saying; 

Αναβρωτου τινων πλουσιων ευφορησεν ἡ χωρα. 

A man certain rich yielded plentifully the farm. 

17. και διελογιζετο εν εαυτω, λεγων: Τι ποιησω; 

And he reasoned in himself, saying; What shall I do? 

ὅτι ουκ εχω, που συναξω τους καρπους μου. 

because not I have, where I will gather the 

fruits of me. 

18. και ειπε: Τουτο ποιησω, καθελω μου τα 

And he said; This will do: I will pull down of me the 

αποθηκας, και μεικνους οικοδομησω και συναξω 

and greater I will build; and I will collect 

χαριας, και συναξω τους καρπους μου. 

there all the products of me, and the fruits of me: 

19. και ερω τη ψυχη μου Ψυχη, εχεις πολλα 

and I will say to the soul of me; Soul, thou hast many 

MAN will also acknowledge 

him in the presence of the 

ANGELS of God. 

20. δει εις των ανω των, αφεθηναι ανω των 

said, And every one who may speak a Word against 

των ανω των, αφεθηναι ανω των, αφεθη 

the son of man, it will be forgiven to him; to the but 

εις το άγιον πνευμα διαβολευσαι ουκ αφε- 

it to the holy spirit having spoken evil will not 

against the holy spirit. 


13 Then one out of the 

CROWD said to him, 'O Teacher, speak to my 

BROTHER Teacher, and said to him 

Teacher, and the authorities, 

μη μερισατε, πως η τι απολογησητο, η τι 

not be you anxious, how or what you may answer, or 

ειπετε; 12. το γαρ άγιον πνευμα διαβαλε 

for the holy spirit will teach you in 

αυτη τη ἀρω, α δει ειπεν, 

this the hour, what it is proper to say. 

13. ειπε δε τις αυτω εκ των οχλων: Διδασ- 

Said and one to out of the crowd; O tea- 

καλε, ειπε τω αδελφω μου μερισασθαι μετ' 

cher, speak to the brother of me to divide with 

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an appointed a judge or a divi- 

την εφ' υμας; 15. ειπε δε προς αυτούς: ὅπατε 

der over you? He said and to them; See you 

και φιλασσεθη απο της πλεονεξιας: ὅτι ουκ εν 

and beware you of the covetousness; because not in 

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And he reasoned in himself, saying; What shall I do? 

ὅτι ουκ εχω, που συναξω τους καρπους μου. 

because not I have, where I will gather the 

fruits of me. 

18. και ειπε: Τουτο ποιησω, καθελω μου τα 

And he said; This will do: I will pull down of me the 

αποθηκας, και μεικνους οικοδομησω και συναξω 

and greater I will build; and I will collect 

χαριας, και συναξω τους καρπους μου. 

there all the products of me, and the fruits of me: 

19. και ερω τη ψυχη μου Ψυχη, εχεις πολλα 

and I will say to the soul of me; Soul, thou hast many 

* VATICAN MANUSCRIPT.—15. All Covetousness. 13. WHEAT and.
41 Then Peter said, "Master, dost thou speak thus PARABLE to us, or even to all?"

42 And the Lord said, "Who then is *the FAITHFUL, the WISE Steward, whom the Lord will appoint over his DOMESTICS, to DISPENSE the *proper allowance of food in its Season.

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 *I tell you truly. That he will appoint him over all his property.

45 But if that SERVANT should say in his heart, 'My MASTER delays to come,' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, *and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And *THAT SERVANT, who knew the will of his MASTER, and was not prepared, nor did according to his will, *he shall be beaten with many stripes;

48 *but HE, who knew not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required of him; and from him with whom much has been deposited, they will exact the more.

49 I came to throw Fire on the LAND; and what would I wish,—if it were already kindled?

50 But I have an Im-
LUKE.

[Chap. 12: 51.]

51 Luke. lest last and lepton from amotbe against but the TpaKTwp from he of right? you I Magistrate, season t now oppo- from boute oflicer 2 prison. judge, t t ^^'D,s thou>doyoudiscern? [Chap. 56. I

52 For from this time, five in * One House will be divided; three against two, and two against three:—

53 * A Father against a Son, and a Son against a Father; a Mother against the daughter, and a Daughter against * the mother; a Mother-in-law against her Daughter-in-law, and a Daughter-in-law against her Mother-in-law.”

54 And he said also to the crowds, † “When you see † * a Cloud rising from the West, you immediately say, ‘A Shower is coming,’ and so it happens.

55 And when † the South wind is blowing, you say, ‘There will be scorching Heat;’ and it occurs.

56 O hypocrites! you know how to scan the face of the earth and of the sky; but how is it, you * cannot discern this time?

57 And why do you not, even of yourselves, judge what is right?

58 † When thou goest with thy Legal Opponent to a Magistrate, on the road labor to be released from him, lest he drag thee to the judge, and the judge deliver Thee to the officer, and the officer cast Thee into prison.

59 I tell thee, thou wilt by no means be released till thou hast paid even the last † Lepton?”

* Vatican Manuscript.—52. One House. 53. the Daughter. 53. the Mother.

† 54. A Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. Lepton, in value about two mills, or half a farthing.

‡ 50. Mark x. 38. ‡ 51. Matt. x. 34. ‡ 53. Micah viii. 6. ‡ 58. Prov. xv. 8; Matt. v. 25.
KEF. ch. 13.

1. Parthana de tine in eun autw to kairo, apag-

Weprent and some in to him the season, re-

gyellontes autw peri tov Galileiow, ton to-

porting to him concerning the Galileans, of whom the

aima Pilatos emize meta tov thumov avtov.

blood Pilate mingled with the sacrifices of them.

Kai apokrifeis O Ihsous eipen autous: Dokeite,

And answering the Jesus said to them; Suppose you,

ot o Galileioi othoi amartwloj para pantas

that the Galileans these sinners above all

tous Galileiow egenont, oti thvountepevou-

the Galileans were, because such things they have

OOU, I, legw umin alll ean mE metanostte,
suffered? No, I say to you; but except you reform,
pantoses wsastw apoleisthe. 4 HE kheinw oI

all in like manner you will perish. Or those the

deca kai okto, evo uiv epeisen o purwos eiv tw

ten and eight, on whom fell the tower in the

Silowai, kai apekteinwv autous, dokeite, oti

Siloam, and killed them, suppose you, that

wnto oiveileitai egenonti para pantas anbrow-

they offenders were above all men

tous tous katoikwv tov Ierousaljimi; 5 OUXH

those dwelling in Jerusalem? No,

legw umin alll ean mE metanostte, pantes

I say to you; but except you reform, all

omwos apoleisthe. 6 Eleget de tautn th

in like manner you will perish. He spoke and this the

parabuln; Suni eixe tis eiv tw ampelwv

parable; A fig-tree had one in the vineyard

avton pefyvetenunh kai lebe xhonton karpwv

of himself having been planted; and came seeking fruit

eiv autv, kai ouk euvren. 7 Elte te pros ton

in her, and not found. He said and to the

amphelwvuyv LOU, tria ete eirxwma xhontov

vine-dresser; LO, three years came seeking

carpon eiv tw souk, tautv, kai oux eirwseis.

fruit on the fig-tree this, and not to find;

ekkyswv authn inati kai thn ymhn kataryge,

cut down her; why and the earth it renders useless?

He and answering says to him: O Lord, leave

autv kai touto to etos, evs thon skaw peri

her also this the year, till I may dig about

autv, kai balw koptira, 9 kaw men poign

her, and I may put dung; and if indeed it may bear

carpon eiv de mhng, eiv to mellov ekkyswv

fruit; if and not, in the future thou mayest cut down

autv. 10 HN de didaskwv en mia twv swna-

he. He was and teaching in one of the syna-

VATICAN MANUSCRIPT.—2. he answering. 9. AFTER THAT IT may bear Fruit; but

if not, thou mayest.

† i. Josephus says, that Archelaus sent his soldiers into the temple, “who suddenly

falling upon them, as they were sacrificing, slew about three thousand of them.” And

Antipater, when he accused Archelaus for this among other crimes before the Emperor

Augustus, is reported by Josephus as saying that he had “cruelly cut the throats of those

who came up to the feast, and were at their own sacrifices.”

† 4. A tower near the pool

Siloam, which supplied the city with water, and being situated in the midst of Jerusalem,
at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 55.

18. Isa. v. 2; Matt. xxi. 19.
γωνιν εν τοις σαββασιν.  

11 Καὶ ἤδη, γυνὴ ἡ γονὴ ἐν τοῖς σαββασιν τῆς σάββατος. And lo, a woman was πινεμα ευσοφα ασθενείας ετη δεκα και ἀσπιρίν ἐν σαββασιν, having of infirmity years ten and eight, καὶ ἡ συναγωγος και ἡ δυναμινή ἀνακύψατο, and and was being bent double, and not being able to raise up and was being bent double, and not being able to raise up ἐις το χειριν, for to all time. Seeing and her the Jesus, 

12 ἤπιον δε αὐτὴν ὁ Ἰησοῦς, and he placed αὐτὴν τῇ ασθενείᾳ σοι, and called to, 13 Καὶ επεθύνει, and said to her, O woman, thou hast λυσάμενος εἰς το χειριν, been loosed of the infirmity of thee. And he placed αὐτὴν τῇ ασθενείᾳ σοι, and called to, 14 Ἀποκριθεὶς δὲ ὁ άρχι- answered and glorified the God. ἀρχισυναγογός, and the synagogue-governer, 

15 Ἀπεκρίθη ὁ οὐν αὐτῷ ὁ κυρίος, καὶ became being angry, because in the sabbath, he healed the Jesus, he said to the crowd; Six days was pu~σευν ὁ Ἰησοῦς, εἶνε τῷ υἱῷ Εξ ἤμεραι ἐν τῇ σάββατῳ, εἶνε τῷ υἱῷ he said to the crowd; Six days were εἰς τῷ υἱῷ, εἶνε τῷ υἱῷ ὁ θεός, εἶνε τῷ υἱῷ, εἶνε τῷ υἱῷ, εἶνε τῷ υἱῷ ἐν τῷ σάββατῳ, ἐν τῷ σάββατῳ, ἐν τῷ σάββατῳ, ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατῳ ἐν τῷ σάββατον. 15 Ἀπεκρίθη ὁ οὐν αὐτῷ ὁ κυρίος, καὶ sabbaton. Answered therefore to him the lord, and εἶπεν Ὕποκρίτα, ἐκατοστοι ὑμῶν τῷ σάββατῳ said; O hypocrites, each one in the sabbath ὀν λαεῖ τον βοῦν αὐτὸν τῇ τον οὐν ἀπὸ τῆς not lose the ox or himself or the ass from the φαντας, καὶ ἀπαγωγῷ ποτίζῃς Ἔταυτήν you; and, and having lied he drinks? This end, 

16 Ἑπροικαὶ Ἀβραὰμ οὕσιν ἦ ἐδέχεσεν ὁ σατανᾶς for this end, thy adversary ὅ δε και ὁκτω ἐτή, οὐκ ἐδει λυθῆναι απὸ ιο τεν και εκτω ἐτη, ουκ ἐδει λυθῆναι απὸ to one and ten years, not ought to be loosed from τον δειμον τοῦ τῆ ἡμερα τοῦ sabbaton: the δειμον τοῦ τῆ ἡμερα τοῦ sabbaton: the bond this in the day of the sabbath? 17 Καὶ ταῦτα λέγουσιν αὐτῷ, κατηγοροῦσιν And the things saying of him were ashamed 

pαντες οἱ αὐτέκειμον αὐτῷ καὶ πας ὁ υἱὸς all the opponents to him and all the crowd εἰράμεν εἰς πας τοῖς εὐνόεις τοῖς γινόμενοι rejoiced for all the glorious things those being done ὅπ' αὐτοῦ. by him.

18 Ἐλεγε δὲ τινὶ δομια εἰσιν ἡ βασιλεία τοῦ He said and said, To what like is the kingdom of the θεοῦ καὶ τινὶ δομιωσιν αὐτην; 19 Ομοια εἰσιν ὃ God, and to what like is the kingdom of the θεοῦ καὶ τινὶ δομιωσιν αὐτην; 19 Ομοια εἰσιν ᾤ ν υποτιγων μεγας, which being taken a man he cast eἰς κρησιν ἐκαυτοῦ καὶ πυρομος, καὶ εὐσεβεῖς εἰς a grain of mustard, which having taken a man he cast eἰς κρησιν ἐκαυτοῦ καὶ πυρομος, καὶ εὐσεβεῖς εἰς a garden of himself; and it grew, and became into δένδρον *μεγα, καὶ τα πετεινα του οὐρανοπετεινα του οὐρανον eις a great tree; and the birds of the heaven * Vatican manuscript.—15. But the Lord answered him, and said. 10 great—omit. 13 Mark xvi. 18; Acts ix. 17. 14 Exod. xx. 9. 14. Matt. xii. 10; Mark xii. 3; Luke vi. 7; xiv. 3. 13. Luke xv. 5. 10. Luke xix. 9. 18 Matt. xiii. 31, Mark iv. 30.
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, all the
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 have eaten and drunk in thy presence, and thou hast taught in our open squares.'
27 "But he will say to you, 'I do not know from whence you art. Depart from me, all you workers of Wickedness.'
28 There will be the weeping and the gnashing of teeth, when you shall see Abraham,
and Isaac, and Jacob, and all the prophets
in the kingdom of God, and you being cast
out.
29 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.
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 ¶O Jerusalem, Jerusalem! 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 despotic 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.

* Vatican Manuscript.—32. Day.

35. may come, when—omitted. 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 Sanhedrin, and they were only to pass judgment on him in that place.—Lightfoot.

LUKE.

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 *chief place; lest one more honorable than thou may have been invited by him;" For he who invited thee comes, he may 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 he who invited thee comes, he may say to thee, 'Friend, go up to a higher place;' 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 brethren, nor thy relatives, nor rich neighbors; lest they also should

* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox.
6. him—omit. 10. All those. 12. not rich. 11. Thee and him, should.
invite Thee again, and a 
recompense be made thee.
13 But when thou make
est a Feast, invite the Poor,
the Crippled, the Lame,
the Blind;
14 and thou wilt be hap-
py; Because they have no
means to repay thee, there-
fore 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 in-
vited, 'Come, for it is
now ready.'
18 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.'
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.'
20 And another said, 'I
have married a Wife, and,
therefore, I cannot come.'
21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,
'Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
lither the POOR, and
Crippled, and *BLIND, and
Lame.'
22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.
† 15. Instead of arton, bread, some one hundred MSS., with some Versions and Fathers,
read ariston, a dinner. This is probably the best reading, as they were now at dinner.—Clarke.
‡ 21. Paint traces remain of indiscriminate invitations to Oriental entertainments at this
day. See Matt. xxii. 9. Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the
tables of the great. "The Arabs never set by any thing that is brought to table, but call in
their neighbors and the poor, and finish every thing." An Arab prince will often dine in
the street before his door, and call to all that pass, even beggars, who come and sit down.
saying, 'Sir, *I have done what thou didst command, and yet there is Room.'

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, *Thou 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 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, and 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 hyperbolical 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 'strange 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.'—Pearce.

Luke 15:1-10

1 Then said Jesus unto the Pharisees, which came to him, The parable of the lost sheep.

2 And he said, What man of you, having an hundred sheep, and losing one of them, will not leave the ninety and nine, and go seek that which is lost, until he hath found it?

3 And when he hath found it, he saith unto his hired servant, Call the friends and the neighbours, saying, Rejoice with me for I have found my sheep which was lost.

4 And of his friends and neighbours he said unto them, Rejoice with me; for I have found my sheep which was lost.

5 Likewise, when an hundred silver pieces were lost, and not one of them was found, I say unto you, In how much greater degree shall the heaven and earth rejoice, when the lost soul of the son of man is found, than over ninety and nine just persons who need no repentance?

6 Likewise, when a woman had ten silver coins, and one of them was lost, she sought diligently until she found that coin. In like manner, when the kingdom of heaven is revealed, then all its doers will be made manifest, and their inward intents will be clearly seen, and those who have done good things will be made manifest as such, and those who have done evil things will be made manifest as such.

7 And the hireling who found the sheep said unto the owner, Sir, I have found thy sheep which was lost.

8 But the owner said, Didst thou not know that I had ten sheep, and not one of them was lost? Why then wast thou not silent and hired the sheep to me, and I would have given them to thee for the wages of the slaughtered sheep?

9 And he said, Sir, when I was hired, I knew not that thou wast of such wealth. So thou hast kept my wages. Therefore give me them, and I will give three years' wages to the owner. For I would have had the sheep as a head of a household, and they would have been my portion.

10 And the owner said, No, not so. Seize the sheep against his will, and take it to the hired man. And it will be found, and the hire of the shepherd will be deducted from him.

* 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 one side of the valley, towards Gibb, 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, thus joy
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.'

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 YOUNGER of them said to his Father, 'Father, give me the portion of the Estate falling to me.' And he divided it to him living, and there was no more left in his father's house.

13 And not Many Days after, the YOUNGER Son having gathered all together, went abroad into a distant Country, and there wasted his Property in profligate 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 —

* VATICAN MANUSCRIPT—12, he divided.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i.e. about 14 cents, or 7d.

† 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their Law to eat Swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Peirce.

17 Luke v. 32. ; 12 Mark xii. 44.
Luke 15: "No man, said, 'How many of my father's hired servants have an abundance of bread, and I am perishing here with hunger! 18 19 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 some distance, his father saw him, and was moved with pity; and running, fell on his neck, and repeatedly kissed him. 21 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; 23 and bring the fattened calf, and kill it; and let us eat, and be joyful; 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. 25 Now his older son was in the Field, and as he was coming and approached the house, he heard music and dancing. 26 And summoning one of the servants, he asked him the reason of this. 27 And he said to him, 'Thy brother is come; and thy father has killed the fat-tfed calf, because he has received him in health.' 28 And he was enraged, .

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*Vatican Manuscripts—21. thee. I am no longer worthy to be called thy Son; make me as one of thy hired servants. But. 22. quickly. 24. again—came. 25. Choros, probably ought to be rendered a choir of singers. La Ciere denies that the word means dancing at all. Symphon, translated music, may mean the musical instruments, which accompanied the choir of singers.
and refused to enter. *And his FATHER going out, entreated him.

29 And he answering, said to his FATHER, *'Be- hold, so many years have I slaved for thee, and never dis obeyed 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 has 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 for this BROTHER of thine was dead, but is restored to life; he was even lost, and is found.'

CHAPTER XVI.

1 And he said also to *the Disciples, *'There was a certain rich Man, who had a steward, and he was accused to him of wasting his POSSESSIONS.

2 And having called him, he said to him, *'What is this that I hear of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst not be a steward no longer.'

3 And the STEWARD said within himself, *'What shall I do? For my MASTER takes the STEWARDSHIP away from me; I have not strength to dig: * and I am ashamed to beg.

4 I know what I will do, that when I am depriv ed of the STEWARDSHIP, they may receive me into their OWN HOUSES.'

5 And calling each one of his MASTER'S DEBTORS, he said to the FIRST, How much dost thou owe my MASTER?'
and said; A hundred baths of oil.
Kai eitev autv: De$ai sou to yyrrama, kai
And he said to him; Receive of thee the bill, and
katidv tas tewos yyra$on penvkonata, h$upeita
and fifty. Then
$eroy eipe$ $y de povon ofteisv; o de eitev
[he said] to another he said; I know how much wast thou? He and said;
'Ekavon kou$ potev. *[Kai] eygei autov
And he says to him;
De$ai sou to yyrrama, kai yyra$on ouydnkova.
Receive of thee the bill, and write eighty.
8 Kai eygev e$o $ kuvios ton oikovmon $v.
And praised the lord the steward the
adivias, $ti yronivwv epoyvsev $ti o$ vov$on
unjust, because prudently he done; for the sons of the
amovs touto$ vroniwterov $p$ yov$on vov$on
age this more prudent above the sons of the
phvov eis $v yynea$ $v$ evxvov e$iv. 9 Kayw.
light for the generation that of themselves are. And I
$vov leyw$ Plpsoaye $avovs filovs ek tou
$v you say; Make to you selv$e friends out of the
macovn v$es adivias: iv, ovn eklypse$e, dyov
the son$ of un$just; that, when you may fail, they may
ex a$ sa avovovv skpvas. 10 O $v$ovs
receive you into the$ age-las$ing tabernacles. He faithful
en elavivot kai en palla$ v$ovs e$iv$ kai $v
in least also in much faithful is; and he
en elavivot adivos, kai en palla$ adivos e$iv$.
in least unjust, also in much unjust is.
11 Ei ouv en tv adivos macovv pista$ ouk
If therefore in the unrighteous ma$on faithful not
eyvse$e, to al)$inov $vov vovv pista$ev$; 12 $v
you have been, the true who to you will entrust? and
$ v tv al)$riv pista$ ouk eyv$e$e, to
in the other faithful not you have been, the
eymteron $vov $vov ovdei;
yours who to you will give?
13 Oudv$es avv$eis dypatai d$ i$ kuviois $v$ovlev.
No domestic is able two lords to serve:
eiv$ $ v yvov tv $v$ov mi$ovei, kai tv $s$erov
either for the one he will hate, and the other
agav$eiv$ $ vov anv$e$eav, kai tv $s$erov
he will love; or one he will$ing to, and the other
katavrov$eiv$.
not you are able God to serve and

* VATICAN MANUSCRIPT—6, he said.
7. Thy letters, and.
9. it fails.
12. OUR OWN.

† 6. The bath was the largest measure of capacity among the Hebrews, except the homer, to which it was the tenth part. See Ezek. xiv. 11, 14. It is equal to the ephah, i. e., to seven gallons and a half of our measure. Clarke. Josephus states that it contained seventy-two sextaries, or about thirteen and a half gallons. † 7. The cor was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the bath was equal to the ephah, so the cor was equal to the homer. It contained about seventy-five gallons and five pints English.

† 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 19; xix. 21; 1 Tim. vi. 17-18.

6 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.'
7 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.'
8 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.
9 And E say to you, † Make for yourselves friends with the deceitful wealth, that, when † it fails, they may receive you into AIONIANS Mansions.
10 † 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.
11 If, therefore, you have not been faithful in the DELUSIVE RICHES, who will confide the true to you.
12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you that which is *YOUR OWN?
13 † 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.
14 And the Pharisees, being money-lovers, also heard all these things, and they ridiculed him.

15 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.

16 † The Law and the Prophets were till John; from that period, the Kingdom of God is proclaimed, and every one presses towards it.

17 ‡ And it is easier for Heaven and Earth to pass away, than for one Point of the Law to fail.

18 ‡ Every one who dismisses his wife, and marries another, commits adultery; and he who marries her being divorced from her Husband, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his gate, full of sores.

21 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.

22 And it occurred, that the poor man died, and was carried away by the Angels to Abraham's...
Chapter 16: 23.

LUKE.

\[\text{\textit{VATICAN MANUSCRIPT—23. Abraham.}}\]

25. And he is comforted, and.

26. those.

But Abraham.

29. to him—\textit{vouit}.\]

28. For I have Five Brothers; that he may testify fully to them, lest they also come into this \textit{place of misery.}\]

29. * But Abraham says, * They have Moses and the \textit{prophets}; let them hear them.*

30. \textit{\'O de eipen}—prophets; let them hear them. He and said:

31. \textit{\'Eipote de} may go to them, they will reform. He said but

†bosom. And the rich man also died, and was buried;

23 and in \textit{Hades}, being in Torments, he lifted up his eyes, and sees \*Abraham at a distance, and Lazarus in \textit{the folds of his mantle.}†

24 And crying out he said, *Father Abraham, pity me, and send Lazarus, that he may dip the tip of his \textit{finger in water}, and cool my \textit{tongue}; for I am tormented in this \textit{flame.}\]

25 But Abraham said, *Child, recollect That thou, during thy \textit{life}, didst receive thy good things, and Lazarus, in like manner, his evil things; but now \*here he is comforted, and thou art tormented.

26 And besides all this, a great Chasm is situated between us and you; so that those \textit{wishing to pass over hence to you} are unable; \*nor can \*those cross over hence to us.'

27 Then he said, *I entreat thee, then, Father, to send him to my \textit{father's house}.\]

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this \textit{place of misery.}\]

†bosom. And the rich man also died, and was buried;

23 and in \textit{Hades}, being in Torments, he lifted up his eyes, and sees \*Abraham at a distance, and Lazarus in \textit{the folds of his mantle.}†

24 And crying out he said, *Father Abraham, pity me, and send Lazarus, that he may dip the tip of his \textit{finger in water}, and cool my \textit{tongue}; for I am tormented in this \textit{flame.}\]

25 But Abraham said, *Child, recollect That thou, during thy \textit{life}, didst receive thy good things, and Lazarus, in like manner, his evil things; but now \*here he is comforted, and thou art tormented.

26 And besides all this, a great Chasm is situated between us and you; so that those \textit{wishing to pass over hence to you} are unable; \*nor can \*those cross over hence to us.'

27 Then he said, *I entreat thee, then, Father, to send him to my \textit{father's house}.\]

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this \textit{place of misery.}\]

29 * But Abraham says, * They have Moses and the \textit{prophets}; let them hear them.*

30 And he said, *No, Father Abraham, but if one should go to them from the \textit{Dead}, they will reform.'

31 And he said to him,
LUKE

Chap. 17:1. LUKEL.

If they hear not Moses and the Prophets, (neither will they be convinced, though one should rise from the Dead.)

CHAPTER XVII.

1 And he said to them, *If his Disciples, 9 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; 5 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 reform,’ 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 Sycamore-Tree, Be thou up-rooted and 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 comes out of the 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 to an unthankful and evil Master.’

* Vatican Manuscript—1. his disciples.
3. against thee—omit.
4. of the day—omit.

131. John xii. 10, 11. 1 Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 19. 13 Matt. xviii. 15, 21. 3 Lev. x. x. 17; Prov. xvii. 10; James v. 19. 4 Matt. xxii. 21; Mark ix. 23; xii. 23.
LUKE.

And he happened to go in him to Jerusalem, and he passed through midst of Samaria and Galilee.

And entering into a certain village, met him ten lepers, and one of them seeing that he was cleansed, turned back, and with a loud voice glorifying the God, said, 'Master, pity us.'

And seeing them, he said to them, 'Go, show yourselves to the priests.' And it happened as they were going, they were cleansed.

And one of them perceiving that He was cured, returned, praising God with a loud Voice; and he fell on his Face at his Feet, thanking him; and he was a Samaritan.

And Jesus answering, said, 'Were not the ten cleansed? But where are the nine? Were none found who return to give praise to God, except this alien?'

And he said to him: 'Arise, go thy way; thy faith hath saved thee.'

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; nor shall they say, Behold here; or there: for, behold, God's royal majesty is among you.'

* Vatican Manuscript.—10. thy faith hath saved thee—omit.

† 21. In this verse it has been found necessary to depart from the usual significance 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 able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered 'theking 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 Jehoiada the priest.' See the account, 2 Chron. xxiii. 1-11.
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.

And they will say to you, *Behold, there!* or *behold, here!* follow not.

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.

But first he must suffer Much, and be rejected by this generation.

And as it was in the days of Noah, so will it be also in the days of the son of man.

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.

In like manner also 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;

but on the day that Lot went out from Sodom, it rained Fire and Sulphur from Heaven, and destroyed them all.

Thus will it be in the Day when the son of man is revealed.

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.

Remember Lot's wife.

Whoever may seek to *save his life*, will...
KEP. 17. 18.

1 He spake also a parable to them; and he spake this parable, saying,

And he spake this parable: A woman was a certain judge, and she judged not God nor respected Man.

And there was a Widow in that City; and she went to him, saying, Judge me, for my Opponent.

And he would not for a time; but afterward he said within himself, Though I fear not God nor regard Man;

And he said, Hear you, what the unjust Judge says;

And if I will not do the justice for those chosen ones of his, who are crying to him Day and Night, and he is compassionate towards them?

And I tell you, If that Man since he knoweth the justice of the earth, will speedily do them justice;

Or who among you, having a Man cub, and will lose it, and whoever may lose it, will preserve it.

And I tell you, If that Man since he knoweth the justice of the earth, will speedily do them justice;

Or who among you, having a Man cub, and will lose it, and whoever may lose it, will preserve it.
And he spoke this parable also to some, \\
‡ who trusted in themselves that they were righteous, and despised others.

9 And two men went up into the temple to pray; the one a Pharisee, and the other a Tribute-taker.

10 The Pharisee, standing by himself, prayed thus: † 'O God, I thank thee, that I am not like other men,—Rapacious, Unjust, Dissolute, or even like this Tribute-taker.

11 I fast twice in the week, I tithe all that I acquire.

12 But the Tribute-taker, standing at a distance, would not even lift up his eyes to heaven, but smote his breast, saying: 'O God, be propitious to me a sinner.'

13 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.'

14 And they brought to him their infants also, that he might touch them; but the disciples rebuked them.

15 But Jesus calling to them, said, "Permit the little children to come to me, and forbid them not; for of such is the kingdom of God.

16 And indeed I say to you, Whoever does not receive the kingdom of God like a little child, he will by no means enter it."
I. Having heard who exceedingly rich possible all, and to say easier not greatly said, and we (spva's) what [aaying; brethren, followed * Theophilus' certain kingdom heaven; father itia, Lo, me. if 'EtTre of iia Said The inter pou aos/Tai Enrev TIS Ehuumaycfit £huumaycfit 24. Vatican manuscript.—

18 † And a Certain Ruler asked him, saying, "Good Teacher, what shall I do to inherit aionian 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 saying, "With what difficulty will those having riches enter the kingdom of God!"

25 It is easier for a camel to pass through the eye of a needle 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, † "Bachold, we have forsaken 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, who

*VATICAN MANUSCRIPT.—20. of thee.—omit. 22. these.—omit. 23. or own, and.

24. Jesus seeing him, said. 25. Write, or Brothers, or Parents, or Children.
31 Paralabwv de tous doukeca, eite pros
Havina having and the twelve, he said to
autous: 'Idou, anabantwvnev eis Ierosolyma, kai
them: Lo, to Jerusalem, and
telusthsetai panta ta geyramene dia twn
will be finished all the having been written through
prophetwv to wpi tov anvrwpo. 32 Paralabwv
the prophets in the son of the
man. He will be deliv-
seretai gar tois ethesi, kai empaixthsetai, kai
ered for up to the Gentiles, and will be derided,
ubristhsetai, kai emmituithsetai. 33 kai
will be shamefully treated, and having
stigmawntes apokteunousin auton kai tiv
been scourged they will kill him: and the day
triti anastasietai. 34 Kai autou on ton
the third he will stand up. And they not one of
ton svnnkan kai 7w to btmw tovto kekrumwa-
these understood; this thing having been hid-
von auv auton kai ouk egnwson kai alegwmena.
den from them, and not they knew the things being spoken.

35 Egenveto de en tw evgywsein auton eis 'Ieruxwv,
It happened and in the to draw nigh him to Jericho,
twplos tis ekabhto para tivn Odwn prosaivtwv,
a blind man certain sat by the way begging.

36' Akoovas de oukho diaporwmenov, evpushanteto,
Hearing and a crowd passing along, he asked,
ti eih tauto. 37 Apygegelan de autw, oti
what may this be? They told and him, that
Ihous o Nacarwvov parwthsetai. 33 Kai ebohe, 
Jesus the Nazarene passes by. And he shouted,
leagw Ihous, xie Davwd, elenwv me. 31 Kai
saying: Jesus, O son of David, pity me. And
oi proaupantes epetwv auv, ina siaiphe,
those going before rebuked him, that he might be silent.
Autos de polloj malon ekpaizex Tiv Davwd,
He but more much more cried out: O son of David,
elenwv me. 40 Staibes de o Ihous, ekelwv
pity me. Stopping and the Jesus commanded
autov akthvai prois autov. Egywsthanov de
him to be led to himself. Having come and
autov, epyrwtwv epyr, 41 [*leagwv.] Ti soi
and autov, exprowthsetav autov, [saying:] What for the
hoi, eleni, eite Kuriw, ina anawth
him, he asked them, [saying:] What for the
thetastin de d orphan? Do and said: O Lord, that I may
Olewv. 42 Kai o Ihous eiyen autov: Anab
be. And the Jesus said to him: See thou
see again. And the Jesus said to him: See thou
voun 7i pioistis sou sousevke se. 43 Kai pararxhima
again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and
in the coming age amonian
life?

31 † And taking the
TWELVE aside, he said to
them, "Behold, we go up
to Jerusalem, and All the
THINGS WRITTEN through
the PROPHETS, will be ac-
complished in the son of
MAN.

32 For he will be deliv-
ered to the GENTILES, and
will be mocked, and insulted, and spit upon;

33 and having scourged them, they will kill him;
and the THIRD DAY he will rise again." 

34 † But they understood
none of these things; and
this MATTER was concealed
from them, and they did not recognize WHAT was
spoken.

35 † And it occurred, as
he APPROACHED Jericho, a certain blind man sat
begging by the ROAD.

36 And hearing a Crowd
passing along, he inquired what it meant.

37 And they told him,
"Jesus the Nazarite is
passing by."

38 And he shouted, say-
ing, "Jesus, Son of David,
have pity on me!"

39 And those going
before, charged him to be
silent; but he cried out
more much, "Son of David, have pity on me!"

40 And Jesus stopping,
commanded him to be led
to him. And having come
near, he asked him,

41 "What dost thou
wish that I should do to
thee?" And he said, "Master, to restore my
sight."

42 And Jesus said to
him, "Receive thy sight;
thy FAITH has cured thee."

43 And instantly he saw
again, and followed him glorifying God; and all the people seeing it, gave praise to God.

CHAPTER XIX.

1 And having entered, he was passing through Jericho; 2 and behold, 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 anything 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 all the people seeing it, gave praise to God.

KEF. 10', 19.

1 Kai eis tel twn diérhseto twn 'Ierikhw. 2 Kai and having entered he passed through the place, having looked the Lord; in, the half of the possessions, and, cried, didiwoi tais pttwcosis Kai el tinous of me, Lord, I give to the poor; and if someone ti eswpaftisa apodidwv tetraplous. any thing I extorted I give back fourfold.

5 Kai eis twn kuriou; 6 And as he came to the place, looking up he said to him, "Zaccheus, hasten down, For To-day I must abide at thy house."

6 Kai eis twn kuriou; 7 And he hastened down, and received him rejoicing.

7 Kai eis twn kuriou; 8 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 anything 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...
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 *Mina*, 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, whom he gave the SILVER, that he might know what *they* 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 feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.*

21 *Out of thine own mouth* hath he said to him.

*VATICAN MANUSCRIPT.*—15. they had gained.

17. Well done. 29. the other.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an ambassador after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—*Newcome.*

† 13. The LXX use the original word *mina* for the Hebrew *manah* from which it is evidently derived, and it appears from Ezek. xiv. 13, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—*A. Clarke.* Horne makes the *mina* equal £3.23.6d., or fifteen dollars.

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 Minas.'  

25 (And they said to him, 'Sir, he has Ten Minas.')  

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 + THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither and slaughter them in my presence.'  

28 And having said these things,  he went on before, going up to Jerusalem.  

29 And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of the discipies, 

30 saying, "Go to the VILLAGE OVER AGAINST you, in which entering you will find a colt having been tied, on which no one has mounted.  

31 Bring you. And if any one you may ask: Why do you loose him? 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 went away the next day, they entered a town called Anemone. And the scribes and Pharisees began to reason with them, saying, "By what authority do you do these things? And who gave you this authority?"

34. Jesus answered them, saying, "I will also ask you a question, and if you tell me the answer, then I will tell you by what authority I do these things.

35. The scribes and Pharisees said to him, "Rabbi, we know that you are honest, and are not influenced by任何人, nor do you seek the will of people, but speak the truth as it is in reality.

36. "Teacher, we would like to know from you, what is the greatest commandment in the law?"

37. Jesus said to them, "You have heard that it was said to those of old, 'You shall not murder,' and 'You shall not commit adultery.'

38. But I say to you, that whoever looks at a woman with lust has committed adultery with her in his heart.

39. "Therefore, if you wish to enter the kingdom of heaven, you must do all that is written in the law and the prophets.

40. But he answered them, saying, "You have heard that it was said to those of old, 'You shall not commit adultery.'

41. But I say to you, that whoever divorces his wife, except for the cause of fornication, committed adultery with her.

42. "Therefore, whoever divorces his wife and marries another, commits adultery; and whoever marries a woman divorced, commits adultery.

43. Jesus said to them, "I am the living bread come down from heaven. If anyone eats of this bread, he shall live forever. And the bread of life is the Son of Man, who came down from heaven."
LUKE.

[Chap. 20: 1.]

because thou didst not know the season of thy visitation.

45 † And going into the temple, he began to expel those who sold,

46 saying to them, "It is written, † 'My house

+ shall be a House of Prayer,' but you have made it a Den of Robbers.

47 And he was teaching in the temple every day;

and † the high-priests and the scribes and the

chiefs of the people, were seeking to destroy him.

48 And they could not find how to do it, for all

the people were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of those days, as he

was teaching the people in the temple, and

proclaiming glad tidings, the high-priests, and the

scribes, with the elders came upon him.

2 And said to him, saying, "Tell us, † by what

authority dost thou do these things? or who is he

that empowers thee?"

3 And answering he said to them, "I also will ask you a question; and

answer me:

4 Was the immersion of John from Heaven, or from Men?"

5 And they reasoned among themselves, saying,

"If we say, 'From Heaven,' he will retort, 'Why did you not believe him?'

6 But if we say, 'From Men,' all the people will

stone us, I for they are persuaded that John was a

Prophet.'"

7 And they answered, that they did not know whence it was.

† VATICAN MANUSCRIPT.—45. in it and 'buying'—omit.

LUKE.

5 And Jesus said to them, "Neither do I tell you by What Authority I perform these things."

8 And Jesus said to them, "Neither do I tell you by What Authority I perform these things."

9 And he began to speak this PARABLE to the people: "A Man planted a Vineyard, and leasced it to Cultivators, and left the country for a long time.

10 And at the Season he sent a Servant to the CULTIVATORS, that they should give him of the TRUFT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent another Servant; and they beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and they wounded him also, and drove him out.

13 Then the owner of the VINEYARD said, 'What shall I do? I will send my BELOVED SON; perhaps they will respect him.'

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, 'This is the HEIR; let us kill him, that the INHERITANCE MAY BECOME OURS.'

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others.' And having heard it, they said, 'Let it not be.'

17 And looking on them, he said, "What is this then that is written, 'A Stone which the BUILDERS rejected, has become the Head of the Corner.'"

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*VATICAN MANUSCRIPT.—14. come—omit.*

† 0, Matt. xxxi. 33; Mark xii. 1. † 17. Ps. cxviii. 22; Matt. xxii. 43.
20 And he spake also to them this parable; 

And Moses said unto them, "If any one a brother should die, having a wife, and this childless should die, that death of his brother, the husband of him, should and should take the brother of him himself." 26 And they were not able to take hold of a word before the people; and they wondered at the answer, and were silent.

27 Then some of the Sadducees, who say there is no Resurrection, approaching, asked 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 offspring to his brother.'"
Now there were seven Brothers; and the first, having taken a wife, died childless.

And the second and the third took her; and in like manner also the seventh; 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 answered, saying, “Teacher, thou hast spoken well.”

And they dared not question him any more.

And he said to them, “How do they say, that

...
42. For David himself says in the Book of Psalms, "Said the Lord to the
44. His Son. 45 his
1. Lord. 2. also—omitted. 3 of God—omitted.
44. left here.
42. In value about four mills, or nearly half a farthing.

And yet himself David
42. For David himself says in the Book of Psalms, "Said the Lord to the
44. His Son. 45 his
1. Lord. 2. also—omitted. 3 of God—omitted.
44. left here.
42. In value about four mills, or nearly half a farthing.

and cast into the gifts of the Church; she cast all the abundance of her poor widow into the gifts of the Church. And some speaking about the temple that was beautiful and offered, 'said: You which you behold, shall not cast upon the temple which is beautiful, and offerings.'

And speaking of the temple, that it was adorned with beautiful stones and offerings, he said, 'For as for these things which you behold, the days will come, in which there will not be left here a stone upon a stone.'

1. And looking up, he saw the rich casting their gifts into the treasury.
2. And he saw a certain poor widow casting there two lepta.
3. And he said, 'I assure you, that this poor widow cast in more than all.
4. For all these have cast among the gifts out of their superfluities; but she, out of her poverty, cast in all the living that she had.
5. And some speaking of the temple, that it was adorned with beautiful stones and offerings, he said, 'For as for these things which you behold, the days will come, in which there will not be left here a stone upon a stone.'

And speaking of the temple, that it was adorned with beautiful stones and offerings, he said, 'For as for these things which you behold, the days will come, in which there will not be left here a stone upon a stone.'
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; •

Go and tell this good news in every place, and in all the cities.

Then you will tell them, •

I will set up a sign in heaven and earth, and in the sea, and in the earth; and it will be a sign for the Gentiles, against whom I will deal severely; and against these I will cut them off from the earth, and deliver up in the hands of these nations, and kings, and princes, and prisons, and places of many persecutions and famines, and many alarms and signs from heaven.

And it will turn out to you for a Testimony.

And I will settle it in your hearts, therefore, not to premeditate on your defence;

And 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 Relations, and Friends; and some of you will they put to death.

And you will be hated oy all on account of my NAME;

But not a Hair of your HEAD will perish.
"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 † 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
30. LUKE.

[Chap. 22: 3.

forth, observing it, you know of yourselves That the summer already is near.

31 Thus, also, when you see these events occurring, know That the KINGDOM of GOD is far.

32 Indeed I say to you, This generation will not pass away, till all be accomplished.

33 The HEAVEN and the EARTH will fail; 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 Pass-over, 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.

* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape.

3. into that Judas, called Iscariot.

‡ 34. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.
‡ 3. Matt. xxvi. 14; Matt. xxvii. 10; John xiii. 27.
‡ 30. Matt. xxiv 42; xxv. 13; Mark i. 30.
‡ 1. Matt. xxvi. 3; Mark xiv. 1.
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 And 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 thee to eat the passover?"

9 And he said to them, "Behold, as thou enterest the city, a man shall meet thee, a young man, carrying a pitcher of water; follow him into the house where he entereth, and say to thee, 'The master of the house says to thee, Where is the guest-chamber, where the passover with the disciples of whom I shall eat?' And he shall shew thee a large upper-room having been furnished: there prepare ye.

10 And he will show you a large upper-room furnished ready; there prepare." 

11 And they went, and found as even as he had said to them; and they prepared the passover.

12 And they prepared the passover.
Take you this, and divide you among yourselves. I say  

yet among yourselves, I will not drink *from  

henceforth of the product  

of the vine, till the kingdom of God  

shall come.

And taking a loaf, and having given thanks,  

he broke it, and gave to them, saying, "This is  

that body of mine which is given for you; do this  

in my remembrance."

20 In like manner also the cup, after the supper,  

saying, "This cup is the new covenant in my  

blood, that in your behalf being poured out.  

But  

And the indeed son of the man  

unto the man, that, through whom he is delivered up,  

And they began to inquire among themselves, the  

which then it could be of them this thing being about, to  

18 For indeed the son of man is going away,  

according to that which has been appointed; but Woe  

to that man by whom he is delivered up!"  

23 And they began to inquire among themselves,  

which of them it could be who was about to do this.

24 But you must not be so; but let the greatest  

among you become as the least, and the governor  

as he who serves  

27 For who is greater,  

he who reclines, or he who serves? Is not he  

who reclines? but I am among you as he who  

serves.

38 * Vatican Manuscript.—18. from henceforth.  
39 22. for indeed.

† 25. *Eregetes, Benefactors, was a name borne by several kings in Egypt and Syria, and  
had become proverbial for a tyrant.—Sharpe.

1 18. Matt. xxvi. 29; Mark xiv. 23.  
10. 1 Cor. xi. 24.  
21. Ps. xi. 9;  
Matt. xxvi. 21, 23, Mark xiv. 18; John xiii. 21, 26.  
24. Mark ix 34, Luke ix 40,  
and Mark xx. 25; Mark
28 And you are they who have continued with me in my trials.
29 And he said to them, "Master, Behold, here are two swords." And he said to them, "It is sufficient."
LUKE 22:39

**39** And going out, he went according to his custom to the Mount of Olives; and his disciples also followed him.

**40** And having arrived at the place, he said to them, “Pray that you may not enter into trial.”

**41** And he retired from them about a stone’s throw, and kneeling down, he prayed, saying,

> **42** “Father, if thou art willing, take away this Cup from me; yet not my will, but thine be done.”

**43** And there appeared to him an Angel from Heaven, strengthening him.

**44** And being in Agony, he prayed very earnestly, and his sweat was like Clots of Blood falling down to the ground.

**45** And rising from Prayer, and coming to the disciples, he found them sleeping from Grievous temptation.

**46** And called to him, “You ought therefore to have kept awake with Me, and to have been on watch, and to have been praying, so that you might not enter into tempestation.”

**47** 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.

**48** 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 Transpiring, said, “Master, shall we strike with the Sword?”

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*Vaticans Manuscript.*—42. This Cup.

43. Jesus. 49. to him.—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists; and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Septuagint-codices published by Dr. J. M. Leake. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics of their authenticity.—Clarke.

Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 39. Matt. xxvi. 36; Mark xiv. 32; John xviii. 1.

‡ 47. Matt. xxvi. 47; Matt. xiv. 42; John xviii. 3.
50 And one of them struck the SERVANT of the 
HIGH-PRIEST, and cut off 
His right ear.  
51 But Jesus, answering, said, “Let this suffice.” And he touched his EAR, and healed him.  
52 Then JESUS said to the HIGH-PRIESTS, and OFFI-
cers of the TEMPLE, and Elders, who were COMING 
against him, “As in pur-
suit of a Robber, have you come 
with Swords and 
Clubs to take me?”  
53 When I was with you 
every day in the TEMPLE, 
you did not stretch out 
your HANDS against me; 
but this is YOUR hour, 
and the power of DARK-
NESS.”  
54 Then having seized him, they led him away, 
and brought him to the 
HOUSE of the HIGH-PRIEST.  
55 But PETER followed at a distance.  
56 And they having 
kindled a Fire in the Muds 
of the court, sat down 
together, and PETER sat 
down among them.  
57 But the denial, say-
ing, “Woman, I do not 
know him.”  
58 And after a little, 
another saw him and said, 
“Thou also art one of 
them.” And PETER said, 
“Man, I am not.”  
59 And about an hour 
having intervened, another 
certainly affirmed, saying, “In Truth this man 
was also with him; for he is also a Galilean.”  
60 And PETER said, “Man, I know not what thou sayest.” And im-
mediately, while he was
LUKE.

And having turned the Lord, looking, looked on Peter; and Peter was reminded of the declaration of the Lord, how he said to him, "Before a Cock crow, thou shalt deny me thrice."

"And going out, he wept bitterly." 63 And going out, he wept bitterly.

And those men who had him in custody, decided and beat him; 64 and having blindfolded him, they asked him, saying, "Divine who is he that Struck thee?"

65 And many other things they blasphemously spoke against him.

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, 66 "If thou art the Messiah, tell us." And he said to them, "If I inform you, you will not believe; 68 and if I interrogate you, you will not answer."

But from this time the son of man will sit on the Right hand of the power of God."

And they all said, "Thou art, then, the son of God?" And he said to them, "You say; I am." 71 And they said, "What further need have we of testimony?"

Ourself for we have heard from the mouth of him. 23. 1 And anastav up whole to the multitude of them, they led him to the Pilate.

They began and to accuse him, saying, "We yet speaking, the cocks crew.

CHAPTER XXIII.

1 And the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying, "We yet speaking, the cocks crew.

VATICAN MANUSCRIPT.—crows To-day, thou shalt deny me thrice. 63, him. 64, struck him on the face and—omit. 65, also—omit. 66, me, or would loose—omit. 69, struck him, 68, and if I interrogate you, you will not answer.
found this man misleading our nation, and forbidding to pay Tax to Cesar, and saying, that he himself is an anointed King.

And Pilate asked him, saying, "Art thou the King of the Jews?" And he answering him, said, "Thou sayest.

Then Pilate said to the high-priests and the crowds, "I find Nothing Criminal in this man."

But they were urgent, saying, "He stirreth up the people, teaching throughout all Judaea, beginning from Galilee even to this place."

Now Pilate hearing of Galilee, asked if the man was a Galilean.

And ascertaining that he was of the province of Herod, he sent him to *Herod, who was also in Jerusalem in those days.

And Herod seeing Jesus, was very glad; for he had wished for a long time to see him, because he had heard about him; and he hoped to see some sign done by him.

And he questioned him in many Words; but he answered him nothing.

And the high-priests and the scribes stood up, and vehemently accused him.

And Herod, with his soldiers, treated him with contempt; and having, in derision, arrayed him in a splendid robe, sent him back to Pilate.

And *Herod and Pilate became Friends to each other on that day;

* Vatican Manuscript.—2, our nation. 2, and saying. 6, of Galilee—omit.

7, Herod. 8, many things—omit. 12, Herod and Pilate.
for before they had been at Ennity 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 Herod; 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 necessary to release one to them at the Feast.]

18 Then they all exclaimed 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 he said to them, a Third time, "For what? Has this man done evil? I have found No Cause of Death in him; having chastised him, therefore, I will release him."

23 And they were ur gent with loud Voices, demanding him to be crucified, and prevailed the voices of them

24. Of Pilato e te-[and of the high-priests.] The and Pilate * kriy nev-sb-thi to autami autan. 23 Apelus presented with loud voices, demanding him to be crucified, and prevailed the voices of them

24. Of Pilato e te-[and of the high-priests.] The and Pilate * kriy nev-sb-thi to autami autan. 23 Apelus decided to satisfy the request of them. He released

25. He who had been cast into * Prison for Insurrection

VATICAN MANUSCRIPT.—15, he sent him back again to you; an behold, nothing worthy of Death has been done by him. 17.—om. 19. Prison. 23. and 24. the high-priests.—omit. 24. Pilate. 25. Prison.

† 13. Matt. xxvi. 23; Mark xv. 14; John xviii. 38; xix. 4. 

War's xvi. 8; John xviii. 30.
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 Chil-

29 For behold, † Days are approaching, in which they will say, 'Happy the barren! even the Wombs 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 are 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 RULERS also scoffed, saying, 'He saved others; let him save himself, if he is the Son, *

* Vatican Manuscript.—27, also —omit. 28, Jesus.
† Days are approaching, in which they will say, 'Happy the barren! even the Wombs which never bore, and the Breasts which never suckled.'
‡ Now two others, who were Criminals, were also led with him to be put to death.
¶ Then Jesus said, "Father, forgive them, for they know not what they do." And having divided his Garments, they cast Lots.


36 And the soldiers also mocked 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, “Verily I say unto thee, This day thou shalt be 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,—the Messiah, the chosen of God.”

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.”

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, “Verily I say unto thee, This day thou shalt be 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,—the Messiah, the chosen of God.”
Matthew 27:50-56

50 And when Jesus had received the vinegar, he said, It is Finished: and he bowed his head, and gave up the ghost.  

51 (And, behold, the veil of the temple was rent in two,) from the top to the bottom: and all the soldiers seeing the things did shudder.  

52 And all the brethren that came together to see the spectacle, when they saw the things, returned, beating their breasts.  

53 And when he was in the pain, he said, I thirst: and there was set before him a vinegar, with gall therein.  

54 Then said one, I am sure he was the Son of God.  

55 And when the centurion beheld what had occurred, he glorified God, saying, Truly this man was the Son of God.  

56 And, behold, the curtain of the temple was rent in two from the top to the bottom: and all the earth did quake.  

57 And when the centurion saw what was occurred, he praised God, saying, Truly this man was righteous.  

58 And all the people who were come together to see the spectacle, when they saw the things, returned, beating their breasts.
LUKE.

CHAPTER XXIV.

1 And on the first day of the week, very early in the morning, they went to the tomb, carrying the aromatics which they had prepared.

2 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, that behold 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 the mother of James, and the others with them, who told these words to the apostles.

11 And these words appeared to the apostles these. And appeared also to certain others of his disciples.

12 Also of Peter and of John;

13 But Peter arising ran to the tomb, and stooping down he saw the linen bands; and he went away by himself, wondering at what had happened.

\* Vatican Manuscript.—1. and some with them—omits. 12. lying—omits.

† 3. Tischendorf omits the words "of the Lord Jesus."

† 12. Tischendorf omits this verse.

† 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. † 3. Mark xvi. 5. † 4. John xx. 12.

† 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; II. 31; Luke ix. 22. † 9. Matt. xxviii. 8; Mark xvi. 10.

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 rejected?"

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 these days?"

And he said to them, "What things? And they said to him, "The things concerning Jesus the Nazarene, of whom the prophet Jesus the Nazarene, was a man a prophet, powerful in works and words in presence of the God and all the people. How and delivered up him the archpriests and chief of priests and the chief priests and scribes of our sentence to him, and crucified him. We but hoped, and the hope of this was not found, that there is one to whom we may be sent. But we were astonished, when they were not found. And we went to Jerusalem as far as the tomb." And when they had seen the tomb, they went and showed it to the disciples. And they returned from the tomb, and went and showed it to the disciples. And they said, "We saw the Lord, and he spoke to us, saying also a vision of messengers to have seen, *Vatican Manuscript.—15. Jesus.

This Day is the Third since.


22. But some of our Women also astonished us; for having been early at the tomb, and not finding his body, they came, saying, they that had even seen a
And it occurred, as he was declining with them, taking the loa,
which the heart of God, having broken it, gave to them.

And their eyes were opened, and they knew him; and he disappeared from them.

And they said to each other, "Did not our hearts burn, while he talked to us on the road,
and while he unfolded the Scriptures to us?"

And rising up the same hour, they returned to Jerusalem, and found the eleven, and those with them, assembled.

Saying, "The Lord has indeed been raised, and has appeared to Simon."

Vatican Manuscript. — 24, thus — omit. 29, already past. 38, in us — and — om.
† 33. The Codex Beza has a very remarkable reading here; instead of καιομενη, burned,
he has κακαλουμενη, veiled, and one of the Itala, has fuit exercatum, was blinded. "Was
our hearts veiled (blinded) when he conversed with us on the way, while he unfolded the Scriptures to us?" seeing we did not know him. — A. Clarke.

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 ate in their presence.

And he said to them, "These are the words which I spoke to you, while being with you, that must to be fulfilled all the things having happened as the Lord Moses, and the Prophets, and 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;"

† 30. Tischendorf omits, "And says to them, 'Peace be to you.'" 
† 37. Griesbach has phantasma, phantom, in the margin, which agrees with Mark vi. 40. 
† 40. Tischendorf omits this verse.

† 36. Mark xvi. 14; John xxi. 19; 1 Cor. xv. 5. 
† 37. Mark vi. 40. 
† 39. John xx. 27. 
† 43. Acts i. 41. 
† 44. Matt. xvi. 21; xvii. 22; xx. 19; Mark viii. 31.
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 great Joy;

53 And were constantly in the TEMPLE, blessing God.

* ACCORDIGN TO LUKE.

* VATICAN MANUSCRIPT.—47, in order to Forgiveness. Subscription—ACCORDING TO LUKE.

† 51 & 52. Tischendorf omits, “and carried up into heaven,” and “having prostrated to him.”

‡ 48. John xv. 27; Acts i. 8, 22; ii. 32; iii. 15. ‡ 49. Acts i. 4. ‡ 50. Acts i. 12.
KEF. a'. 1.
1 En arphn
In a beginning was the word, and the word was with

2 Ovtoos ey en
the God, and a god was the word. This was in

3 Panta di' autou
a beginning with the God. All through it

4 Egevento kai xarpti autou egevento oude en, 

5 Kat to fws en tis skotia
light of the men: and the light in the darkness

6 Egevento anapromos apestalaimenos para theou,
Wax a man having been sent from God,

7 Ous ey ekneinu to fws,
believe through him. Not was he the light,

8 All' ina mataptrh tis tis fwtos
but that he might testify about the light. Was the

9 Hs to fws to akthnyn, o fwti6 ei panta anapromos
the true, which enlightens every man

erxomeun eis tov kosmon.
coming into the world. In the world he was,

10 En tov kosmou

11 Eis ta idia ndbe, kai o
him not knew. Into the own he came, and the

12 Oous de eladon
own him not received. As many as but received

VATICAN MANUSCRIPT.—Title.—According to John.

CHAPTER I.

1 In the beginning was the Logos, and the
Logos was with God, and the Logos was God.

2 This was the Beginning with God.

3 Through it every thing was done; and with-
out it not even one thing was done, which has been done.

4 In it was Life; and the
LIFE was the LIGHT of

5 And the LIGHT shone in the DARKNESS, and the
DARKNESS apprehended It not.

6 There was a Man, named John, sent by 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,

9 The TRUE LIGHT was

10 He was in the WORLD, and in the WORLD was (en-
lightened) through him; and yet the WORLD knew

11 He came to his own
domains, and yet his own people received Him not;

12 but to as many as received him, he gave

† 1. In this and the fourteenth verse logos, has been transferred, rather than translated.
Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons
why the names Jesus and Christ are left untranslated. As every appellative of the Savior of
the world, was descriptive of some excellence in his person, nature, or work, so the epithet
Logos, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of
reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment
by the apostle John on the proem to this Gospel.
† 3. Ginosark occurs upwards of seven hundred times in the New Testament, but never in the sense of create, yet in most versions it is translated, as though the word was kptco. "The word occurs fifty-three times in this
Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or trans-
acted. All things in the christian dispensation were done by Christ, i.e. by his authority
and according to his direction; and in the ministry committed to his apostles, nothing has
been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare
ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss,
† 10. kosoos, the
order, arrangement of things, the human race; here it evidently means that kosoos of
human beings which he came to enlighten and to save. John viii. 12; iii. 16.
JOHN.

[Chap. 1: 13] 

13 John, the \( \text{\textgreek{\textalpha\texttau\textomicron\textomicron\textomicron\textomicron\textnu}} \) who \( \text{\textgreek{\textalpha\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\textomicron\text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Art thou, then, the Prophet? And he answered, "No."

22 *They said to him. "Who art thou? that we may give an Answer to those who sent us. What dost thou say concerning thyself?"

23 He said, † "I am a Voice proclaiming in the Desert, Make ye straight the Way of the Lord, as † Isaiah the Prophet said."

24 *Now those sent were of the Pharisees.

25 And they asked him, and said to him, "Why then dost thou immerse, if thou art not the Messiah, nor Elijah, nor a Prophet?"

26 John answered them, saying, † "I am immersed in Water; in the midst of you, coming after me, stands one whom ye do not know,

27 the strap of Whose Sandal, I am not worthy to untie."

28 These things occurred in Bethany beyond the Jordan, where * John was immersing.

29 On the next day he sees Jesus coming to him, and says, "Behold the Lamb of God, who taketh away the sin of the world."

30 This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'

31 And I did not know him; but for this purpose, that he might be manifested to Israel, I am come immersed in Water."

32 † And John testified, saying, "I saw the Spirit coming down like a Dove

* Vatican Manuscript.—22. They said to him. 24. They who were sent. 26. * omit. 28. in the Midst of you, coming after me, stands one whom thou do not know, the strap of Whose Sandal. 31. Water. 32. *
from Heaven, and resting on him.

33 And he did not know him; but he who sent me to immerse in Water, he said to me, 'On whom thou shalt set the Spirit descending and resting, this is he who fivmiseres in holy Spirit.'

34 And I 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 signifies, 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. It was about the tenth Hour.

40 * Andrew, the brother of Simon Peter, was one of those two who having heard from John, followed him.

41 * He first finds his own brother Simon, and says to him, 'We have found the Messiah,* (which is, being translated, Anointed.)

42 He conducted him to Jesus. Jesus looking

* Vatican Manuscript.—35. John.
39. therefore, and saw. 42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern; the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, they abide with him that day, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour, is that it was ten in the morning.—Towns.

‡ 33. Matt. iii. 11: Acts i. 5; li. 4; i. 44; xi. 15. 40. Matt. iv. 18.
43. The morrow he desired to go forth into the

44. Mrs. Philip, and says

45. Philip finds Nathanael, and says to him,

46. And Nathanael said to him, "Can any good thing proceed from Nazareth?" *Philip says to him, "Come and see."

47. *Jesus saw Nathanael coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48. Nathanael said to him, "How dost thou know Me?" Jesus answered and said to him, "Before Philip called Thee, when thou wast under the fig-tree, I saw thee."

49. Nathanael answered, "Rabbi, thou art the son of God; thou art the King of Israel."

50. Jesus answered and said to him; "Because I told thee *That I saw thee under the fig-tree, thou believest! Thou shalt set greater things than this."

51. And he says to him, "Truly, indeed, I say to you, you shall see the heavens opened, and the angels of God ascending from and descending to the son of man."

* Vatican Manuscript.—43. Jesus says, 45. Son. 46. Philip. 47. Jesus 49. and says to him—omit. 50. That I saw. 51. From now—omit.

† 40. 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 xxv. 2. † 49. Matt. xxii. 5; xxvii. 11, 42; John xviii. 37; xix. 3.
KEF. 

1Kai tη ἡμέρα τη τριτῇ γαμος εγένετο
And in the day the third a marriage feast occurred
en Kaνα της Γαλιλαιας και ην ἡ μητηρ
In Cana of Galilee; and was the mother
tον Ἰησου εκει.
The feast of Jesus there.
και οι μαθηται αυτού εις τον γαμον.
The disciples of Jesus to the marriage feast.

Και and the disciples of him to the marriage feast.
And μικρηνου αυτοιν, λεγει η μητηρ του Ιησου
having fallen short of wine, says the mother of the Jesus
προς αυτον Oινον ουκ εχουσι.
pros auton Oinon ouk echevou.
Λεγει αυτη δ to him.
Legeri authe to him.
Wine not they have. Says to her the
Ιησους Τα ειμι και σοι, γυναι; ουπω ήκει ἡ Jesus: What to me and to thee, O woman? Not yet has come the
where μου.
where mou.

5 Λεγει η μητηρ αυτου τις διακοινος hour of me.
Legeri he mhter autou tois diakoinos
Says the mother of him to the servants;
Οι τι αν λεγη υμιν, ποισατε. Whatever he may say to you, do you.
Oi ti an legei umin, poisate.
6 Ησαν δε
Hen de
Were and
εκει ουδια λιθουα σε κε μειναι kata tov kathē:
ekiei oudia lithia se ke meinei kata tov kathia:
there water-pots of stone six being placed according to the mode

Ρισων των Ιουδαιων χωρουσα ανα μετρητας

Risoron ton Ioudaioun chourousa ana metretas
of cleansing of the Jews, holding each measures

duo τη ρεις.
duo tē reis.
7 Λεγει αυτοις δ Ιησους Γεμισται
elegi autois δ Iesous Gemista
two or three.
says to them the Jesus; Fill you

τας ουδια θατος.
tas oudia thato.
και εγεισαι αντας εως
kai egeisai antas eous
the water-pots of water. And they filled them to

ανω.

ωκ Λεγει αυτοις Αντλησατε μν, και
ωκ legei autois Antlhesate mn, kai
Top.


και ηγεγκαι.

και hagegkai.

τοις carry to the rulers of the feast.

και they carried. When
de eigeutato ὁ αρχιτρικιλινος το ὅδαρ οινων

d excited to the architrunkilos to the water oinon

tasted and furnished the water the ruler of the feast the water wine

 γειεθημενον.

gieethememon.

και ουκ ήδει ποθεν εστιν οι δι
kai ouk 噎dei pothen estin oi de
having become.

(και not he knew whence it is, the but

διακονον ήδεισαν, οι πηρηκοστο το ὅδαρ

diakonon heidesan, oi pirekoesto to odadar

servants knew, those having drawn the water)

φωνη ὡς του νυμφιον ὁ αρχιτρικιλινος, 10 και λεγει
gwone hos tou nymphion ho architrunkilos, 10 kai legi
calls the bridegroom the ruler of the feast, and says

αυτως Pas avtowos proton ton kalon oinon
tov auton Pas avtowos proton ton kalon oinon
to him. Every man first the good wine

* 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. 1 Chron. iv. 3; 1 Kings xviii. 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 Verp. 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 Ecclesiasticus (xxxii. 11) we have an account of his duties.

have drunk freely, the inferior; but thou hast kept the good Wine till now."

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 overthrew 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 doest thou these things?”

* Vatican Manuscript.—10. then.—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs methusko and methuo, from methu, wine, which, from meta theou, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verbs are evidently used in the Septuagint. Gen. xliv. 24; Cant. v. 1; 1 Mac. xvii. 16; Esclus. i. 16. And the prophet Isaiah, chap. lixii. 11, speaking of the abundant blessing, or the godly compares them to a well-watered garden, which the LXX translate, oos kevpos methwos, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—Clark.

† 15. It is probable that this cleansing of the temple occurred at the commencement of our Lord’s ministry, and is not to be confounded with that mentioned by the other evangelists, which took place at its close.

19 *Jesus answered and said to them, ἂν δὲς ἐκεῖνοι λεγοῦν, ἐποτίζεις καὶ εἰπείν αὐτῶς; οὐ διώκετε; ἀπεκρίθη δὲ Ἰησοῦς καὶ εἰπείν αὐτοῖς·

20 Ἰεροσολύμωι εἰς τὸν τάφον τὸν τούτον καὶ εἰπείν τότε, ἵνα ἐγέρῃ αὐτὸν, διὸν ἔγερεν αὐτὸν; ἢν τῆς γραφῆς λέγεται, καὶ τῷ λόγῳ ἐς ἠρέμως ἤρεμος.

ΣΤΟΜΑΤΟΣ ΙΗΣΟΥΣ.

ΧΕΦ. γ'. 3.

1 Μνείναι ἐν τῷ Ἐβραίων, Νικόδημου ἦν ἡ προφητεία. Ὀδηγοῦν οὖν οἱ Φαρισαῖοι, ἐν τῷ παρεκκλήσισθαι καὶ ἐποτίζειν αὐτόν, ἵνα ἐγέρῃ αὐτὸν. Προσέκοψαν αὐτὸν, διὰ τὸν τούτον γνωρίσκειν πάντας ἀπὸ αὐτοῦ, διὸν ἔγερεν αὐτὸν ἵνα πεῖρας ἔμεινεν αὐτῷ, καὶ ἐπιτείνεις αὐτοῦ γραφαὶ, τι σημεῖα ἤμαται αὐτῷ, ἐν τῷ πρωτεύειν αὐτῷ πρὸς τούτους. Ἀπεκρίθη δὲ Ἰησοῦς καὶ εἰπείν αὐτῷ· ἄμην ἄμην ἀπεκρίθη δ Ιησοῦς καὶ εἰπείν αὐτῷ. ἣν τῇ γραφῇ λέγεται, καὶ τῷ λόγῳ ἠρέμως εἶπεν ἵνα πεῖρας ἔμεινεν αὐτῷ.

ΧΑΡΤΗΣ.

3 Μνείναι ἐν τῷ Ἐβραίων, Νικόδημου ἦν ἡ προφητεία. Ὀδηγοῦν οὖν οἱ Φαρισαῖοι, ἐν τῷ παρεκκλήσισθαι καὶ ἐποτίζειν αὐτόν, ἵνα ἐγέρῃ αὐτὸν. Προσέκοψαν αὐτὸν, διὰ τὸν τούτον γνωρίσκειν πάντας ἀπὸ αὐτοῦ, διὸν ἔγερεν αὐτὸν ἵνα πεῖρας ἔμεινεν αὐτῷ, καὶ ἐπιτείνεις αὐτοῦ γραφαὶ, τι σημεῖα ἤμαται αὐτῷ, ἐν τῷ πρωτεύειν αὐτῷ πρὸς τούτους. Ἀπεκρίθη δὲ Ἰησοῦς καὶ εἰπείν αὐτῷ. ἄμην ἄμην ἀπεκρίθη δ Ιησοῦς καὶ εἰπείν αὐτῷ. ἣν τῇ γραφῇ λέγεται, καὶ τῷ λόγῳ ἠρέμως εἶπεν ἵνα πεῖρας ἔμεινεν αὐτῷ.


† 20. Or, destroy this very temple; perhaps pointing to his body at the same time. 

† 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 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;

15 that EVERY ONE BE-
JOHN.

[Chap. 3: 16.]

16. **Oútw gar ἐγκατέσχεν δὲ θεὸς τοῦ κόσμου, lasting.** Thus for loved the God the world,  

**ὅτε τὸν ζωὴν αὐτοῦ τον μονογενὴ εὗρεν,** ἵνα  

so that the son of himself the only-begotten he gave, that  

**πᾶς ὁ πιστεύων εἰς αὐτὸν, ἡμᾶς ἀπολλύεσθαι,**  

every one who believing into him, not may be destroyed, but  

**ἐξῆ σὺν αἰωνίων.** 17. **Ὅς γὰρ απεστείλειν δὲ**  

may have life age-lasting. Not for sent the  

**θεὸς τὸν ζωὴν αὐτοῦ εἰς τον κόσμον,** ἵνα  

God the son of himself into the world, that he might judge  

**κρίνῃ ἐγνωρίσθαι τοῦ κόσμου, ἀλλὰ ἴνα σωθῆ ὁ κόσμος δὴ**  

the world, but that might be saved the world through  

**αὐτοῦ.** 18. **Ὁ πιστεύων εἰς αὐτὸν, ὑμᾶς κρίνεται: **  

He believing into him, not is judged:  

**ὁ δὲ ἀνθρώπος, ἵνα τὸ φῶς αὐτὸ το γεγένη, μήσει ἐς τὸ φῶς, καὶ οὐκ ἐρχεται προς**  

to pour into men evil of them the works. Everyone for the vile things  

πράσον, μίσει τὸ φῶς, καὶ οὐκ ἐρχεται προς  

doing, hates the light, and not comes to  

προς τὸ φῶς, ἵνα μὴ εἰληφθῇ τὰ ἐργα αὐτοῦ.** 20. **Πᾶς γὰρ ὁ φῶς**  

the light, that not may be detected the works of him. He  

δε ποιῶν τὴν ἀληθείαν, ἐρχεται προς τὸ φῶς,  

but doing the truth, comes to the light.  

ἵνα φανερωθῇ αὐτὸ τὰ ἐργα, ὅτι εὐθυτ**  

so that may be made manifest of him the works, that in God  

ἐστὶν εἰργαζόμενα.**  

is having been done.

22. **META τοιαῦτα ἠλθεν δὲ Ἰησοῦς καὶ οἱ μαθηταί.** After these came the Jesus and the disciples  

αὐτοῦ εἰς τὴν Ἰουδαιαν γῆν καὶ εκεῖ διετριβέ  

of him into the Judean land and there remained  

μετὰ αὐτῶν, καὶ εὐαγγέλιον. 23. **Ὑπὲρ δὲ καὶ Ἰωάννην**  

with them, and was baptizing. And also John  

μαθητὰς ἐν Αἰγίνοις, εὐαγγ. τοῦ Σαλείμ, ὅτι  

the Baptist in Aïn Mon, evangelist of the Zealot, that  

διδάσκαλος ἐκεῖ καὶ παραγινόμενος, καὶ  

was baptizing in Emn, near the Salim, because  

κατα διδασκαλεῖσαν ηὲ εἰς ἔτει μαθητῶν Ἐκαθαρίσων. 24. **Ὅταγον πρὸς τὸν Ἰωάννην,**  

was having been cast into the teaching of John. Occurred then a dispute  

καθαρίσων. 25. **Καὶ ἔθνος πρὸς τὸν Ἰωάννην,**  

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 judge-  

ment. † That the Light has come into the world, and men loved the dark-**  

ness 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. 22. **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  

immersing. 24. **† For John had not yet been cast into prison.** 25. A Dispute then occurred among *the disciples of John with a Jew,* about Purification. 26. And they came to  

* Vatican Manuscript.—15. may not be destroyed, but—omit. 16. the son  

but—om. 23. John. 24. John. 25. Those disciples who were of John  

and a Jew, about."
[Chap. 3: 27.]

JOHN.

27. Yourselves I say, is over to Moses, and has the Law to be obeyed.

28. He having the bride, a bridegroom is; the but

29. He testifies; and the testimony, that I said; not am I the Anointed, all they that are

30. Therefore the joy that of me has been completed.

31. He must increase, but I must decrease.

32. And what he has seen and heard, this he testifies, and the testimony of him no one receives.

33. O love, that God is true. Whom

34. O is given not the spirit by Measure.

35. The father loves the son, and all His testimony has set his seal that God is true.

36. He believing into the son has aionian Life; but he disbelieving to it, nor shall see life, but the anger of God abide on him.

* Vatican Manuscript.—32. And omit. 34. he gives not.

1 26. John 1. 7, 13, 27, 34. 1 27. 1 Cor. iv. 7; Heb v. 4. 8. 1 28. John 1. 20, 27.

27. John answered and said, A Man can receive nothing unless it be given him from HEAVEN.

28. You yourselves are witnesses for me, That I said, I am not the MESSIAH; but That I have been sent before him.

29. The Bridegroom is HE who possesses the BRIDE; but that friend of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM's voice; this, therefore, MY JOY has been completed.

30. He must increase, but I must decrease.

31. HE who comes from above is over all. He who is from the EARTH, is of the EARTH, and speaks of the EARTH. He who comes from HEAVEN is over all.

32. And what he has seen and heard, this he testifies, and the testimony of him no one receives.

33. He who receives his testimony has set his seal that God is true.

34. For he whom God has sent speaks the words of God; for he gives not the spirit by Measure.

35. The father loves the son, and all things into his HAND.
JOHN.

CHAPTER IV.

1 When, therefore, the Lord knew that the Pharisees had heard,
that the more disciples than John;
2 (though Jesus himself did not immerse, but his disciples)
3 he left Judea, and went again into Galilee.
4 And it was necessary for him to pass through Samaria.

5 He comes, therefore, to a City of Samaria called
Sychar, near the field which Jacob gave * to Joseph his son.
6 And Jacob's Fountain was there. Jesus, therefore, having become weary from the journey, sat down
7 There comes a Woman of Samaria to draw Water. Jesus says to her, "Give me to drink."
8 (For his disciples had gone into the city, that they might buy provisions.)
9 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.)
10 Jesus answered and said to her, "If thou didst know the gift of God, and who is he that saith 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 drink."

* Vatican Manuscript.—5. to Joseph his son.
exels, kai to fphere esto bado to ehe exels tou some exels tou thou hast, and the well is deep; whence then hast thou to ftherapy to hev. 12. Meu meiexov e tou patros the water the living? Not thou greater art the father mev Iakob; d ydewen mev to fphere, kai ofus Jacob who gave to us the well, and avtous ex avtou eite, kai o ierous autous, kai ta autou of us the well, and he of it drank, and the sons of him, and the avdenta autou. 13. Apekkrii he Ieplos kai eitev το τοπος of us the well, and a well of water, springing into life age-lasting.

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 husband, 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 mountain; and you say, That in Jerusalem is the place where it is necessary to worship.

21. Jesus says to her, Woman, believe that in Jerusalem is the place, where it is necessary proskevene. 21. Apekkrii he Ieplos. Γυναι, πιστo worship. Says to her the Jesus: O woman, believe πεσουν μοι, oti erxetai ∅ρα, oti oitε eν τω ∅ρα the Jesus: O woman, believe that in Jerusalem is the place, where it is necessary to worship. 22. Hmeis proskevenete o oikos o[ idatet eπ oikos o[ idatet Father. Worship what you do not know; ἡμεις προσκυνεμεν τω οικιων oti i camera we worship what we do not know; because the salvation ek tov Ioudaiow eitev. 23. All erxetai ∅ρα 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? 13 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 I 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.
JOHN.

[Chap. 4: 35.]

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 am he, 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 said to the men, “Come ye, see a man, whom I said, Come, see a Woman, that talked to me; what I said, and what I saw, come and hear.”

29 The Woman said, Come and see a Man, whom I said, Come and see a Woman, that talked to me; what I said, and what I saw, come and hear.”

30 They went out of the city, and were coming to him.

31 And in the meantime, his disciples entreated him, saying, “Rabbi, eat.”

32 But he said to them, “I have Food to eat, of which you know not.”

33 Then the disciples said to each other, “Has any one brought him (food) to eat?”

34 Jesus says to them, ¶ “My Food is to do the will of Him who sent me, and to finish His work.

35 Do not say, That it is yet four Months, and the harvest comes? Behold, I say unto you, Lift up your eyes, and see the

kai e t av t omatev, evi oiv alyvivov proskounvemai
and now is, when the true worshippers
proskounousin taw patri ev pneumati kai ally
shall worship the father in spirit and truth;
the a kai gar o patir toioautoi 6ytoi tous
even for the father such like seeks those
proskounantas avtov. 24 Pnieva o theos kai
worshipping him, A Spirit the God: and
tous proskounantas avtov, ev pneumati kai
those worshipping him, in spirit and
alphaiv de proskounemai. 25 Lego ev aut 6
truth it behoves to worship. Says t. in
ynu Oida, evi Messiah erxetai (6 legev
woman: I know, that Messiah comes:
(he being called
vos Xristov) oti elag ekeinos, anagavgelai
of the Christ: when may come he, he will relate
6miv pantal. 26 Lego ev aut 6 Ihsous. Evg emi,
to us all. Says to her the Jesus: I am,
6lalov soi. 27 Kai epi tout o elb oiv oiv epi
he talking to thee. And on this came the disci-
tai avtov, kai ebaumaion, oti meta gnairos
ples of him, and wondered, that with a woman
elalei. Oudeis moui eite Ti ytteis: Ti, Ti
he talked. No one nevertheless said; What seekest thou; or, why
lalos met autis; 28 Apieken ouv tnv 6drina
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?”

29 “Come, see a Man, who told me all things which I have done! Is this the Messiah?”

30 They went out of the city, and were coming to him.

31 And in the meantime, his disciples entreated him, saying, “Rabbi, eat.”

32 But he said to them, “I have Food to eat, of which you know not.”

33 Then the disciples said to each other, “Has any one brought him (food) to eat?”

34 Jesus says to them, ¶ “My Food is to do the will of Him who sent me, and to finish His work.

35 Do not say, That it is yet four Months, and the harvest comes? Behold, I say to you, Lift up your eyes, and see the
sæbe tas χωρας, ότι λευκαί εἰσι πρὸς θερισμον
you the fields, that white they are to harvest

36. Ο θερισμόν μισθον λαμβανει, και συνεϊ
fruit for life age-lasting; so that both he sowing

dµου χαιρη, και ο θερισμόν. 37 Εν γαρ τον το
and another he reaping.

In for this the

λογος εστιν ο αληθινος, ότι αλλος εστιν ω
that one is he

ςτειρουν, και αλλος ο θερισμόν. 38 Ἐγώ ἀπεσ-
and another he reaping.

sowin, I sent

tειλα υμας θερισειν δ ουχ υμεις κεκοπιακατε
you to reap what not you have labored:

αλλοι κεκοπιακαι, και υμεις εις τον κοτον
all and others labored, and you into the labor

αυτων εισεληλυθατε. 39 Εκ δε της πολεως
of them. Out of and the city

εκεινης πολλοι επιπτυσαν εις αυτων των Σαμαρι
that many believed into him of the Samaritan

αν, δια τον λογον της γυναικος, μαρτυρι
through the word of the woman, testifying

τους, Οτι ειπε μοι παντα ὅσα εποιησα
That told me all what I did. 40 *[Ως] ουν ηλθον προς αυτον οι
Who came to him the Samaritans.

Σαμαριταιν, πιστευσαν εκεινοι οι Σαμαριταιν,
that they believed.

When therefore came to him the Samaritans,

ηρωτων αυτων μεναι παρ' αυτοις κα ουκειεν
me to abide with them; and he abode

εικε δυο ημερας. 41 Και πολλοι πλειους επιπτυσαν
there two days. And many more believed

δια των λογων αυτου. 42 Εις τη γυναικα
through the word of him. To and the woman

ελεγον, Οτι ουκετι δια την σην αλαλιν
they said; That no longer through the thy saying

πιστευσαν αυτοι τηρ ακηκοανεν και οιδαιεν
we believe; ourselves for we have heard, and we know,

ὅτι ουτος εστιν αληθώς και σωτηρ του κοινου
that this is truly the savior of the world

[*[ὁ Χριστός.]
[the Anointed.]]

43 Μετα δε τως δυο ημέρας έξηλθεν εκειθεν,
After and the two days he went out thence,

αισιος εμαρτυρησεν, Οτι προφητις εν τη
that was a Prophet in the

εις την Γαλαλιαν. 44 Αυτος [and went out] into the Galilee. Himself

εις την Γαλαλιαν, εδεξαντο αυτων ο Γαλαλιαιοι,
into the Galilee, received him the Galileans,

*VATI CAN MANUSCRIPT.—40. When—omit. 40. Then came the Samaritans to him, and asked him. 42. thy report. 43. the anointed—omit. 43. and went—omit. 45. Farse thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared, etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction γαρ, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

† 35. Matt. ix. 37; Luke x. 2. 36. Dan xii. 3. 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.
John.

4:46 Then he came again towards Cana of Galilee, for there 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 Judea into Galilee, went to him, and asked him, that he would come down and cure His son: for he was about to die.

48 *Then 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 Judea into Galilee.*

† 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,† 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 Judea into Galilee, went to him, and asked him, that he would come down and cure His son: for he was about to die."

48 *Then 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 Judea into Galilee.*

† 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 right, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol.1 p.52.
JOHN.

[0x0]KEF. ε', 5.

1 Meta tauta ἐκεῖ τῶν ἱουδαίων, καὶ αὐτῆς ὁ Ἰησοῦς εἰς Ἰερουσαλήμ. 2 Ἐστὶ δὲ εὐ-

went up the Jesus to Jerusalem. Is now in 

the Jerusalem, by the sheep-gate, a swimming-

βηθρά, ἣ ἐπελεγομεν Εὐραυστὶ Βηθεσδα, πεντε-

bath, that being called in Hebrew Bethesda, five

στασις εὐοποντα. 3 Ἐν ταυτας κατεκεῖτο πλὴν

were lying a multitude

παρχὴν ἐν αὐτας. In these

γίγνετο, ὥ δηποτε κατειχετο νοσηματι.]

became, who indeed was held by disease.

5 ἤν δὲ τὸς ἀνθρωπὸς εἰς, τρικαλοῦται καὶ ὁκτώ

Elisha, and knowing that long already

εἴχατο ἐν τῇ ἀσθενείᾳ. 6 Τοῦτον ὅιων ἦ

a man

γόνως ὅτι πάλαι ἦν ήθος

Jesus lying, and

τῆς χρονον εἰς, λεγει αὐτῷ ὁ Θεος ὑγιὴς γενε-

and a certain man there, thirty and eight

τέτοιον εὖν ἐν τῇ ἀσθενείᾳ. This seeing the

γονοὺς κατακελείμενοι, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

Jews, and

κατακελεύοντας, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

Jesus, and knowing that long already

ἐγείρετο τῇ ἀσθενείᾳ. 6 Τοῦτον ὅιων ἦ

and

γόνως ὅτι πάλαι ἦν ήθος

 Jesus lying, and knowing that long already

λέγει αὐτῷ ὁ Θεος: Ἐγείρα, ἄρον τον κραβ-

said to him: "Rise, take up the bed

κατακελεύοντας, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

knowing that long already

κατακελεύοντας, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

Jesus lying, and knowing that long already

κατακελεύοντας, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

Jesus lying, and knowing that long already

κατακελεύοντας, καὶ γονοὺς οὓς πάλαι ἦν ἡθος

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Jesus laying, and knowing that long already

κατακελεύοντας, καὶ γονούς οὓς πάλαι ἦν ἡθος

Jesus laying, and knowing that long already
JOHN.

11 But he answered them, "HE WHO MADE me well, he said to me, Take up thy couch, and walk." 12 They asked him, "Who is the man that said 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 happen to thee."

15 The \(\text{MAN}\) 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 \(\text{I}\) work."

18 For this, then, the Jews sought the more to kill him, because not only was he breaking the Sabbath, \(\text{but}\) he also said, that God was his own Father, making himself equal with God."

19 Then \(\text{he}\) answered and said, "Indeed, I assure you, The Son can do nothing of himself, except what he may see the Father doing; for whatever \(\text{he}\) does, these things also does the Son in like manner.

20 For \(\text{the Father}\) loves the Son, and show him All what he useth does; and Greater Works than these will he sh be him, that you may wonder.

21 For as the Father raises up and makes at the \(\text{dead}, \) so also


22. Indeed, He who honours not the son, honours not the Father who sent him. 23. For the Father does not even judge anyone, but He has given all judgment to the Son; 24. so that all may honor the Son, even as they honor the Father. ¶ He who honours not the Son, honours not that Father who sent him.

26. For as the Father has Life in himself, so he gave also to the Son to have Life in himself; 27. and he gave him authority also to execute Judgment, because he is a Son of Man.

28. Wonder not at this; Because an Hour comes in which all those in the tombs shall hear his voice, and will come forth; 29. and will come forth; ¶ those having done good things, to a Resurrection of Life; and those having done evil things, to a Resurrection of Judgment.

30. I am not able to do anything of myself; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of him sending me.

31. ¶ Though I testify concerning myself, is this not my testimony true?

32. There is another, who testifies concerning me; and I know that the Son makes alive Whom he pleases.


* Vatic. Manuscript.—29. and—omit.
33 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, and testimony concerning me, That the Father has sent Me.
37 And the Father who sent me, he has testified concerning 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 him whom he sent.
39 You search the scriptures, Because you think in them age-lasting things; and they are those testifying concerning me; and not you are willing to come to me, so that life you may have.
40 And yet you are not willing to come to me that you may obtain Life.
41 I receive not Glory from Men;
42 but I know you, That you have not the love of God in yourselves.
43 I have come in the name of my Father, and you do not receive me; if another should come in his own name, *him you will receive.
44 *How can you believe, receiving Glory one from another; and that Glory from the only God you do not seek.
45 Do not think That I will accuse you to the

* Vatican Manuscript.—36. I do.
† 33. John i. 15, 19, 27, 32. xvii. 5; John vi. 27; viii. 18. 41. John xii. 49.
JOHN.

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,

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?"

* VATICAN MANUSCRIPT.—45. He who accuses you to the father is Moses, in whom you can believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. 10. and—omit.

17. In value about thirty dollars, or about £0. 8s. sterling.

46. Gen. iii. 15; xii 3; xvii 18; xxii 18; xlix 10; Deut. xvii. 15, 18; John i. 45; Acts xxvi. 22.

therefore, reclined, in number about five thousand.
11 *Then Jesus took the loaves and, having given them to those reclining, in like manner also of the fishes, what they wished. When and they were filled, he says to the disciples: Collect the remaining fragments, so that no may be lost. They collected five, and gathered five baskets of fragments.

12 Then they collected, and filled Twelve Baskets with Fragments, from the five barley loaves, which remained to those who had eaten.

13 Then Jesus seeing that they were about to come and seize him, that they might make him a King, retired again into the Mount, himself alone.

14 † 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.

15 Then Jesus seeing that they were about to come and seize him, that they might make him a King, retired again into the mountains, himself alone.

16 *Vatican Manuscript.—11. Then Jesus, therefore, seeing what did as a sign the Jesus, said:

There is truly the prophet, he comme nos eis to kosmon, ing into the world.

17 And stepping eis to plion, ερχοτον περαν της ταλασσης

into the ship, they were going over the sea eis Kaper naum. Και σκοτια ἕδε εγεγονει, to Capernaum. And dark now it had become, and upon eeληλυθει προς αυτους ὁ Ιησους. 18 Ἡ

and not had come to them the Jesus. The sea, a wind great blowing was becoming peto. 19 Ελπιάκοται ουν ὡς στραβιον εικοσι-

agitated. Having driven therefore about furlongs twenty-

τεντη της τριακοντα, θεωρουν την Ιησου πεντηκοντα ἐπι της ταλασσης, και εγγυς του

five or thirty, they see the Jesus walking on the sea, and near the plion ουν λαβειν αυτον εισ το πλοιον και

therefore, to receive him into the ship; and

therefore, reclined, in number about five thousand.
11 *Then Jesus took the loaves and, having given thanks, he distributed to those reclining; in like manner also of the fishes, as much as they wished.

13 And when they were filled, he says to the disciples, “Collect 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.

14 The men, therefore, seeing the sign that Jesus did, said, “This is true!”

15 Then Jesus seeing that they were about to come and seize him, that they might make him a King, retired again into the mountains, himself alone.

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.

17 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. And im-
John.

22 The next day the crowd, that standing over the \( \text{πλοῖον, εἰς τὴν γῆς, εἰς τῇ} \) immediately the ship was in the land, to which \( \text{ἄργυρον, οὗτοι} \) were going.

23 They were going.

24 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;—

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 perishes, but for that food which abides to eternal life, which the Son of man will give you; † for him, the Father, God, has sealed."
JOHN.

32 John 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 not PIETETE.

37 Whatsoever 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 all who HEAR what I say may HAVE FATHER'S SPIRIT:

40 And they said, "Is not this Jesus the son of Mary, whose brother James and Joses and Simon and Judas are, and his sisters, James and Joses and Zebulun and Jachin?"

41 Nevertheless the Bread of God is he who comes down from heaven, that a man may eat and not die; for the Bread of God is that which comes down from heaven, and gives life to the world."

42 Jesus 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:

43 For the BREAD of God is that which descends from heaven, and is giving Life to the world."
John.

[Chap. 6: 43.

Joseph, Whose Father and Mother we know! How, then, does he say, 'I have come down from Heaven?'

43 Jesus answered and said to them, 'Murmur not one with another.

44 No one can come to Me, unless that Father who sent Me draw him; and I will raise him up at the last day.

45 It has been written in the Prophets, 'And they shall all be taught of God.' Every one having heard and having learned of the Father, comes to Me.

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 did.

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 eat of this Bread, he shall live to the age; and the Bread is the Life, which 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. He'

* Vatican Manuscript.—42, now then. 46, God. 47, into me—omit.

51. that I will give—omit.

† 43. Isa. iv. 13; Jer. xxxi. 54; Micah iv. 2; Heb. viii. 10; x. 16.

† 46. John i. 18; v. 37.

† 47. John iii. 10, 13, 28; 51. John iii. 13.

† 52. Gal. ii. 20.
JOHN.

54 He who EATS My FLESH, and drinks My BLOOD, has aloneth Life, and E will raise him up at the LAST DAY.

55 For MY 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 began to follow him.

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 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."
67. Luke answered, "Hence, I have been walking, and you wish to go to Jerusalem."

68. Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of eternal life."

69. And they went on to feel his head, and the TWELVE was about to betray him.

CHAPTER VII

1 And after these things Jesus went to Galilee; for he had not yetClean the TWELVE to go to Judas, the son of Simon Iscariot; and he was one of the TWELVE, was about to betray him.

2 The Feast of Tabernacles. 3 His brethren, therefore, said to him, "Remove hence, and go into Judah, so that thy disciples also may see thy works which thou doest.

4 For no one does anything in secret, and he seeks himself to be known. If thou doest these things manifest thyself to the world."

5 (For if he not even his brethren believed into him.)

6 Jesus then said to them, "My time is not yet come, but your time is now fulfilled, and the world must be judged."

* Vatican Manuscript.—1. Jesus. 4. secks that the same be known.

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. xxiv. 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. — Malcom.
JOHN.

[Chap. 7: 18.]

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, † Jesus went 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 wish to perform his will, he shall know of the teaching, whether it is from God, or I am speaking from myself.

18 † He who speaks from himself seeks his own glory; but he who seeks the glory of him who sent him, he is true, and is a

* VATICAN MANUSCRIPT.—8. the feast. 8. My Time.

10. k. 10. † John. ix. 32; xii. 42; xix. 38. † 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22.
Acts ii. 7. † 16. John iv. 11; viii. 23; xii. 49; xiv. 10, 24.
14. Jesus. 15. Then.
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 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 he whom they are seeking 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 that 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.

* VATICAN MANUSCRIPT.—20. and said—omt.


23. MAN.
31 But **many of the CROWD believed into him, and said, “When the MESSIAH 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, **“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 He BELEIVING INTO me, as the SCRIPTURE SAYS, “out of him shall flow RIVERS of living Water.”

39 **“But this he said concerning the SPIRIT,”**

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**Notes:**

31 Many and out of the CROWD believed into him, said, That the Anointed when he may come, and did not more signs [of these] will do, which

32 He found the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

33 He found the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

34 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

35 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

36 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

37 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

38 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and

39 They heard the PHARISEES of the CROWD GROWING, PERI OF AUTON TANTA, and crowd murmuring about him these things; and
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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, "And when they continued asking him, rising up, he said to them, "He who is without sin, let him first cast the stone at her."

7 And again, stooping down, he wrote on the ground.

8 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 Calmat, 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.

† 5. Lev. xix. 10; Deut. xxii. 22. 17. Deut. xviii. 7; Rom. ii. 1.
John.

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."}

12 Again, therefore, Jesus spoke to them, saying, "I am the light of the world; he who follows me shall not walk in the darkness, but shall have the light of life."

13 Then the Pharisees said to him, "Thou dost testify of thyself; thy testimony is not true."

14 Jesus answered and said to them, "Even if I testify concerning myself, my testimony is true; because I know whence I came and where I go; but you know not whence I came, or where I go.

15 You judge according to the flesh; I judge no one.

16 But even if I judge, my judgment is true; because I am not alone, but I and the Father who sent me.

17 And it has also been written in your law, "That the testimony of Two Men is true."

18 I am one who testifies concerning myself, and the Father who sent me testifies concerning me."
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, ¶ "He is 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 *Vatican Manuscript.—21. he said. 23. of This world. 25. Jesus says.

23. to them,—omit. 29. he has not left me.

† 20. Mark xii. 41. † 21. John vii. 34; xiii. 33. † 22. John x. 19; xvii. 16; † John iv. 5. † 26. John iii. 32; xvi. 15. † 28. John xii. 32. † 29. John iv. 34; v. 30; vi. 33.
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 had believed him, "If you abide in my word, you are certainly 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
42. Jesus said to them, "If God were your Father, you would love me; for I 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 Mamsleyer 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."
JOHN.

1. And passing along, he saw a man blind from birth. And asked him the disciples autou, λέγοντες: Rabbi, τις ἡμαρτεν: οὗτος, of him, saying; Rabbi, who sinned? this, η οἱ γονεῖς αὐτοῦ, ην τοῦ τυφλός γεννηθη; 3 Απεκ- or the parents of him, that blind he should be born? Αν- ριθή Ἰησοῦς: Οὐτε οὗτος ἡμαρτεν, οὐτε οἱ σωρέων; Neither this sinned, nor the γονεῖς αὐτοῦ Αλλα ἵνα φανερώθη τα εργά του parents of him; but that may have manifested the works o/the θεοῦ εν αὐτῷ. 4 Εμε δει εργαζεσθαι τα εργα Gud in him. Mε επαλήθη τα εργα

ham died, and the pro- phets; and thou sayest, If any one keep my word, he will by no means * see Death to the AGE.

53 Art thou greater than our FATHER Abraham, who died, and the prophets died? Whom dost thou make thyself?*

54 Jesus answered, "If * I should glorify myself, my GLORY is nothing: * he who glorifies me is my FATHER, of whom you say, That he is your God.

55 And you have not known him, but * I know him; and if I say, that * I do not know him, I shall be like you a Liar; but I know him, and keep his WORD.

56 Abraham, your fa- ther, ardently desired that he might see my DAY; and * he saw, and was glad.

57 Then the Jews said to him, "Thou art not yet fifty Years old, and hast thou seen Abraham?"

58 * Jesus said to them, "Indeed, I assure you, Before Abraham was born, * I am he."

59 Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

1 And passing along, he saw a Man blind from Birth.

2 And his disciples asked him, saying, "Rabbi, * who sinned, he, or his parents, so that he was born blind?"

3 Jesus answered, "Neither did he sin, nor his parents, but that the works of God might he displayed in him.

4 * I must perform the

* VATICAN MANUSCRIPT.—53. see Death to the Age. 54. I should glorify. 58. Jesus. 59. but—with. 4. We must.

† 51. John v. 41; vi. 14; xvii. 1; Acts i. 13; 2 Pet. i. 17;
† 50. John x. 31, 32; xi. 8. † 2. ver. 34. 14. John iv. 34; v 19, 36; xi. 9; xii. 35; xvii. 4.
5 'Then as he was going again the blind man saw Jesus, and knew him; and crying he said, 'Jesus, thou son of David, have mercy on me.' 6 And Jesus said, 'Hast thou faith?.' He said, 'Yea, Lord.' 7 And Jesus said unto him, 'Thy faith hath saved thee; go thy way, thy sight is restored to thee.' 8 And immediately he saw again, and followed Jesus, glorifying him. And all the people saw it, and they gave praise to God.
16 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 "They say to a blind man again, "What dost thou say concerning him, Seeing that he opened Thine Eyes?" And he said, "He is a Prophet.""
23 Aπεκρίθη οὖν εἰκεῖνος [καὶ εἶπεν] ἦς. 
25 Ἐπιτεύχθη αὐτοῖς: Ἰησοῦς ὑμῖν ὠρείνα ἡ ἀκοή ἑαυτοῦ; τους ὀφθαλμούς ἀπεκρίθη αὐτοῖς. 
27 Τί εἰσήκουσε σοι; πῶς λαμβάνεις ἀπ' ἑαυτοῦ [καὶ εἶπεν] ἦς πρὸς αὐτόν; ἦς ὁ ἀνθρώπος καὶ εἶπεν ἦς: Τί ἦς τῶν ὀφθαλμῶν; ἠλευθεροῦτο τὴν ἀρσενικὴν κατ' ἑαυτόν. 
29 ἦς ἡ ἀλήθεια. ἦς ἡ ἀλήθεια τοῦ Μωσῆ. Τί ἦς ἡ ἀλήθεια πάντων; ἤην ἡ ἀλήθεια ἑαυτοῦ ἦς καὶ εἶπεν ἦς ἦς: Τί ἦς τῶν ὀφθαλμῶν; ἠλευθεροῦτο τὴν ἀρσενικὴν κατ' ἑαυτόν. 
31 Τί ἦς τῶν ὀφθαλμῶν; ἠλευθεροῦτο τὴν ἀρσενικὴν κατ' ἑαυτόν. 
33 ἦς ἡ ἀλήθεια τοῦ Μωσῆ. Τί ἦς ἡ ἀλήθεια πάντων; ἤην ἡ ἀλήθεια ἑαυτοῦ. 
35 ἦς ἡ ἀλήθεια τοῦ Μωσῆ. Τί ἦς ἡ ἀλήθεια πάντων; ἤην ἡ ἀλήθεια ἑαυτοῦ. 

25 Then he answered, 
"If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

26 And they said to him, 
"What did he do to thee? How did he open Thine EYES?"

27 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?"

28 *And they reviled him, and said, "Thou art this Disciple; but we are Disciples of Moses."

29 Τί ἦν ἡ ἀλήθεια τοῦ Μωσῆ. Τί ἦν ἡ ἀλήθεια πάντων; ἤην ἡ ἀλήθεια ἑαυτοῦ. 

30 The man answered and said to them, "Why, in this is a wonder, That thou know not whence he is.

31 We know that God has spoken to Moses; but this Person,—we know not whence he is."

32 From the (earlies); age it was not heard, that any one opened the Eyes of one having been born blind.

33 If he were not from God, he could do nothing."

34 They answered and said to him, "Thou wast born entirely in Sins, and dost thou teach us?" And they cast him out.

35 Jesus heard That they had cast him out; and having found him, he said to him, "Dost thou believe into the Son of God?"

36 He answered and said, "Who is he, Sir, that I may believe in him?"

37 Jesus said to him, "Thou hast even seen him,
JOHN.

Chap. 9: 38. And he said, "Lord, I believe;" and he threw himself prostrate before him.

Chap. 10: 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, he goes before them, and the sheep follow him; and the sheep hear his voice.

5. But a Stranger they will not follow, but will flee from him; Because they know not the voice of strangers."

41. therefore—omit.

41. Jesus us.

* Vatican Manuscript. — 40. And—omit.

4. And—omit.

4. all his own, he goes.

† 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 needling 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.

Not the laid, me 82. father believe, and no one is able to wrest out of the hand of the father.

29. **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 the father are One.**

Then the Jews took me, and they might stone me.

31. *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?"

32. 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."

33. Jesus answered them, "I am not written in your law, 'I said, You are Gods?'

34. If he called them Gods, to whom the word of God came, and the scripture cannot be broken.

35. 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."

36. If I do not the works of my father, believe me not.

37. But if I do, and if you believe not me, believe the works, so that you may know and believe, *That the father is in me, and *I am in the father."

38. 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

JOHN.

CHAP. 10: 41.]

JOHN.

CHAP. 11: 10.

vopou, ὅπου ἦν Ἰωάννης το πρωτόν βαπτιζών
place where was John the first
καὶ εἰμικὼν εἰκε. 41 Ἐπάνω οἱ πιλάθων προς
and he abode there. And many came to
καὶ εἰμικὼν τοῦ θανατού, καὶ εἰλεγον ὅτι Ἰωάννης μην σημειῷ
him, and said; That John indeed a sign
ἐποίησαν οὐδὲν παντα ἐκτὸς ἐπίπτων
did not one; all but what things said John
καὶ εἰστευναν
concerning this, true was. And believed
πολλοί εἰκε εἰς αὐτον.
many there into him.

ΚΕΦ. ια'. 11.

1 Ἡ ν δὲ τις ασθενών, Λαζάρος, ἀπὸ Βηθανίως,
Was and a certain sick one, Lazarus, from Bethany,
εἰς τὴν κωμήν Μαριᾶς καὶ Μαρθᾶς τῆς ἀδελφῆς
day of Maries and Martha the sister
ἀυτῆς. 2 Ἡ ν Μαρία ἡ αἰλείφασα τον θανατόν
of her. (Was and Mary the having anointed the lord
μωρίῳ, καὶ εκμασάσας τοὺς πόδας αὐτοῦ ἔτις
wiped his feet with balsam, and wiped the feet of him with the
θριῶν αὐτῆς. ἢ δὲ ἀδελφος Λαζάρος ἡσυχαί
spirit of herself, of whom the brother Lazarus was
ναί.) Ἀπεστείλαν οὖν αἰδελφοί πρὸς αὐτὸν,
sent therefore the sisters to him,
λεγονοῦσαν Κυρίε, ἵδε, ἦν φίλεις, σαβενείς.
saying; O Lord, lo, whom thou lovest, is sick.
4 Ἀκούσας δὲ ὁ Ἰησοῦς εἰπεν Αὐτῇ ἡ αἰλειφαία
Having heard and the Jesus said, This the sickness
ὁ πρῶτος τὸν θανατὸν, ἀλλ' ὑπὲρ τῆς δοξῆς
of the first to the death, but in the glory
νομίζως ἂν ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς;
does not is to death, but on account of the glory
of the God, that may be glorified the son of God through her.
5 Ἡ γαύρα δὲ ὁ Ἰησοῦς τὴν Μαρθᾶν, καὶ τὴν
Loved now the Jesus the Martha, and the
Λογιζόμενα τῆς ἀδελφῆς αὐτῆς, καὶ τὸν Λαζάρος.
of the sister of her, and the Lazarus.
When then
ἐκκοῦσεν, ὅτι αἰθενεί, τοτε μεν εἰμικὼν εἰς ὃ
he heard, that he was sick, then indeed he abode in which
ἐποίησαν τοὺς δύο ἡμέρας.
the sickness was two days.
6 Ἐπειτα μετὰ τούτου
Then after this
ἦν ἡμέρας ἡμέρας ἡμέρας ἡμέρας ἡμέρας. Ἐποίησαν τούτο
he was place two days. Then after this
ἐποίησαν τοῖς μαθηταῖς Ἄγαγεν εἰς τὴν Ιουδαίαν
they to the disciples; Let us go into the Judea
παλια. 8 Λεγονοῦσιν αὐτῷ ὁ μαθητὴς Ἄγας,
again. Say to him the disciples; Rabbi,
aνεταύχων τοὺς λόγους Ἰουδαίων, καὶ παλια
now sought them to stone the Jews, and again
ἐαται εἰς τὸν θάνατον τοῦ Ἰησοῦ." 9 Ἀπεκρίθη Ἰησοῦς
of this, and art thou going there again?" 10 Jesus answered, "Are there not Twelve Hours of the Day? If any one walk in the day, he stumbles not. Because he sees the Light of this World.

11 But if any one walk in the Night, he stumbles. Because the Light is not in him."
JOHN.

11 These things he said, and after this he said to them, Ἡμών ἐφανείων ἦμας ἐν τῷ δόμῳ τοῦ θεοῦ.  

12 Εἶπεν οὖν οἱ ἀπόστολοι Κυρίε, εἰ κεκοιμηθήκατε; 

13 Ἐρωτείτε ὅτι Ἰησοῦς προς τοὺς διδάσκαλους αὐτῶν εἰδοὺ ὅτι ἐξηκόα, ἵνα προσέποιεσθε. 

14 Τούτο ὑμῖν εἶπεν ἵνα ἐκεῖ ἀγωμεν πρὸς αὐτὸν. 

15 καὶ καθὼς ἦν ὅμας, ἵνα πιστεύσητε, ὅτι οὐκ ἑξελείποντες κεκοιμηθήκατε. 

16 Εἶπεν εἰς αὐτούς, ἵνα κεκοιμηθήτε, εἰς τὴν θεσμόν, ἵνα πιστεύσητε. 

17 Εἶπεν εἰς αὐτούς, ἵνα κεκοιμηθήτε, εἰς τὴν θεσμόν, ἵνα πιστεύσητε. 

18 Ἡμέρασίς ἡμέρας ἐγνώρισεν τῶν Ἰεροσολύμων, ὥσπερ ἀπὸ τὸν κόσμον τὴν θεσμόν ἠκολούθησεν. 

19 Καὶ τῷ Ἰησοῦ ὑγιῶν εἶπεν, ὅτι Ἰησοῦς ἐφανείων ἦμας ἐν τῷ δόμῳ τοῦ θεοῦ, ὅτι οὐκ ἑξελείποντες κεκοιμηθήτε.
en τῇ αναστασιᾷ εἰς τῇ εσχατῇ ἁμερᾷ. 25 Εἰτεν in the resurrection in the last day. Said αὐτῷ ὁ Ἰησοῦς. Ἐγὼ εἰμὶ ἡ αναστασία καὶ τῇ to her the Jesus; I am the resurrection and αὐτῆς· life; believing he into me, even if he may die, he shall live; καὶ πᾶς ὁ ἄνω καὶ πιστεύω εἰς εὐμεν, ὅμως καὶ καὶ and all the living and believing into me, not not ποιεῖν τὸν αἰῶνα. Πιστεύεις τοῦτο; may die into the age. Believest thou this?

26 Λέγει αὐτῷ Ναώ κουρίε· εγὼ πεπιστεύκα, ὅτι και πρός αὐτόν. 30 (Ὅτι now had come the Ἰησοῦς εἰς τὴν κωπήν αὐτήν, ἐκείνη εἰς τῷ ὄνομα τῶν, ὅπου σὺς into the village; but was in the place, where ὑπάνετε αὐτῷ ἡ Μαριά. 31 Οἱ οὖν Ἰουδαῖοι, met the Mary the therefore Jews, οἱ οὖν μετ' αὐτῆς εν τῇ οἰκίᾳ καί παραμένου—those being with her in the house and were comfort—

μενοί αὐτῆς, ἤδειτε τὴν Μαριὰν, ὅτι ταχεύση, ing her, seeing the Mary, that quickly ἀνέστη καὶ εξηλθεν, κηκολούθησαν αὐτῇ, λεγον—she rose up and went out, followed her, saying; τες. Ὅτι ὅπαιε εἰς τὸ μνημεῖον, ἵνα κλαύση That she goes into the tomb, that she may weep ἐκεῖ. 32 Η οὖν Μαρία ὅποι δῆλον ὅποιν ὅ Ἰησοῦς, ιδώσα αὐτόν, εἰπεν αὐτῷ εἰς τοὺς συν—seeing him, she fell of him to the πόδας, λεγοῦσα αὐτῷ· Κυρίε, εἰ η αὕτη, feet, saying to him; O lord, if thou hadst been here, οὐκ αὐτῷ ἀπεπήρων ὁ διδάσκων. 33 Ἰησοῦς οὖν Would have died of me the brother. Jesus therefore ἦσεν ἀυτῆς κλαίους, καὶ τοὺς συνεδρίων—when he saw her weeping, and those having come τας αὐτῷ Ιουδαίους κλαίοντας, ενεβραμματο— with her Jews weeping, he was agitated in the πνεύματι, καὶ εταράξατο ἐαυτῶν, 34 καὶ εἰσπρεποντες, and troubled himself, and said; Ποῦ θέθεικατε αὐτῷ· Λεγοῦσιν αὐτῷ· Κυρίε, Where have you laid him? They say to him; O lord, ερχού, καὶ ἰδεῖ. 35 Ἐδακρύσεις ὁ Ἰησοῦς come, and see. Wept the Jesus.

rise again, in the resurrection, in the last day.”

25 ΣΤΕΛΕΣ said to her, “I am the resurrection, and the life; he believing into me, even though he die, shall live;

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, † 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.”

* 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 the blind man, have even prevented this man's death?"

38 Jesus, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

39 Jesus said to her, "Take away the Stone." Martha, the sister of him who had died, says to him, "Lord, he smells now; for it is the fourth day."

40 Jesus says to her, "Did I not tell thee, That if thou wast-\-thou shalt believe, thou shalt see the glory of God?"

41 Then they took away the STONE. And Jesus lifted his eyes and said, "Father, I give thanks to thee That thou didst hear me."

42 And HE KNEW That thou heardest Me always; but on account of that CROWD standing by I spoke, so that they may believe That thou didst send Me." 43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. * Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who came to MARY, + and beheld * that which he had done, believed unto him. 46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-
48. Then the council said, That Jesus was to die in behalf of the people, and not whole the nation should perish. This but from himself not having scattered he should gather into one.

53. Then the council said, That Jesus was to die in behalf of the people, and not whole the nation should perish. This but from himself not having scattered he should gather into one.

51. But Jesus answered, He that is without sin among you, let him cast the first stone at him.

52. And were come to Jerusalem, the city of the nation, and of the priests, and of the scribes, and of the Pharisees.

54. 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 abode with the disciples.

55. 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.

56. Then they sought for a city, not that they might purify themselves.
1 The therefore Jesus before six days the passover came into Bethany, where was Lazarus, he having been dead, whom he raised out of dead ones. They made therefore and the high-priests and the Pharisees a commandment, that if any one knew where he was, he should show how they might apprehend him.

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 the hairs of 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."
kai ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
και ηλθον ου δια του Ιησου μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και του Λαζαρου ιδων, ον ηγιερεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και ταν
Took counsel but the high - priests, that also the
Λαζαρος αποκτεινωσιν 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και επιστευεν εις τον Ιησου
they having gone away, and believed into the Jesus,
JOHN.

21 These, therefore, came to that Philip who was of Bethsaida of 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 do the deed, 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 rule of this world shall now be cast out.
32 And if I be raised on high from the earth, will draw All to myself. 
33 ¶ Now this he said,signifying by What Death he was about to die. 
34 * Then the crowd answered him, ¶ * "We heard out of the mouth of the law, That the Messiah continues to the age; and how sayest thou, 'That the son of man must be raised on high?' Who is this son of man?" 
35 Jesus, therefore said to them, ¶ "Yet a little time The light is among you. Walk while you have the light, so that darkness may not overtake you; and he who walks in darkness knows not where he is going. 
36 While you have the light, believe into the light, that you may become children of light." These things spoke Jesus, and going away he was concealed from them. 
37 But though he had performed so many signs in their presence, they did not believe into him; 
38 that the word of Isaiah the prophet might be verified, which he said, ¶ "Lord, who believed our report? and the arm of the Lord, to whom was it revealed?" 
39 On account of this they could not believe, because Isaiah said, "He has blinded their eyes, and hardened their heart, so that they might not see with the eyes, and understand with the heart, and should turn back, and I should heal them." 
40 ¶ "He has blinded their eyes, and hardened their heart, that they might not see with the eyes, and understand with the heart, and should turn back, and I should heal them."

* Vatican Manuscript.—34. Then the crowd. 
35. Jesus.
μεντοι και εκ των αρχωντων πολλων επιστευειν
truly and of the rulers many believed
eis auton' αλλα δια τους φαρισαιους ουχ
true is and of the Pharisees not
into him; but on account of the Pharisees not
δομηλογουν, ινα μη αποσυναι γενωται:
did confess, so that not from synagogues they might be,
γναπεσαν γαρ την δοξαν των ανδρων:
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου,
more, than the glory of the God.

44 Ἰησους δε εκεινε και είπεν: ὁ πιστευων
Jesus and said, He believing
Jesu cried out and said, *He believing
εις εμε, ου πιστευει εις εμε,' αλλ' εις του πεμ-
into me, not believes into me, but into him having,
ταναι με: 45 και ο δεωρων εμε, θεωρει του πεμ-
and he seeing me, sees him having
ταιναι με. 46 Εγω φως εις τον κοσμον εληυ-
sent me. I allight into the world have come,
θα, ινα τα δι πιστευον εις εμε, εν τη σκοτια
that all the believing into me, in the darkness
μη μειναι. 47 Και ειν τις μου ακονων των
and if any one of me may hear the
words, and not may believe, *I not judge him;
(ου γαρ ηθον, ινα κρινων τον κοσμον, αλλ' ινα
(not for I came, that I might judge the world, but
το σωσιν τον κοσμον) 48 δο αθετων εμε, και
that I might save the world,) he rejecting me, and
μη λαμβανων τα βηματα μου εχει τον κρινον
the accepting of the words of me has that judging
αυτον\not
receiving the words of me, of that judging
ειν τη εσχατη εμερα. 49 Οτι εγα ει
in the last day. Because I from
ειμι μη ακουσων οι ελαιλασα\not
hearkening not into the, I may not hear,
αλλι' εις τα με πατηρ
and the having sent me father
αυτοι μοι εντολην εδωκε, τι ειπω και τι
me a commandment gave, what I should say and what
λαλησω. 50 και οιδα, οτι η εντολη αυτων ον
I know, that the commandment of him life
αινων εστιν. 'Α ουν λαλω εγω, καθως εις
now given is. What therefore say I, as has spoken
πατηρος εμε, ουτω λαλω.
the father, so I speak.

ΚΕΦ. γ'. 13.

1 Προ δε της ἑορτης του πασχα, ειδως ο Ιη-
Before and the feast of the passover, knowing the Je-
που, οτι εληλυθεν αυτον η ωρα, ἵνα μεταβη-
the time, that he come of himself the hour, that he should depart
νες; ήταν και μεταβηνες, οτι δε εκ του κοσμου τουτου προς των πατερα,
that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς των πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τω κοσμω, εις
I loved having the own those in the world, to
τελος ηγαπησεν αυτους. 2 Και διετυν γενο-
in the 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 *he holding me, 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-
ness.
47 And if any one hear, and *keep not My words,
*I 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; *for the word
which I spoke, that will
judge him in the last Day.
49 Because *I 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 *I 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-
JOHN.

Chap. 13: 3.]

John.

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. xxiv. 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.

13. Matt. xi. 27; xxviii. 18; John iii. 35; xvi. 2. ‡3. John xiii. 42; xvi. 29. 7

12 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 If you call me the Teacher, and The Lord; and you say well; for I am.

14 If I then, the Lord and the Teacher, have washed your feet, you ought also to wash one another’s feet.

15 For if I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, a Servant is not greater than his Lord, nor an Apostle greater than he who sent him.

17 If you know these things, happy are you if you do them.

18 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 navel against me.’

19 I tell you now, before it occurs, that when it occurs you may believe that I am He.

20 Indeed, I assure you, He who receives one whom I send receives Me; and he who receives Me receives him who sent me.”

21 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 The disciples looked one on another, doubting of whom he spoke.

23 Now there was re
JOHN.

clining on the bosom of Jesus, | one of his disciples, whom * Jesus loved.

44 To him, therefore, Simon Peter nods, * and says to him, "Inquire who it is of whom he is speaking."

25 And he, * leaning back on the breast of Jesus, says to him, "Lord, who is it?"

26 Then Jesus answers, * "It is * the adversary. Says then to him the Jesus: What thou dost, do thou quickly.

27 * Then after the little piece, then the adversary entered into him. * Jesus, therefore, says to him, "What thou dost, do quickly."

28 * No one of those reclining knew for what he said this to him.

29 For some thought, seeing that * Judas had the box, * that * Jesus said to him, "Buy what things we need for the feast," or, that he should give something to the poor.

30 * Therefore, having taken the little piece, immediately went out. And it was Night.

31 When, therefore, he went out. * Jesus says, * "Just now was the son of Man glorified, and the glory of God was glorified by him.

32 * If God be glorified by him, * God will also glorify him by himself, and he will immediately glorify him.

33 My Children, yet a little while I am with you. You will seek me, and as I said to the Jews, "That where I go, you not..."
JOHN.

[Chap. 14: 5.]

cannot come,' I now also say to you.

34 * A new Command- ment I give to you, That you love each other; as I loved you, that also you

35 * By this, all will know That you are My Disciples, if you have Love for each other."

36 Simon Peter says to him, "Lord, where art thou going?" *Jesus answered, "Where I am going, thou canst not follow me now; but ✦ thou shalt follow afterwards."

37 Peter says to him, "Lord, why cannot I follow thee now? ✦ I will lay down my life in behalf of thee." *Jesus answers him, "Wilt thou lay down thy life in behalf of me? Indeed, I assure thee, ✦ The Cook will not crow till thou wilt disown me three times.

CHAPTER XIV.

1 ✦ Let not your heart be troubled; believe into God, and believe into Me.

2 In my Father's house are many Dwellings; but if not, I would have told thee; Because I am going to prepare a Place for you.

3 And if I go and prepare a Place for you, ✦ I am coming again, and will receive you to myself, so that ✦ where I am thou mayst be.

4 And where I am going thou know the way."

5 Thomas says to him, "Lord, we know not where thou art going; ✦ how do we know the way?"

* Vatican Manuscript.—36. Jesus. 38. him—omit. 39. me—omit. 33. him—omit. 36. him—omit. 39. me—omit. 4. and—omit. 5. and—omit. 5. how do we know the way.

† 58. See Note on Matt. xxvi. 34. 4. Tischendorf omits the second oïdate, on the authority of several MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 54. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11 23; iv. 21. 1 35. 1 John ii. 5; iv. 20. 1 50. John xxi. 15; 2 Pet. i. 14. 57-59. Matt. xxvi. 33—35; Mark xiv. 20—31; Luke xxii. 23, 24. 1 1. ver. 27. 1 3. ver. 18, 28.

3. John xii. 26; xvii. 21; 1 Thess. iv. 17.
6 Jesus says to him, "E am the way, and the truth, and the life. No one comes to the Father, except by me."

7 If you had known me, you would have known my Father; and from this time you know him, and have seen him."

8 Philip says to him, "Lord, show us the Father, and it is enough for us."

9 Jesus says to him, "So long a Timecam I with you, and dost thou not know me, Philip? He having seen me has seen the Father; how saysest thou, Show us the Father?"

10 Dost thou not believe That I am in the Father, and the Father is in me? The words which I speak to you, I speak not from myself; and that Father abiding in me, he does the works.

11 Believe me, because I am in the Father, and the Father in me; but if not, on account of his works believe me.

12 Indeed I assure you, he believing into me, the works which I do shall he do also; and greater than these shall he do, Because I am going to the Father; and whatever you may ask in my name, this I will do; so that the Father may be glorified in the son.

13 If you ask anything in my name, this I will do. If you love me, *you will keep my commandments;

14 and I will ask the Father, and he will give
JOHN.

[Chap. 14: 26.]

you Another Helper, that, he may be with you to the age;

17. The spirit of truth, which the world cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, and will 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 behold me;ández live you also shall live.

20. In that day you shall know That I am in my Father, and you in me, and I in you.

21. He who has my commandments, and observes them, that is he who loves me; and he who loves me shall be loved by my Father; and I will love him, and will manifest myself to him.

22. Judas says to him, (not the Iscariot,) Lord, what has occurred, That thou hast about to manifest, thyself to us, and not to the world?

23. Jesus answered and said to him, If any one love me, he will observe my word; and my Father will love him; and we will come to him, and make an Abode with him.

24. He who loves me not, observes not my words; and 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 abiding with you.

26. But the Helper, the holy Spirit, which the Father will send in my name, shall teach...
27. **John.**

You all things, and remind you of all things which I said to you.

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 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 * † the FATHER commanded me, even so I do; arise, let us go hence.

**CHAPTER XV.**

1 * 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 * 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

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* Vatican Manuscript.—27. * leave.

† Some say the 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 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 the Father commanded me."

‡ 22. John v. 18; x. 30; Phil. ii. 6. 30. John xii. 30; xvi. 11. 31. John x. 18; Phil. ii. 8; Heb. v. 3. 3. John xiii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 22. 4. Col. 1. 5; 1 John ii. 6.
who abides in me, and I in him, he bears much fruit; because sever'd from me you can do nothing.

6 If any one abide in me, be cast out like the branch, and is withered; and such are gathered, and cast into a fire, and are burned.

7 If you abide in me, and my words abide in you, ask whatever you wish, and it shall be given you.

8 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 If you obey my commandments, you shall abide in my love; as I have observed *the Father's commandments, and abide in His love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be completed.

12 This is my commandment, That you love each other, as I loved you.

13 No one has greater love than this, that one should lay down his life in behalf of his friends.

14 You are my friends, if you do what things I 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 You did not choose Me, but I chose you, and

* Vatican Manuscript.—10 the Father's. 11 be in you.
17 These things I command you, 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 I 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 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 the

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.
JOHN.

1 These things I have spoken to you, that you may not be ensnared. 

2 But the hour is coming, and now is, when the true worshipers shall worship the Father, as he hath said, Spirit and in truth; for the Father seeketh such to worship him. 

3 God is a Spirit: and they that worship him must worship in spirit and in truth. 

4 Nevertheless, I tell you, truth which comes forth from the Father, he will testify of me. 

5 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 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 father, nor me. 

4 But These things I have spoken to you, so that when *their hour comes you may remember them, That I told you. And these things I said not to you from the Beginning, Because I was with you. 

5 And now I am going away to him who sent me; and no one of you asks me, 'Where art thou going?' 

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But I tell you the TRUTH; It is better for you That I should go away; for if I go not away; the helper not will come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment: 9 concerning Sin, indeed, Because they believe not into me; 10 but concerning Righteousness, Because I am going to my Father, and you behold me no more; 11 and concerning Judg.
John 16:12

12 Et  whatsoever I have seen, that is, I have declared the Father unto you;

13 And again, when I shall go, I will speak unto you, and you shall hear it, for I have told you, now that I am gone from you.

14 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

15 And when he is come, he will reprove the world concerning sin, and righteousness, and judgment:

16 Sin, because they believe not in me; righteousness, because I go to the Father, and you see me no more; judgment, because the prince of this world is judged.

17 And I have yet many things to say unto you, but they are too heavy for you.

18 Now when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatever he shall hear, that shall he speak; and he will shew you things to come.

19 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

20 Marvel not therefore, that I say unto you, I go away, and shall come again unto you.

21 There are many things that I would shew you, but they are too heavy for you now.

22 But when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

23 And he shall glorify me: for he shall receive of mine, and shall shew it unto you.

24 There are many things that I would shew you, but they are too heavy for you now.

25 They shall be in labor, sorrow, and joy. The woman when she is in labor has sorrow,
Because her time has come; but when she has borne the child, she remembers 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 entreat 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; by this we believe That thou didst come out from God."

31 † Jesus answered,
JOHN.

32 Behold, an hour is coming, and is come, that you will be scattered every one to his own home, 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.

CHAPTER XVII.

1 Jesus spoke these things, and lifted up his eyes to Heaven, and said, "Father, the hour is come; glorify Thy son, that the son may glorify thee;

2 as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even eternall Life.

3 And this is the eternall Life, that they may know thee, the only true God, and him whom thou didst send, Jesus Christ.

4 I glorified thee on the Earth, having finished the work which thou hast given me, that I might do it.

5 And now, O Father, glorify me with thyself, with the glory which I had with thee before the World was.

6 I manifested Thy Name to the men whom thou hast given me out of the world; thine they were, and thou hast given them to me; and they have kept thy word.

7 Now they know that all things whatsoever Thou hast given me, from thee them, "Do you now believe?"

32 Behold, an hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, because the Father is with me.

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7 Now they know that all things whatsoever Thou hast given me, from thee them, "Do you now believe?"

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5 And now, O Father, glorify me with thyself, with the glory which I had with thee before the World was.

6 I manifested Thy Name to the men whom thou hast given me out of the world; thine they were, and thou hast given them to me; and they have kept thy word.

7 Now they know that all things whatsoever Thou hast given me, from thee them, "Do you now believe?"

32 Behold, an hour is coming, and is come, that you will be scattered every one to his own home, 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 I have given to thee, 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 mine are thine; and I have been glorified in them.

11 And I am no more in the world; but thou art in the world, and I in thee.

12 And now I am coming to thee; and these things I speak in the world, that they may believe, who I have loved thee.

13 When I was with them, I kept them in thy name, which thou hast given me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

14 ¶ I kept them in the name which thou gavest me, and I guarded them, and one of them was destroyed, not the son of destruction.

15 Now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them.

16 ¶ I am not of the world, as they are not of the world.

17 Sanctify them in the world, not of the world; and Sanctify them in thy name, which thou hast given me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

18 In the world—v. 11. 12. in the world—v. 17.

* Vatican Manuscript.—II. also. which thou hast given them; and I guarded them.
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 ✯ so that all may be one; as ☞ thou, Father, art in me, and I in thee,

22 And the glory which thou hast given me, ☞ have given them; ✯ that they may be one, as ☞ we are one;

23 ☞ in them, and thou in me, that they may be perfected into one; so that the world may believe That thou didst send 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 Formulation 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 which thou didst love me may be in them, and ☞ in them.

* Vatican Manuscript.—17. Truth; thy word is the truth.

21. one—omit.

† 17. 2 Sam. vii. 23; Psa. cxix. 142, 151; John viii. 40. 1 Cor. i. 30; Heb. x. 10. 21. ver. 11, 22, 23; John x. 10; Rom. xii. 6; Gal. iii. 28. ✯ 21. John x. 38; xiv. 11. ✯ 22. John xiv. 20; 1 John i. 3; iii. 24. ✯ 24. John xii: 20; xiv. 3; 1 Thess. iv. 17. ✯ 26. John xvi. 4.
JOHN.

[Chap. 18: 1.]

CHAPTER XVIII.

1 * Jesus, saying these things, went out with his disciples beyond the brook Cedron, where was a garden, into which entered himself and the disciples of him. 

2 Now that Judas, also, who delivered him up, knew the place, because Jesus often met there with his disciples. 

3 Then Judas, having obtained the band and officers from the high-priests and * pharisees, came there with torches, and lances, and weapons. 

4 Jesus therefore knew all things that were coming upon him, going out, * says to them, "Whom do you seek?"

5 They answered him, "Jesus the Nazarene." * He says to them, "I am Jesus." And that Judas also, who delivered him up, was standing with them.

6 When therefore, he said to them, "I am he," they went back, and fell on the ground.

7 Then he asked them again, "Whom do you seek?" And they said, "Jesus the Nazarene."

8 Jesus answered, "I told you that I am; if therefore, you seek me, permit these to go."

9 That the word might be fulfilled which he said, "Of those whom thou hast given me, I lost no one." 

10 Then Simon Peter having a sword, drew 

11 Simon then Peter having a sword, drew 

12 * Vatican manuscript.—1. Jesus. 2. Jesus. 3. pharisees. 4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. 

† 1. Gethsemane.
said to Peter, "Put the sword into the scabbard; the cup which the Father has given me, shall I not drink it?"
13 Then the band, and the commander, and the officers of the Jews apprehended Jesus, and bound him,
14 and led him first to Annas, for he was Father-in-law of Caiaphas, who was High-Priest that year.
15 And Simon Peter followed Jesus; also the other disciple, that is, the one who was known to the high-priest, and went in with the maid.
16 Then Peter answered and said to the maid: "I know him not." Peter stood at the door without. Went out therefore the disciple, who was known to the high-priest, and spoke to him, saying, "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 the Jews, on My part, the disciples of him, and Peter to the teaching of him. Answered avtov o Iouso
cov om huphia
dia
cov kai per tis di
cov

* Vatican Manuscript.—10. That other disciple who was the acquaintance of the high-priest, and. 18. also. 20. have spoken.
Chapter 18: 21.

JOHN.

to the world; I always taught in a synagogue and
in the temple, where All the Jews come together;
tai, and in secret I said nothing. Why me
exempt; I exempted them from my secret, I said to them; I did not mean to do anything. Why me
exempt; I exempted them from my secret, I said to them; I did not mean to do anything. Why me

21 Why dost thou ask Me? Ask those having heard, what
effect thou art asking them to do; behold, they know
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 Cal-
aphas, the high-priest.)

25 And Simon Peter was standing and warming
himself. † Then they said to him, "Art not 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 Jesus from Caiaphas into the
Priestorum: It was now morning; and they
went not into the Priestorum 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

† 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 beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 31. † 29. See Note on Matt. xxvii. 27. † 28. 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.
do you bring against this man?"

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? Thinkest thou of thy 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 my 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.
31. Pilate. 31. therefore—omit. 34. him—omit. 37. I am.
† 32. Matt. xx. 10; John xii. 33, 33.
‡ 33. Matt. xxvii. 11.
§ 56. 1 Tim. vi. 18.
¶ 37. John viii. 47; 1 John iii. 19; iv. 6.
JOHN.

chap. 18: 39.] 1. To the you assigned Pilate the Jews, and says again he went out to the Jews, and says assigned. He placed them; lo, I bring them, and the purple crown on him. Pilate, and says to them, therefore, the high-priests and the officers saw him, they cried out saying, Crucify, the Jews. And he says to them, Take him you, and crucify: I for you have a law, and by the law he was to die, because he made himself a Son of God. When Pilate, therefore, heard this word, he was more afraid.

2. The Jews answered him, ✡ "We have a Law, and by the Law he was to die, because he made himself a Son of God." Then Pilate, therefore, heard this word, he was more afraid.

3. they came to him and said. 4. And Pilate went: ✡ 5. Jesus: ✡ 7. the law.

39 ¶ But it is customary for you that I release to you One during the passover; are you willing, therefore, 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.

1 ¶ Then Pilate, therefore took and scourged Jesus.

2 And the soldiers, wreathing a crown of an- thus, and the purple crown on him. Pilate, and says to them, "Behold, I bring them to you. That you may know that I find not fault in him."

5 Then Jesus came out, wearing the anac- thine crown, and the purple mantle. And he says to them, "Behold, the man!"

6 ¶ When, therefore, the high-priests and the officers saw him, they cried out saying, "Crucify, crucify him!" Pilate says to them, "Take him yourselves, and crucify him; for I find no fault in him."
JOHN.

John 19:9 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 tribunal into a place called *Pavement*.

14 (He *Ebraisti* τε Γαββαθα. [This was a preparation of the +pao, ἄρα δὲ ὡς εἰκῇ] καὶ λεγεῖ τοις Ιου-πασσωρι, hour and about sixth;) and he says to the Jews; daisios. Iδὲ τὸ βασιλεία ὑμῶν. 15 Oι δὲ εκεραυνασάν-See the king of you. They hurt cried out;

15 Ἁρων, ἀρων σταυρωσάν αὐτόν. Λεγεῖ Away, away, crucify him. Says

16 τοῦ πιλάτου αὐτός. Τὸν βασιλεία ὑμῶν σταυρώσαι; to them the Pilate; The king of you shall I crucify? Απεκρίθησαν οἱ ἀρχιερεῖς. Οὐκ εἶμον βασιλεῖς Answered the high-priests; Not we have a king.

* Vatican Manuscript.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou.

13 These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably 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 unscorn."—Peيرce.

† 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, they went out into what is called a Place of a Skull, which signifies in Hebrew Golgotha.
25 Then was there standing by the cross of Jesus his mother, and his mother's sister, Mary Magdalene.

26 Jesus, therefore, seeing his mother, and that the disciple whom he loved standing near, says to his mother, "Woman, behold thy son!"

27 He then says to the disciple, "Behold thy mother." And from that hour the disciple took her to his own house.

28 After this knowing that all things had already been finished, that the scripture might be fully accomplished, says, "I thirst." 29 A vessel was placed full of vinegar; then a Sponge full of the vinegar, having been attached to a Hyssop-stalk, they brought to his mouth.

30 When therefore, Jesus took the vinegar, he said, "It has been finished!" And inclining his head, he expired.

31 Then the Jews, that the bodies might not remain upon the cross during the Sabbath, since it was the Preparation: for the day that was great one: asked Pilate that their legs might be broken, and they might be taken away.

32 The soldiers therefore came, and did, indeed, break the legs of the first, and of that other who was crucified with him;

33 but having come to the...
Joh 19:31-42

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 upon Him whom they pierced."

38 And after these things the Pilate said to the Jews, "Behold, his Body." They took him away. And the tomb was a new one, in which no one had ever been laid. There therefore on account of the preparation of the Jews, because near was the tomb, they laid the Jesus.

CHAPTER XX.

1 And on the first of the week, Mary of Magdala comes early, 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 Disciples 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 behold the linen cloths lying.

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.
John.

10 But Mary was standing near the tomb outside, weeping. As she was weeping, therefore, she stooped down into the tomb,

11 and seeing two men in white, one standing at the head, and one

12 sitting, 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-ward, and beholds Jesus standing, and * knew not that It was Jesus.

15 * Jesus says to her, "Woman, why dost thou weep? Whom dost thou seek?" She, supposing that he was the gardener, says to him, "Sir, if thou didst not set them down, 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.

† 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,

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, one standing at the head, and one

13 sitting, one at the feet, where the body of Jesus had been laid.

14 Having said these things, she turned back-ward, and beholds Jesus standing, and knew not that It was Jesus.

15 Jesus says to her, "Woman, why dost thou weep? Whom dost thou seek?" She, supposing that he was the gardener, says to him, "Sir, if thou didst not set them down, 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.
eis to mevov, kai lgei autois: Elpimh inm, into the midst, and says to them; Peace to 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 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 you may retain, they have been retained.

24 Thomas, that one of the twelve, whose name was 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 says to them, "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 stood, and says to them, "Peace be with you!"

* Vatican Manuscript.—20. both the hands and the side. 21. My hand.


2. John xii. 16.
JOHN.

KEF. ka'. 21.

1 Meta tauta ephaneorov en auton pelvi o. After these things manifest himself again the
Ihous tois mabhtais eti tis bala'stis tis
Jesus to the disciples in the sea of the
Tiberias. Ephanesthe de ou tw. 2 Ioan
Tavern. He manifested and thus. Were
Owous Simon Petros, kai Thwmas o lepoonos
1. Simon together Simon Peter, and Thomas he being called
Dioudos, kai Nadiana o apo Kanas tis Gal-
ahtin, kai ois Zebedeian, kai alla ex tov
2. Simon and, and the Zebedees, and others: the
mabhtas auton ou. 3. Legei autous Oownik
Simon the disciples of him two. Says to them Simon
Petroi 'Ttawo aleieun, Leurosvn autw'. Er-
Peter; I am going to fish. They say o him; Are
Xomeba kai hemas svn soi. Ettiaxou, kai ev-
where and see we with thee. They went out, and
enbathos eis to plon [areus], kai en ekene-
tered into the ship [immediately] and in that
the night they caught nothing. Moring but now
gevomeven, esth o Ihous eis tov agialon ou
were coming, stood the Jesus on the shore; not
men ois thesi o mabhtai, oti Ihous esti.
Simon knew the disciples, that Jesus ita.
6. Legei 'n autous o Ihous'. Pahia, uti:
a therefore to them the Jesus; Children, not any
pi. fouson xetze. Apekerthesan autw. Ou.
food have you? They answered him; No.
7. O o de epev ou tw. Bolete eis: ta dezia meria
And he said to them, Cast you into the right parts
iou loio to dikton, kai ephiseote. Ebalon
of the ship the net, and you will find. They cast
ou, kai ouketai auto elkova ioxusant aip to
on, and no longer it to draw were able from the
plero's tov i'xoun. 7. Legei ouv o mabhtas
fishes. Says therefore the disciple
ekivns ouv nymvsa o Ihous, to Petroo 'O
that whom loved the Jesus, to the Peter; The
me, thou hast believed: t happy those who see not
and believe!'

30. Then, indeed, many
Other Signs Jesus per-
formed in the presence of
* the disciples, which have not been written in
this book.

51. But these have been
written, that you may be-
lieve 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 ap-
ppeared.

2 Simon Peter, and
THAT Thomas called
Dalymas, and THAT Na-
thaniel of Cana in Gal-
lilee, and the sons of
Zebedee, and two others of
his disciples, were togeth-
er.

3 Simon Peter says to
them, "I am going a fish-
ing." 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 be-
coming, "Jesus stood on
the shore. The disci-
plies, however, knew not
THAT it was Jesus.

5 Then *Jesus says to
them, "Children, have you
any food?" They answered
him, "No."

6 And he said to them,
"Cast the net on the right
side of the boat, and you will
find." Then they threw it, and
were no longer able to draw it, from
the multitude of fishes.

7 That disciple therefore,
whom Jesus loved, says to
Peter, "It is the

VATICAN MANUSCRIPT.—30. the disciples.

1. Jesus.

3. Immediately—on it.

4. Jesus.

5. Jesus.
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, loveist thou me more than these?"

16 He says to him again a second time; Simon of Jonas, affectionately love thee; He says to him, "Yes, Lord; thou knowest that I affectionately love thee." He says to him, "Feed my lambs." He says to him again, a second time, "Simon, son of Jonas, loveist thou me?" He says to him, "Yes, Lord; thou knowest that I affectionately love thee."
He says to him, ¶ "Tend thy 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."

18 ¶ And truly, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when thou art old, thou wilt stretch out thy hands, and another will gird thee, and carry thee where thou dost not wish.

19 Now this he said, indicating with a view to What Death he would glorify God And having said this, he says to him, ¶ "Follow me."

20 Peter, having turned about sees the DISCIPLE, following, ¶ whom Jesus loved (who also reclined at the supper on the breast of Peter, and said, ¶ "Lord, who is he betraying thee?"

21 ¶ And Peter, therefore, seeing him, says to Jesus, ¶ "Lord, and what of this man?"

22 Jesus says to him, ¶ "If I wish him to abide ¶ till I come, what is it to thee? follow thou me."

23 ¶ And Peter says to him, ¶ "Lord, and what of this man?"

24 He says to him, ¶ "Tend thy 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."

18 ¶ And truly, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when thou art old, thou wilt stretch out thy hands, and another will gird thee, and carry thee where thou dost not wish.

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23 ¶ And Peter says to him, ¶ "Lord, and what of this man?"

24 He says to him, ¶ "Tend thy SHEEP."

* Vatican Manuscript.—17. to him—omit. 17. Jesus. 20. and—omit. 21. Peter therefore. 23. This. 23. but.

† 18. Westein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke.

† 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.
This is that disciple, who both testifies of these things and wrote these things; and we know, that true testimony is true.

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.

† 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 Ecclesiastes, in chap. xlvii. 13, 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 account 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, Ἄρων Ἡσιοδοθια, concerning all things which Jesus began both to do and to teach,

2 even to the Day in which, being given commandment, 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, by Many Infallible proofs; being seen of them forty Days, 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 of 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, ἀροῦσαι τὸ βασιλείαν τοῦ Ισραήλ;"

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 from on high, and you shall be witnesses in both Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth."

*Vatican Manuscript.—Title—Acts of Apostles.

1. Luke i. 31. 2. Mark xvi. 19; Luke xxiv. 45; ver. 9; 1 Tim. iii. 16. 3. Mark xvi. 19; John xx. 21; Acts x. 42. 4. Mark xviii. 36; John xx. 20; Acts i. 4; Cor. iv. 5. 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 20; xvi. 7; Acts ii. 33. 5. Matt. iii. 11; Acts xi. 16; xiv. 4. 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 17. 7. John xxv. 27; Acts ii. 21.
Then the will rain Jerusalem, and near and Matthew in the holy fruin the\liovres, they him being themhuslillritipi. 11 Kai  
the, this, this, of the white, Vatican 18.

11 Kai 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 into the heavens." 13 And then they returned to Jerusalem, from that Mountain called the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's journey.

And when they came into the city, they went up into the upper room, where were remaining both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew. James the son of Alphaeus, and Simon the Zealot, and Judas the brother of James.

14 All these were constantly 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 midst of the brethren, (the number of persons assembled were about a hundred and twenty,) said, "Brethren, it was necessary for the scripture to be fulfilled, which the Holy Spirit, through the mouth of David, foretold concerning that Judas who became a guide to the remotest parts of the earth."

And having said these things, as they were looking on he was lifted 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 into the heavens." 13 And then they returned to Jerusalem, from that Mountain called the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's journey.

And when they came into the city, they went up into the upper room, where were remaining both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the brother of James.

14 All these were constantly 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 midst of the brethren, (the number of persons assembled were about a hundred and twenty,) said, "Brethren, it was necessary for the scripture to be fulfilled, which the Holy Spirit, through the mouth of David, foretold concerning that Judas who became a guide to the remotest parts of the earth."

9 And having said these things, as they were looking on he was lifted up; and a cloud carried him away from their sight.
epidoumous "Rome, Ioudaioi te kai prosphologia Romans, Jews both and proselytes. 11 Khoi kai Arabh, akoumen vlaloulites, Cretans and Arabians, we hear speaking tov auou tais hmeterais glwsais ta meya them in our tongues the great leia tou theou; 12 Existanto de pantes kai dii things of the God? Were astonished and all and perpou, allo pros alloi leugotes. Ta an pleased, one to another saying What theo tauto eina; 13 Eteori de diealeusasontes will this to be? Others but deriding eleyou 'Oti glwous mou melestwmenoi eis; said; That sweet wine having been filled "they are

Standing up but Peter with the eleven, lifted up

tn phwvan autoj, kai apefthegezato autous, the voice of himself, and said to them.

Andres Ioudaioi, kai ois katoikountes Ierousa Men Jews, and those dwelling in Jerusa-

lwm apantes, touto ymu gnowton estw, kai len all, this to you known let be, and

en wattase te hmeta mou. 15 Oi ygar, ws listen you the words of me. Not for, as

umeis upolambaneste, outoi mebouwun esti yar you suppose, these are drunk; it is for

gr wordas. 16 Alla tauto esti to hour third of the day; but this is that

eirpmenon diav tou prophetin Iwhe, 17 kai having been spoken through the prophet Joel; and

esw en tais eschatas tais hmeras, legwei o it shall bein the last the days, says the

theos, ekwe apod tou pneumatos mou epi pasaw God, I will pour out from of the spirit of me upon all

sarka kai profhteswouin oi vnoi ymuon kai ai flesh; and shall prophesy the sons of you and the

hugastere symb, kai oi neubhkoi ymuon drastes daughters of you, and the young men of you visions

ofoinai, kai ois prosbhuteroi ymuon evntainois shall see, and the oldmen of you dreams

evntinaphestoiai. 18 kai o gi epi tous doulos mou shall dream; and even on the male-slaves of me

ei epi tas doulas mou ev tais hmerais ekineias and on the femaleslaves of me in the days those

ekwe apod tou pneumatos mou, kai prophete I will pour out from of the spirit of me, and they

teuwoun. 19 Kai doulos terata ev to ouroan shall prophesy. And I will give prodigies in the heaven

anw, kai symia epi tis gis katw, aiwa kai above, and signs, on the earth below, blood and

puroi kai aiwma katanwov. 20 o 

holios metapathraste ut uc cloud ofsmoke; the sun shall be turned

seba eis skutos, kai h selenh eis aiwma, prin into darkness, and the moon into blood, sooner

h elthei thn hmeran kuriou thn megai n kai than to come the day of lord the great and

epiagh. 21 Kai esthai, pas ois ev epikalegma

illustrious. And it shall be, every onewho may call upon

tai to ouroa kuriou, sughsetai.

the name of lord, shall be saved.

Roman strangers, both Jews and proselytes, 11 Cretans and Arabians; 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 prophesy; 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 Prodigies 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 illustrious 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.
22 Acts. 

22 Israelites hear those words. Jesus, the Naza- 

rene, 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 con- 

cerning him, "I saw the 

Lord always before me, 

Because he's at my Right 

hand, so that I may not 

be moved. 

26 On account of this 

My heart rejoiced, and 

my TONGUE exulted; and 

moreover, my FLESH also 

shone in me with 

HOPE; 

27 because thou wilt 

not abandon my soul in 

Hades, nor give up thine 

soul to see 

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 free- 

dom, concerning the Pa- 

triarch 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 Vatican Manuscript.—22. also.—omit. 
23. by the Hand of Lawless ones, YOU 
nailed to the cross and killed. 
24. My Heart. 

22. John iii. 2; xiv. 10, 11; Acts x. 38. 
44; Acts iii. 18; iv. 28. 
25. Ps. xvi. 9 
50. 2 Sam. vii. 12, 13; Psa. xxxii. 11; Luke 1.32, 69; Rom. 1.3; 2 Tim. ii. 8.
31 foreseeing he spoke concerning the resurrection of the Anointed, "that he was not left in Hades, nor did his flesh see Corruption."

32 God raised up this Jesus, † of which we all are 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 out 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 Peter and the other Apostles, "Brethren! what shall we do?"

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 was confirmed to them, saying, "Be you saved from this Perverse Generation."

41 Then those who re-
KEF. γ. 3.

1 Επι το αυτο δε Πατρος και Ιωαννης ανεβαινες

Every day and constantly attending with one mind

ἐν τῇ ἑρωθε, καλοντες τα κατ' οικου αρτων, μετα
to the temple, breaking and at home bread, they
 λαμβανον τροφης εν αγαλλιαις και αφελοτητις
were partaking of food in gladness and singleness
και δια, αυνοντος τον θεου, και εχοντος
of heart, praising the God, and having
χαριν προς δολων του λαον. Ο δε κυριος προσε-
er three entering. Who

architecture.

CHAPTER III.

1 Now Peter and John were going up together

was being carried, whom

κατ' ἑμεραν προς την θυραν του ειρου
they placed every day

την λεγομενην ορασιαν, του αιτίων ελημωσυνην
that being called beautiful, the to ask alms

παρα των εισπροευμενων εις το ειρου. 3 Os.

and the Lord
day. The and lord was

the temple, at the hour of prayer,
The and lord was

where the same original word is used:—Rom. xv. 26:

2 Cor. viii. 4: ix. 13; Phil. i. 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 see the following passage where the same original word is used:—Rom. xvi. 26:

† 42. Heb. x. 25.

¶ 43. Mark xvi. 17; Acts iv. 33, v. 12.

† 44. Acts iv. 32.
Acts 3:1-12

1 And Peter and John being about to go into the temple, asked Alms.
2 4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."
3 5 And he gave heed to them, expecting to receive something from them.
4 6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; 
5 in the name of Jesus Christ, the Nazarene, walk."
6 7 And having taken him by the right hand, he raised him up; and immediately his feet and ankles were strengthened;
7 8 and leaping up, he stood, and walked about, and entered with them into the temple, walking and praising God.
8 9 And all the people wondered; and they were filled with Wonder and Amazement at what had happened to him.
9 10 And while he held fast to Peter and John, all the people ran together into that porch which is called Solomon's, greatly astonished.
10 11 And seeing Peter and John answered, "Israelites! why do you wonder at this? or to us why you look on earnestly, that having been made of the priests' own; 12 or do you wonder at this? or to us why you look on earnestly, that having been made of the priests' own; 13 that he was the one who sat for Alms at the Beautiful Gate of the Temple; and they were filled with Wonder and Amazement at what had happened to him.
12 And *Peter seeing it, answered the people, "Israelites! why do you wonder at this? or to us why do you look intently at Us, as though by Our Power or Pity, we had caused him to walk.
13 The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, glorified the servant of himself, Jesus, whom you indeed delivered.
indeed delivered up, and rejected in the Presence of Pilate, when he resolved to release him:

14 But you rejected the holy and Righteous one, and asked a Murderer to be given you, 

15 and killed the Prince of Life, whom God raised from the Dead, of which we are Witnesses.

16 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 all of you.

17 And now, Brethren, I know that in ignorance you did, as also the rulers of you. The God that raised him from the dead shall also quicken your souls. 

18 But God thus fulfilled, what he foretold by the Mouth of all the prophets, that his anointed should suffer.

19 ¶ 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 by the Mouth of his holy Prophets, from of Old.

22 Moses indeed said, ¶ The Lord your God shall raise up to you, from your brethren, 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.
24 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 rat-
ified 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 SADDU-
CEES, came upon them,  
2 ¶being grieved because they TAUGHT the PEOPLE, and announced that RES-
URRECTION 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 NUM-
BER 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-Priest-
hood;

7 and having placed them in the Midst, they asked, ¶’By What Power,  
or in What Name, have you done this?’

* VATICAN MANUSCRIPT.—25, the Sons of.

1. HIGH-PRIESTS

and.

5. and the ELDERS and the SCRIBES.

† 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8.  
‡ 25. Gen. xii. 3; xxii. 18; Gal. iii. 8.  
† 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 46.  
‡ 2. Matt. xxii. 23; Acts  
xxiii. 8.  
† 7. Matt. xxi. 23.
tou to υλείς: 8 Τότε Πέτρος πλησεῖς πνεύμα

Chapter 4: 8]

Acts.

17. with a threat—omit.

13*
Acts 5:1-9

CHAPTER V.

1. And a certain man named Ananias by name with Sapphira his wife, sold an estate,
and brought the money, and laid it at the feet of the apostles.

2. And Peter said unto him, Ananias. Why has the Holy Spirit filled thine heart to deceive the holy spirit, and to appropriate a part of the price of the land?

3. While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine heart? Thou hast not lied to Men, but to God.

4. And Ananias, having heard these words, fell down, and expired. And great fear came on all those who heard these things.

5. And Peter answered her, "Tell me whether you sold the land for so much?" and she said, "Yes, for so much."

6. And Peter said unto her, "Why have you agreed together to tempt the spirit of the Lord? Behold, the feet of those who have been buying thy husband and son at the door, and they will carry thee out."
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 to 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 from the cities surrounding Jerusalem, bringing sick ones and those being troubled by spirits impure; whom they received were healed. 17 And the apostles, being assembled with the high priests and all those with him, the being sect of the Sadducees, were filled of anger. And they had the church, the apostles, and placed them in prison public.

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.”

* Vatican Manuscript.—15. even into.
And having heard this, they entered into the temple, early in the morning, and taught. 

23 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. 

24 But the officers going did not find them in the prison; and having returned, they reported, 

25 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." 

26 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. 

27 But some one having come, told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people." 

28 Then the commander going away with the officers, brought them without violence; for they feared the people, lest they should be stoned. 

29 And having brought them, they stood before the sanhedrim. And asked them the high-priest, 

23 And the high-priest said, saying, "We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood on us." 

29 And Peter answering, and the apostles, said, "It is necessary to obey God, rather than men. "


Acts.

30. †The God of our fathers raised up Jesus, whom you kiled on a cross, to save men.
31. ‡He, a prince and a Savior, has lifted up his right hand and has confirmed these words which were spoken by the lips of all the prophets, saying:
32. And we are witnesses of these things. And you, having heard them, were added to the number of God's faithful ones.
33. And we are witnesses of these things; and God gave the Holy Spirit to those who submit to him.
34. And they, having heard this, were enraged, and took counsel to kill him.
35. But a certain Pharisee, named Gamaliel, a teacher of the law, honored by all, spoke in the Sanhedrin:
36. For before these days the days of Thaddeus, Judas the Galilean, in the days of the registering, and drew away people who were obedient to the law, and took up the cross; and many of those who obeyed the law, died and were cast into hell.
37. And now I say to you, keep away from these men, and let them alone; for if this work is of men, it will be overthrown; but if it be from God, you are not able to overthrow them; be not you found fighters against God.

† Vatican Manuscript.—51. to give.
‡ In him of these things: and God gave the Holy Spirit to those who submit to him.
31. much.—51.
40 And they were persuaded by him; and having summoned the apostles and scourged them, they charged them not to speak in the name of Jesus, and dismissed them.

41 Then indeed they went rejoicing from the Presence of the sanhedrin, because they were deemed worthy to be dishonored on account of the name.

42 And every Day, in the Temple and at Home, they ceased not teaching and preaching the glad tidings of the Anointed Jesus.

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 and 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, and Prochorus, Nicana, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch;
Acts 6:6

6 When they had thus spoke, James and Cephas and John, who also were called Apostles, said unto them, 7 'It is not meet for us to leave the word of God, and to sit upon our own seat.' 8 And the whole assembly silencing, they chose Stephen, and Philip, and both others seven, whom they gave to the apostles.  So they chose a deacon, such as were of good name and good standing, and presented them to the apostles: who having prayed over them, laid their hands on them. 9 Then the word of God was multiplied, and the number of the disciples increased greatly in Jerusalem: and a great number of priests were obedient to the faith. 10 And the number of the disciples multiplied greatly at that time. 11 And there were certain put out of the synagogue, which were called the way of Qor, who commended the words of the Lord, and fasted. 12 And the multitude of those who believed were of one heart and soul: and not any said that any of the things which he had was his own, but they had all things common. 13 And they sold their possessions and goods, and distributed them to all, as any had need. 14 And there was a certain man named Aeneas, who was sick of palsy, and was laid out at the gates of the city of Lydda. 15 And when Peter saw it, he said, Look upon me, and be restored. And when he had looked upon him, he was restored. 16 And all the people of Lydda and Sharon, hearing that Peter was come there, gathered together to him. 17 And the Lord did marvelous things by him, and wonders and prodigies were performed through him. 18 And there was a certain disciple named Tabitha, and she was full of good works and of kind acts. 19 And it was about this time, that she became sick, and died. And they laid her out and placed her in an upper room. 20 And when they found Peter, they brought him in: and when he was come, they brought him to the room: and all weeping and rending the clothes, 21 And Peter rose up and said to them, Why trouble ye yourselves, since ye have believed in the Lord Jesus? He is not dead, but is risen again: and therefore let not this woman trouble yourselves or weep. 22 For I perceive that not only she lived with God, but also now she is risen; and therefore let us render back to God, that which is God's. 23 And when they heard these things, they came together to him, and wept: and they took her up and buried her; and she was as if she lived.
CHAPTER VII.

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; †*but he promised 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* †*four hundred years;*

7 and the nation to which they shall be enslaved †*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

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* Vatican Manuscript.—1. then—omit. 3. †*land.*

† 2. It seems probable that Stephen here followed the Jewish tradition, (adopted by *Child,* that God appeared *twice* to Abraham,—lest, when living in Chaldea, and 2dly, when resident in Haran. He left Ur at the first call, and came to *Haran* with his father Terah, (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord *had* said unto Abraham," &c.

† 4. By recurring to Gen. xi. 28, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 150 years old we must presume that Stephen followed some tradition account of the transaction.—* Owen.* The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

When the day of Joseph's death was past, all his brothers came to Egypt; 10 and Joseph said to his brothers, "Peace be among you. Peace be among the land of Egypt. 11 Joseph died, and all his brothers came to him, and bowed down before him, his face to the ground. 12 "I am about to die," Joseph said, "but God will surely visit you, and bring you up from this land to the land which he promised on oath to Abraham, to Isaac, and to Jacob. 13 "And the sons of Joseph were seventy-five; 14 the sons of Joseph, all together, were seventy-seven; 15 thirty-six of them were shepherds, the rest were laborers. 16 "And Jacob went down into Egypt, he died there, 17 and was buried in Shechem, 18 and Joseph said, "I will surely return to you in the third year. Behold, the God of Abraham, Isaac, and Jacob has sent me to you. 19 "And the sons of Israel said to him, "Our father died not, but was buried in Shechem; his tomb is there to this day." 20 "Then Joseph said to his brothers, "Come near to me." And they came near to him. And he said, "I am Joseph, your father.""
made to Abraham, 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; why do you injure 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.

† 23. 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.

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 Des-ert 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 ground.

34 † I have surely seen the EVIL TREATMENT of that PEOPLE of mine in Egypt, and I have heard their groaning, and am come down to deliver autous: and now devo, apostee, eis Aiyup: them; and now come. I will send thee into Egypt, toun.

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 God raise up for you from
38. This is he who was in the congregation in the desert, with that angel who spoke to him on Mount Sinai, and with our fathers; who received the living oracles to give us;

39 to whom our fathers would not become obedient, but thrust away, and in their hearts turned back into Egypt,

40 saying to Aaron, 'Make us gods to go before us; for this Moses, who led us out of the land of Egypt, we know not what has happened to him.'

41 And they made a calf in those days, and offered a sacrifice to the idol, and rejoiced in the works of their hands.

42 But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, 'Did you not offer victims and sacrifices to me forty years in the desert, O House of Israel?'

43 And yet you took up the tabernacle of Moloch, and the star of the god Remphan, the figures which you made to worship them; I will even cause you to remove beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the desert, as he who spoke to Moses directed him to make it according to the pattern which he had seen; among your brethren, like me.'
ACTS.

45 ην και εισήγαγον διαδεξαμενοι οι πατερες which also brought having received by succession the fathers

όμων μετα Ιςουν εν τη κατασχεσει των εθνων, of us with Jesus in to the possession of the nations,

ων εξεσεν ο θεος απο προσωπων των πατερων which drove out the God from of the fathers

ημων, εως των ημερων Δαυιδ: 46 εσ ευρε χαριν ως τοις εβραιων, till the days of David; who found favor

υπ' ενθυσε αναρριχησατο the law says in presence of the God, and asked to find a dwelling

τοις θεοι λακων. 47 Σολωνων δε οικοδομησεν for the God of Jacob. Solomon built

αυτω οικον. 43 Αλλ' ουχ ο ευιστος εν χειρο- for him a house. But not the Most High in hand

ποιησης κατοικη, καδυς ο προφητης λεγει, made things dwell, as the prophet says,

ο ουρανοι μοι θρωνος, και η υποποδιον των the heaven to me a throne, the and earth a footstool of the

ποδων μου. Ποιον οικον οικοδομησετε μοι; where of me. What house will you build for me?

feet of me. What house will you build for me?

λεγει κυριος; η της τοσος της καταπαυσεως says Lord, or what place of the dwelling

μου; 50 ουχι η χειρ μου ετοιμες παντα παντα; of me? Not the hand of me made these things all?

ναι η καταπαυσεως έτοιμη; 51 Ευπραξαγιλοι, και απεριτιμητο τη καρδια well prepared, and uncircumcised in the heart

ταυ των ωτων υμεις αει τω πνευματι τω άγιω and the ears; you always the spirit the holy

εν τη θεσε ανατιτετε, ως οι πατερες υμων και υμεις, against, like the fathers of you also you.

των προφητων ουκ εδιωξαν οι πατερες Which of the prophets not persecuted the fathers

υμων; και απεκτειναν τους προκαταγειλαντας of you? and they killed those having foretold.

περι της ελευθερως του δικαιου, ου μυν υμεις concerning the coming of the righteous, of whom you

προδοται και φονεις γεγενησθει ζοινες betrayers and murderers have become; who re

εντε των νομων εις διαταγας αγγελων, και ουκ received the law by injunctions of messengers, and not

εφυλακε. 54 Ακοουντες δε ταυτα, διεπρον- you kept. Having heard and these things, they were warned

γινεσθαι τας καταδια ωτων, και εβραχων τους οδον- through the hearts of them, and gnashed the teeth

tas επι αυτων. 55 Ταραχων δε πληρης πνευματος on him. Being but full of spirit

αγιou, ατενισας εις των ουρανων, ειδε δοξαν holy, having gazed intently into the heaven, he saw glory

θεου, και Ιησουν έστατα εκ δειξιων του θεου, of God, and Jesus having stood at right of the God,

conversion of the righteousness, of whom you

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 God,

a VATICAN MANUSCRIPT.—45. HOUSE OF JACOB.

45 § 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 God,
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, and they stoned Stephen, as he was invoking and saying, "Lord Jesus, receive my spirit."

59 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.—69. This sin.

5. The city.

† 50. Dezaï 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."

† 58. Acts i. 1; Matt. iii. 10; Acts x. 11. † 38. 1 Kings xxii. 13; Luke iv. 29; Heb. xii. 12. † 53. Deut. xiii. 9, 10; xvii. 7. † 59. Luke xxii. 46. † 60. Matt. xiv. 44; Luke vi. 28; xxii. 54. † 1. Acts vii. 58; xxii. 20. † 1. Acts xii. 19. † 8. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xiv. 9; Gal. i. 13; Phil. ii. 6. † Tim. i. 13.
Acts

Chap. 8: 6.]

5 And the crowds with one mind attended to the things spoken by Philip, as they heard and saw the signs which he performed.

7 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 with the magic arts to have amazed autous. 12 Ote de eispenecaw av tXaavos, vayyapwv.

13 But when they believed the Philip Evangelists, [14] peri tis basileias announcing glad tidings, [the thin i concerning the kingdom tov theou kai tov onomatos Ihsou Xristou, of the God and the name of Jesus Anointed, evapistinu andrzes te kai gynaikes, 15 O de they were dipped men both and women. The and Symwv kai autovs eispenesevs, kai baupntheis av Simon and himself believed, and having been dipped he was proskevraovn av tXaavos, thvovn te dunamies constantly attending to the Philip, beholding and miracles kai omeia megala gynomea, eisapatso, and signs great being done, he was amazed.

14 Akousantves de oi ev ihsoukolouios apostoloi, Having heard and the in Jerusalem apostles, ot de dedekai a Samaria ton lyion ton theou, that had received the Samaria the word of the Go, apostheilav pros autovs ton Petrov kai Dov, they sent to them the Peter and John; 15 oitivs katabantes prosbev advant, peri who having gone down offered prayer concerning autovn, opous lamaai pneuma agion. 16 (Ouwpv them, so that they might receive spirit holy.

17 For it was not yet fallen on any of them; but they had only been im-

Then they placed their hands on them, and they received the Holy Spirit.

And Simon seeing that through the imposition of the hands of the apostles, the Spirit was given, he offered them money,

saying, "Give me also this authority, that on whom I place my hands, he may receive the Holy Spirit."

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.

Thou hast no part nor lot in this thing; for thy heart is not right before God.

Reform, therefore, from this thy wickedness, and entreat the Lord, if perhaps the thought of thine heart may be forgiven thee;

for I see that thou art in the gall of bitterness, and in the bond of wickedness.

And Simon answering, said, "Entreat thou the Lord in my behalf, that nothing of which you have spoken may come on me."

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.

And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards south, in the way leading down from Jerusalem to Gaza;" this is a Desert.

And having arisen, he went; and behold, an Ethiopian Eunuch, a Gran-

**Vatican Manuscript.—18. Spirit was given.**

22. the Lord, if.
Acts 8:28

καὶ ἀπεκαθιστάτων τῆς κατακύριωσες ἐν εὐνοοῦχος, δυναστῆς Κανακῆς τῆς βασιλισσῆς

"Behold, a gentleman of Candace, *Queen of the Ethiopians, who was over all her treasure, and who had come to worship at Jerusalem."

28 was returning, and sitting in his chariot he was reading the prophet Isaiah.

29 And the spirit said to Philip, "Approach and join thyself to this chariot." 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 some 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, "as a sheep he was led to slaughter, and like a lamb dumb, so he opened not his mouth."

33 "In his humiliation his judgment 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 opened 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 my being immersed?"

* Vatican Manuscript.—27. Queen. 30. Isaiah the prophet, and said. 33 the humiliation.

† 33. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

And he ordered the chariot to stop; and the both went down into the water, both Philip and the eunuch, and he immersed him.

39 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.

40 Philip, however, was * found at Azotus; and passing through, he announced the glad tidings in all the cities, till he came to Caesarea.

CHAPTER IX.

1 And Saul, still breathing out Threatenings and Slaughter against the Disciples of the Lord, proceeding to the High-Priest,

3 asked from him Letters to the Synagogues at Damascus, that if he should find Any o. † hat 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?"

6 And he said, "Who art thou, Sir?" And * he said, "I am Jesus whom thou desirest.

7 And those men traveling with him, stood and said, "We, not present, that he enter into the city, Saul, Saul, why dost thou persecute Me?"

8 And Saul arose from the Earth; and his eyes having been opened, he..."

νοδενά εβλεπεν χειραγωγουντες δε αυτον ειση-

νόιον αυτόν, ἀλλ’ ἐγερθαίνετο μετὰ τοις ἀγαθοῖς του πρεσβυτηρίους ἐκ τοῦ ἱεροῦ της ἐν Μιλήτῳ. Ὅταν δὲ οὖν προσέρχετο, ἔδωκεν αὐτῷ ἄμαρτίαν καὶ ἔδαφος ἐν Μιλήτῳ. 

*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. Tar- sus, 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 Cesar, were endowed with all the privileges of Roman citizens.

† 10. Acts xxii. 12. † 11. Acts xxi. 30; xxii. 3. † 14. Acts vii. 59; verse 21; xxi. 16; 1 Cor. i. 8; 2 Tim. ii. 22. † 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. 4. 11. Eph. iii. 7. 8. † 16. 2 Cor. xi. 23.
 Appeared to thee on the road in which thou camest, in order that thou mayest receive sight, and be filled with holy Spirit.

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 here 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, demurring 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.—13. His eyes.

‡ 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

† 21. Acts viii. 3; verse 1; Gal. i. 13, 23.

‡ 22. Acts xviii. 28.

‡ 23. Acts xxiii. 12; xxv. 8, 2 Cor. xi. 26.

‡ 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33.

† 20. Acts xii. 17; Gal. i. 17, 16.
Acts.

The page contains a large amount of text in Greek, which is difficult to transcribe accurately due to the nature of the handwriting and the quality of the image. However, the text seems to be a continuation of the narrative of the Acts of the Apostles, mentioning events that took place in Israel and beyond, including the activities of Peter and Paul, the healing of a paralytic, and the conversion of gentiles.

1. The text references various locations, including Jerusalem, Lydda, Damascus, and other places in Israel.
2. It discusses the conversion of certain gentiles and the healing of a female named Tabitha.
3. The narrative includes references to the Holy Spirit, the teachings of Jesus, and the spread of the Gospel.

Given the nature of the text and the context, it is clear that the text is a historical account of early Christian times, detailing the activities of the apostles and their followers. The text is rich in religious and historical content, providing insights into the early Christian church and its spread throughout the Mediterranean world.
Acts 9:37

And it happened in those days, that she was sick and died; and having washed they placed her in an upper room.

Acts 10:38

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."

Acts 10:39

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 Tunes and Mantles which Dorcas made, while she was with them.

Acts 10:40

But Peter, putting them all out, kneeled down and prayed; and turning to the body, he said, "Tabitha, arise!" And she opened her eyes; and beholding Peter, she sat up.

Acts 10:41

And giving her his hand, he raised her; and having called the saints and widows, he presented her living.

Acts 10:42

And it became known through All *Joppa; and many believed in the Lord.

Acts 10:43

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 that 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
And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

6 he lodges with †One Simon a Tanner, whose House is by the Sea.

7 And when that Angel which spoke 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 upon †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, "What God has cleansed, do not thou regard as common.

16 And this was done three times; and *immediately the VESSEL was taken up into HEAVEN.

17 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;

18 and calling aloud, they asked, "Is that Simon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the VISION, *the Spirit said, "Behold, *three Men are seeking thee;

20 *arise and go down, and go with them, without any hesitation, Because *I have sent them."

21 Then Peter having gone down to the MAN, said, "Behold, *I am 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 Angel 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.

24 And on the DAY FOLLOWING..."
25 And as Peter was coming in, Cornelius met him, and falling down at his feet he worshipped him.

26 But Peter raised him up, saying, “Arise; I also am a man.”

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, “You know that it is unlawful for a Jew to associate with a Foreigner; but God has shown Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?”

30 And Cornelius said, “Four days ago I was fasting till This Hour; and at the Ninth Hour I was praying in my house, and behold, a Man stood before me in splendid Clothing.

31 and said, ‘Cornelius, thy Prayer is heard, and thine ALMS are remembered before God.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he 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 has commanded thee.”

* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my House.

32. who will speak to thee—omit.

33. the Lord.

† 26. Acts xiv. 14, 15; Rev. xix. 10; xxi. 9; Gal. ii. 12, 14. † 23. Acts xiii. 8; Eph. iii. 6. † 30. Acts i. 10. † 50. Mark xxi. 5; Luke xxiv. 4.
Acts.

34 And Peter opening his mouth, said, *I perceive in Truth That God is not a Respecer of persons, but in Every Nation, He who fears Him and works Righteousness is acceptable to Him.*

36 *He sent the word to the sons of Israel, announcing glad tidings of Peace, through Jesus Christ—He is Lord of all—*

37 (*you know that word which was spoken through All Judea, beginning from Galilee, after the immersion which John preached,)*

38 *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;*  

39 And we 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.

40 *This God raised up the third day, and permitted him to become manifest,*

41 to All the People, but to those Witnesses previously chosen by God, to us,  

42 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.*

43 To him all the prophets bear testimony.  

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*Vaticano Manuscript.—36. He sent the word to the sons of Israel.*

37. You know.  

42. That this is He.
Acts.

Chapter 11: 5

Peter was yet speaking these words, and the Holy Spirit fell on all those having heard the word.

And those believers of the Circumcision, who came with Peter, were astonished, because the gift of the Holy Spirit was even poured out upon the Gentiles;

for they heard them speaking with tongues, and magnifying God. Then answered Peter,

"Can any one forbid water, that these should not be immersed, who received the Holy Spirit, even as we did?"

And he ordered them to be immersed in the name of the Lord. Then they asked him to remain some days.

Chapter XI.

1 And the Apostles and those brethren who were in Joppa heard 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,

3 saying, That he went in to Men un circumcision, and did eat with them.

4 But Peter, having begun, set it forth in order to them, saying,

5 "In the City of Joppa praying, and in a trance I saw a Vision, certain Vessels descending, being let down by the Four Ends out of Heaven, and it came to me.

* Vatican Manuscript.—45, who came with. 48. Jesus Christ. 3. That he went in to Men un circumcision, and did eat with them. 4. Peter.
CHRISTIANS.

27 In these and the days came down from Jerusalem prophets into Antioch. Having eaten with one of them, by name Agabus, signified by the spirit, a famine great about is going to be over whole the habitable; which also occurred to Claudius. 29 And the disciples, according to the ability of each, determined to send Relief to the brethren dwelling in Judea;

CHAPTER XII.

1 Now at that time Herod the king put forth his hands to injure some of the church.

2 And he killed James the brother of John with the sword.

3 And seeing that it pleased the Jews, he proceeded to arrest Peter also; (and it was during the days of unleavened bread;)

4 And having seized him he put him in Prison, delivering him to four Quarters of Soldiers to guard him, intending after the passover to lead him out to the people.

5 Therefore, indeed, Peter was watched by the guards; but earnest Prayer was made * in his behalf by the church.

6 But when Herod was about to bring him forward,
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

* Vatican Manuscript.—9. him.—omit.

† 6. Peter was bound to each of the guards, 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.
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 an appointed Day, Herod, having put on his royal robes, and sitting upon the throne, made an oration 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 an appointed Day, Herod, having put on his royal robes, and sitting upon the throne, made an oration 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 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 Cyprian, 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 Tarry, 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 Man, a 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, "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?"

10 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, having been struck with, the teaching of the Lord.

13 Apa, brethren, we have come from the Paphos, those that about the Paulus, the ηλθον εἰς Περγήν τῆς Παμφυλίας. Paul, came into Perga of the Pamphylia.

14 Παντίδε απ' αυτῶν, ὑπεστρεφήσαντες καὶ περαγώνω ἐξετείχε σοφία καὶ κράτος: and went from them, returned into Jerusalem. They and having passed through apó τῆς Περγης παρεγένοντο εἰς Ἀντιοχείαν from the Perga, went to Antioch of the Pisidia, and eisèledountes eis twn synagogwv of the Pisidia, and having entered into the synagouge γνη τῆς ἡμέρας τῶν σαββάτων, ekástan. Metά in the day of the sabbaths, they sat down. After the parangonin tov nomon kai twn profeiton, and the reading of the law and the prophets, aposteilean oi arxēsanagwgoi pros autouvs, sent the synagogue-rulers to them, λεγοντες: Andres adelphi, eis sth λαου, λεγετε. you of consolation to the people, say you.

"Brethren, if *any one among you have a Word of Exhortation for the people, speak."
16 Then Paul standing up, and waving his hand, said, "Israelites! and you who fear God, listen!

17 The God of the people of Israel chose our fathers, and elevated the people during their exile in the Land of Egypt; and brought them out of it with an uplifted Arm.

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 four hundred and fifty years, till Samuel the Prophet.

21 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 them David for a King; to whom also he said: Be secret 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 John having previously proclaimed, before his appearance, an Im-

*VATICAN MANUSCRIPT.—17, the people of Israel. 19. And—omit. 20, gave their land for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22, a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i.e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character deleth (ד) for hay (י) which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

† 17. Deut. vii. 6, 7. 17. Psa. cxv. 23, 24; Acts vii. 17. 17. Exod. xiii. 14, 15. Num. xiv. 33, 34; Psa. cxxv. 9, 10; Acts vii. 36. 10. Deut. vii. 1. 19. Jer. xiv. 1, 2. Psa. lxxviii. 53. 20. Judges ii. 16. Sam. vii. 11. x. 1. 22. 1 Sam. xxv. 23, 26, 29; xvi. 1; II Sam. xii. 11. 22. 1 Sam. xiv. 23; 2 Sam. i. 4; v. 3. 23. 1 Sam. ix. 20. 22. 1 Sam. xiv. 13; Acts vii. 40. 21. 1 Sam. x. 1; Luke i. 32, 69; Acts ii. 30; Rom. i. 3. 23. 1 Sam. xii. 13; Psa. cxviii. 11. 23. Matt. i. 21. 24. Matt. iii. 1; Luke iii. 3.
ACTS.
entrance of him a dipping of reformation to all the
people Israel. And was fulfilling the John the
baptism, Tiva me ypovotei evui; our
race, he said; Who me do you suppose to be? not
eimi evag, all I dous, erotetai met' eme, ou oun
am I, but 10, comes after me, of whom not
eimi aXios to ypyomwv tvv podov Auvai.

I am worthy the saudal of the sect to loose.

And as John was fulfilling his race, he said;
"Whom do you suppose me to be? I am not he;
but behold, one comes after me, the SANDALS of
Whose FEET I am not worthy to untie."

Brethren, sons of the Family of Abraham, and
those among you who FEAR GOD, * to you is the
word of this SALVATION
sent.

For those DWELLING in Jerusalem, and
their RULERS, † not knowing
him, nor the DECLARATIONS of the PROPHETS
which are READ Every Sabbath, ‡ have fulfilled
them in judging him.

‡ And without having
found any Cause of Death they desired Pilate
to kill him.

And when they had finished all things writ-
ten concerning him, ‡ having
taken him down from the
cross, they laid him in a Tomb.

But God raised him from the Dead;
‡ and he appeared
for several Days to those
who went up with him
from GALILEE to Jerusalem,
who are his Witnesses to
the PEOPLE.

And he announces glad tidings to you, † the
promise which was made
to the FATHERS; because
God has fulfilled this to
us their CHILDREN, hav-
ing raised up Jesus;
*S as it is written also
in the † second Psalm,
† Thou art my Son; this
day I have begotten thee.

33. Second Psalm.
‡ 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.
‡ 27. Luke xxii. 34; Acts iii. 17; 1 Cor. i. 8. 1 27. Acts xiv. 21.

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ing raised up Jesus;
*S as it is written also
in the † second Psalm,
† Thou art my Son; this
day I have begotten thee.
Acts 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 the fathers of himself and saw Corruption;

37 but he whom God raised up, not saw 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."

42 And they having gone out, ¶ it was thought proper that these words should be spoken to them on the NEXT Sabbath.

43 And when the synagogue was broken up, many of the Jews and religious Proselytes followed Paul and Barnabas, who speaking persuading them, persuaded them to continue in the
Acts. 44. The εχομενος σαββατων favor of the God. On the and coming sabbath, σχεδον πασα ἡ πολις συνηχθη ακουσαι των 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 οχλους, επιλησθησαν ζηλου, και αυτεληγον crowds, they were filled with zeal, and spoke against τους ὑπο του Παπου λεγομενωις, [αντιλε- the things by the Paul being spoken, [contra- γυνας και] βλασφημουτες. 46. Παραβασασα- dando and] blaspheming. Speaking μενοι δε ο Παπος και ο Βαρναβας ειτον freely and the Paul and the Barnabas said: Τιμιν ἡν αναγκαιον πρωτον λαληναι τον " Were it necessary first to be spoken the λογον του θεου επειδη κε [δε] απωθησετε αυτον, word of the God: since [but] thou hast driven them away, και ουκ αξιους κρινετε ἐαυτους της οικουν and not worthy judge yourselves of the age-lasting ζωης, ἵδου, στρεφομενα εις τα ζην. 47. Οὕτω like, lo, we turn to the gentiles. Thus γαρ ευτελταται ημιν ο κυριος θεοις τεθεικα σε εις for has commanded us the Lord. I have set thee for φως εθηνων, του ειναι σε εις σωτηριαν εως σχα- the gentiles, having heard and the gentiles rejoiced, και οδηγουν τον λογον του κυριου και επισ- and glorified the word of the Lord; and be- τευσαν ὑσυ πεσαν τεταγμενοι εις των αιωνων. lieved as many as were having been disposed for life age-lasting. 48. Διεφερετο δε ο λογος του κυριου οιν ὁλος Was published and the word of the Lord through whole της χωρας. 50. Οι δε Ιουδαιοι παρωτρυναν τας of the country. The but Jews stirred up the σεβομενας γυναικας τας ευσεβημονας, και τους religious women the honorable, and the πρωτους της πολεως, και επηγειαν διαγιουν chiefs of the city, and raised a persecution επι του Παπου και του Βαρναβαν, και εξεβαλον against the Paul and the Barnabas, and cast out αυτων απο των οριων αυτων. 51. Οι δε εκτινα- them from the borders of them. They but having οιν τον κοινοτον των πολων αυτων επι σε αυτους, ηλθου εις Ικωνιον. them, came into Iconium. 52. Οι δε μαθηται επιλησθησον χαρα και πνευ- The and disciples were filled joy and spirit ματος αγιου. KEPhi. 18. 14. 1 Εγενετο δε εν holy. It happened and to Ικωνιον, κατα τα ιαυτο εισελθειν αυτους εις την Iconium, at the same to enter them into too continue in the favor of God. 44. And on the follow- ing 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 ai-onian Life, behold, I 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 aionian 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 hon- orable 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-
ACTS.

14:2

saying to 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 Lycaonia, Lystra and Derbe, and the surrounding country;

7 and there they proclaimed glad tidings.

8 And there was sitting a certain Man at Lystra, 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;

* VATICAN MANUSCRIPT.—10. Loud Voice.
13 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, hearing of it, rent their mantles, and rushing out among the crowd, exclaming

15 and saying, "Men, why do you these things? ✡ These are 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;

16 ✡ who, in preceding generations permitted All the gentiles to walk in their own ways;

17 ✡ though indeed he left not himself without testimony, doing good, ✡ giving you rains from heaven, and fruitful seasons, 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, saying, "These are men, having persuaded the crowds, and having stoned Paul, they dragged him out of the city, supposing him to be dead.

20 But the disciples, having surrounded him, he rose up and entered the city. And on the next day he departed with Barnabas to Derbe.
ACTS.

in city affliction, and the brethren; confirming them to the Lystra and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many afflictions it behoves them to enter into the kingdom of God.

23 Having appointed, and for them elders in every congregation, having prayed with fasting they confirmed the elders whom they had believed.

24 And having passed through the Pisidia, 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 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, °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

21 And having preached the glad tidings in that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch,

22 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 Pisidia, 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, °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.

† 23. Titus i. 5. 26.


‡ 27. Acts x. 19. 1 Cor. xvi. 9. 2 Cor. i. 12; Col. iv. 8; Rev. iii. 4. 2. Gal. ii. 12.

† 1. John vii. 22.
ACTS.

7:1 After this some others of them to the apostles and elders at Jerusalem, about the question. They indeed therefore having been sent toward the congregation, went through the PHENICIA and Samaria, relating the conversion of the Gentiles, and caused great joy to all the brethren.

7:2 And having arrived at Jerusalem, they were received by the congregation, and the apostles and the elders, and related what things God did with them.

7:3 But some of those having believed, from the sect of the Pharisees, stood up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses".

7:4 And the apostles and elders were gathered together to see about this matter.

7:5 And there being much Debate, Peter arose, and 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.

7:6 And God, the HEARTSEARCHER, testified to them, giving to them the Holy Spirit, even as to us;

7:7 But and made no distinction between us and them, having purified their hearts through the faith.

7:8 Now therefore, why do you tempt God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

7:9 But through the favor of the Lord Jesus others of them, to the apostles and elders at Jerusalem, about this question.

7:10 They, therefore, having been sent forward by the congregation, went through PHENICIA and Samaria, relating the conversion of the Gentiles, and caused great joy to all the brethren.
12 Then those who had been scattered abroad by the persecution that arose from Stephen's martyrdom came back and strengthened the faith of the Church. 13 And the Church throughout all Judea, Samaria, and in Galilee enjoyed great joy and holiness, as they were all united in one spirit.

14 Then Peter went down to Joppa, and found a man named Simon who was a tanner by trade, and who was making his home with a Gentile who was a widower named Tobias. This man had four daughters who were virgins. 15 Peter stayed there for some days and then said to Tobias, "Do you understand that God does not think one Jewish, another Gentile, different? 16 For the law has nothing to say about who is holy. It is the word of God through his servant Peter that disagrees with the law's ignoring both Jews and Gentiles. 17 God has chosen Peter to marry the Gentile woman, and they will bear a son who will be named Simon Peter."

21 Then some men came from Joppa and brought Peter a letter. They said, "Simon Peter, a tanner named Tobias has sent us to you. He says, 'You must come to me so I can see you. I have Converter's news for you.'"

22 When Peter heard this, he said, "I will go. It is already clear to me that God does not distinguish between Gentiles and Jews. 23 He accepts those who believe in him, as he showed by the resurrection of his servant, the Lord Jesus." 24 So Peter went down with the men who had sent him. He was received by the believers in Joppa and was staying with Tobias for three days.

25 It was then that Peter was on his way to Jerusalem, carrying the offering of the believers in Joppa. 26 When Peter arrived, he was welcomed by the apostles and elders. 27 They said to him, "You know that even the Lord Jesus had to suffer many things before he came into his glory. 28 As it is now written, the Lord said, 'I will make your name great among the gentiles, and your descendants will be the light of the Gentiles.' 29 It is also written, 'You will add to the peoples of the Lord your brothers.' 30 So they laid hands on Peter and sent him off. And he went down to Antioch, where he stayed for about a week, teaching the believers with great eloquence.
Acts.

23. having written by their hand, the:—"The 
estes and *elders and brethren, to those
brethren in Antioch and Syria and Cilicia, who
are of the Gentiles, greeting,

24. Since we have heard, that some from us [having
brethren] as some
you, with words, unsettling
thatman of you,
and to keep the law,] to whom we gave commands;

25. it seemed good to us, being of one mind, to choose
out men to send to you, with your beloved Bar
nabas 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 Forica
tion; from which if you keep yourselves you will
do well. Farewell.”

30. They, therefore, being dismissed, went down to
Antioch, and having assemled 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
chosen from among themselves to Antioch with
Paul and Barnabas,—
that Judas *being called Barsabas, and
Silas, leading among the brethren;

23. thus—*omitted.

24. saying, to be circumcised, and
to keep the law—*omitted.

25. These. 26. Acts viii. 50; xvi. 19; 1 Cor. xv
20; 2 Cor. xi. 23, 26.
Having sailed by to Derbe and Lystra, Paul had some trouble with the congregation, but the brethren exhorted them to continue their work. They were encouraged and strengthened in their faith.

Paul and Barnabas remained at Antioch, teaching and proclaiming the good tidings of the word of the Lord, with many others also.

And after some days Paul said to Barnabas, "Let us return and visit the brethren in every City in which we proclaimed the word of the Lord, and see how they are."

And Barnabas wished to take also with them that John, who was named Mark.

But Paul deemed it improper to take him with them, who deserted them from Pamphylia, and did not go with them to the work.

A sharp contention therefore ensued, so as to separate them from each other; and Barnabas having taken Mark sailed to Cyprus.

But Paul having selected Silas, departed, being commended to the favor of the Lord by the brethren. And he went through Syria and Cilicia, establishing the congregations.

CHAPTER XVI.

And he came both to Derbe and to Lystra. And beheld a certain disciple was there, named Timotheus.
ACTS.

And the jailor, having received such a Charge, cast them into the inner prison, and made their feet fast in the stocks.

And at midnight, Paul and Silas praying, sung a hymn to God; and the prisoners listened to them.

And suddenly there was a great Concussion, so as to shake the foundations of the prison; and all the doors were opened, and the fetters of All were loosed.

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.

But Paul cried with
Φωνή μεγάλη ἐν τῷ Παύλῳ, λέγων, Μη δὲν πράξεις
with a voice loud the Paul, saying; Not thou mayest do
σεαυτόν κακῶς, ἀπαντᾷς γὰρ εἰς εὐθές
yourself harm; for we are here.
29 Αἰτήσας δὲ φωτά εἰσεπῆδος, καὶ εὐνομοὺς
29 And having asked good lights he rushed in, and terrified
γενομένους προσεπες τῷ Παύλῳ καὶ τῷ Σιλα.
29 they and the Cornelius.
30 Καὶ προσαγὰν αὐτοὺς ἔξω, ἐφῆς Κυρίῳ,
30 and leading them out, he said; O sir,
τί με δεῖ ποιεῖν, ἵνα σωθῶ;
what shall I do, that I may be saved? They and said;
31 Οἱ δὲ εἶπον;
31 and they said;
Πιστεύσων εἰς τὸν κυρίον Ἰησοῦν χριστὸν, καὶ
31 believing in the Lord Jesus Christ, and thou
 Believe thou the Lord Jesus Anointed, and
καὶ ἐλάλησαν
32 and said;
καὶ ἐλάλησαν
32 shall be saved thou and the house of thee.
33 Καὶ παραλαβὼν αὐτοὺς ἐν τῷ οἴκῳ αὐτοῦ.
33 and having taken them in the house of him. And
34 Ἀναγαγὼν τὲ αὐτοὺς εἰς
came and led up and them into
αυτὸν ἐν τῷ οἴκῳ αὐτοῦ, παρέβηκε τραπεζῶν
to his house, he set a table, and
καὶ ἡγαλίνα τὸν οίκον πεπιστευκὸς τῷ θεῷ,
and greatly rejoiced with all his house, having believed in the God.
35 'Ημερας δὲ γενομένης, ἀπεστείλαν οἱ στρα-
that day and believing became, sent the com-
τηγοί τοὺς ραβδούχους, λεγοντες ἀπολογο-
bmanders the rods bearers, saying;
μας ἀνδρῶποι εἰκεινοι.
36 Apologeile de ch la
36 believing in the, that you
εἰς τὸν οίκον αὐτοῦ τὰς λόγους τούτους πρὸς τὸν Παῦλον ἐν τῷ οἴκω
date the words these to the Paul; you
ΟΤΙ ἀπεσταλκας οἱ στρατηγοί
donst the commanders, that you
ἀναγάγη
took that the commanders, that you
νυν οὕν εἰς εὐθές, πορευέσθαι εὖ
you, now you go in;
εἰρηνήν.
37 O de Paulos ἐφῃ πρὸς αὐτοὺς peace.
That the but Paul said to them;
Δειραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώ-
then having been us publicly, uncondemned, men
ποὺς Ῥωμαίους ὑπάρχοντας, ἐβάλον εἰς φυλακήν,
ob and now privately us do they cast out? No
Ῥώμαιοι εἰς, ἐκβάλοντας εἰς φυλακήν; Οὐκ
being, they cast into prison, now and privately us do they cast out? No
καὶ νυν λαβρὰ ἡμᾶς εἰκαλλοῦσιν; Οὐκ
and now publicly us do they cast out? No
γαρ ἀλλὰ ἐκβάλοντας αὐτοῖς ἡμᾶς εἰς εὐθές;
did; but having come themselves us let them lead out.
Ἀναγγείλας δε τοῖς στρατηγοῖς οἱ ραβδοῦχοι
38 And the officers related these words to the commanders;
Τοῦτο καὶ τὸν κυρίον τήν τοῦτον τραπεζαν ἐπιθύμησαν
that having heard heard of Romans.
39 And they came and

* Vatican Manuscript.—29. Silas.
32. God, with all that were. 34. the house.
33. the words.
‡ 31. John iii. 16, 30; vi. 47; 1 John v. 10.
§ 34. Luke v. 29; ix. 6.
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 in to 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 But 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 them to lead out into the people:

6 that the assembly having disturbed, they dragged Jason and some brethren to the city-rulers, crying, Osi oti thn oukoumenh anastrapasontas, these also here are present, whom has received Jason and of ouk tov pantes apenan thn donyma-these, and as all against the decrees

* Vatican Manuscript.—39. from the city.

1. Thessalonica. 1. a Synagogue of. 4. great Multitude. 5. forth to the People.

But the brethren immediately, by *Night, sent away Paul and Silas, to Berea; who, having arrived, went into the Synagogue of the Jews.

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.

Many of them, therefore, believed; and of the honorable Greek women, and men not a few.

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.

And then the brethren immediately sent Paul away, as if he were to go towards the sea; but Silas and Timothy remained there.

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.

Now while Paul was waiting for them at Athens, *his spirit was stirred within him, on beholding the city was full of idols.


Chap. 17: 17.]

**ACTS.**

17. He reasoned therefore in the Synagogue with the Jews, and with those 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 Babble Wisk 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 Areopagus, 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 Areopagus, 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 God who made the world and all things in it, he being..."

22. The Men of Asia, and Cretan, Euphrates, to Juniper, contain, whether Paul was probably
dwell, and then. A concordance has a number of the times of Tarsus to the

25. Of the resurrection of the Lord of Heaven and Earth, 25 nor is be served by the hands of men, 26 and, said, 'for also Delight of men, though, 25 nor made with hands, 26 and is not...
And thus Paul went out from the midst of them.

34 But some men adhering to him, believed; among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 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, 3* and labored;* for they were Tent makers by trade.

4 And he reasoned in the synagoge every Sabbath, and persuaded Jews and Greeks.

5 And when Silas and Timothy came from Macedonia, *Paul* was confined 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! I 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 synagoge.

8 And *Crispus,* the ruler of the synagoge, believed in the Lord with whole his house; and many of the Corinthians hear-
ACTS.

12 Gaulan was de apostates euntes the Achaias,
Galio and being procuual of the Achaias,
and persuading omoumahads said Ioumaw to Paul,
rushed with one mad the Jews to the Paul,
ent, and he gavaw aton epito bima, leunates;
and led him to the tribunal, saying;
"Oti para ton nymwn ougos aksesbeis tous
That from this law this persuades the
aNthropous sebesbe to the thew.
13 Mueanontos men to worship the God.
Being about
De tou Paulou anoigein to stornma, 
ent, en
but the Paul to open the mouth.
14 The Gaulan prous tous Ioudaious. Ei mev onw
Galio to the Jews.
15 Halided therefore it was
aokyma ti, ha radioyynima ton, o wv
injustice any, or reckless evil, the Jews,
baion, kata losv an ayesoxhmn itwn.;
16 I souv to lswv, euwv, osebe; autws: kri
according to reason I would hear with you, if
de igi, igima esti peri losv kai omoumatw KAI
but questioning it is about a word and names and
nomon tou kath ymas, osebe; autws: kri
you, you will see yourselves; a judge
* [gar] enw touwv ou voulma einai. Kai
* lir, l of these not cho to be. And
apinasev authous apou tov thmatos.
17 Epti
he drove them from the tribunal.
Having
bou tên di pantes * [di Ilathynes] Extvthenv
kained hold and all [the Greeks] of Sothenes
en arxithanagwv, etupon epimprosous tou
the synagogues, they struck before the
thmatos kai oudean tounto tov Gaulwv eme-
tribunal, and nothing of these the Galio cared.

18 O de Paulos eti proi mei\nHere and Paul yet having remained days
i\nas, tois adelphous apostasiaevos, eizes
many, to the brethren having had farewell, said out
eis tou Syriav, kai evn autw Priscilla kai
into the Syria, and with him Priscilla and
Apkulas, keiramevou tou kefaliw en Kergosene:
Aquila, having shaved the head in Cenchrea;
eixe yap euxh.,
were eng., believed, and were immersed.
9 And the Lord said to Paul, in a Vision by Night, "Fear not, but speak, and be not sile-
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 God.
12 But when Gallo was in Achaia, the Jews with one mind assaulted Paul, and brought him to the TRIBU-
NAL.
13 saying, "This man persuades men to worship God contrary to the LAW.
14 And Paul being about to speak, Gaulio said to the Jews, 
If indeed it was an act of In-
justice or reckless Evil, O Jews! according to Rea-
son 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 drew them from the TRIBUNAL.
17 And they All took
Sosthenes, the Ruler of the SYNAGOGUE, and beat him before the TRIBUNAL. But Gaulio 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; 
being shaved his head in Cenchrea, for he had a Vow.
19 And he came to
Acts.

[Chap. 18: 20.] 18 And when they requested him to remain a longer time, he did not consent;

20 but bade them farewell, saying, "I will return to you again, God willing." And he sailed from Ephesus;

22 and coming down to Cesarea, and going up, and saluting the congregation, he went down to Antioch.

23 And having spent some time there, he departed; going through the country of Galatia, and Phrygia, in order, establishing all the disciples.

24 And a certain Jew named Apollos, a native of Alexandria, an eloquent man, being powerful in the scriptures, came to Ephesus.

25 This person was being instructed in the way of the Lord, and being fervent in spirit, he spoke and also taught accurately the things concerning Jesus, being acquainted only with the immersion of John.

26 And he began to speak boldly in the synagogue.

27 And when he was wishing to pass over into Achaia, the brethren wrote exhorting the disciples to receive him; who, having arrived, did greatly assist those believers, by his gift;

Ephesus, and left them there; as he entered into the synagogue, and reasoned with the Jews.

19 Eratowtov de auton epipleinov Jews. Asking and them for longer time to remain [with them], not he consented;

21 all apostatai an autous autov, evpwn [Dei me he but had farewell [to them] saying; [It behoves me],

pantos tov logon tov gar, synagogon, willing, Achaia, and took an upper chamber, having gone down to Cesarea, and being there, the disciples, and having saluted the congregation, went down to Antioch.

22 And coming down to Cesarea, and going up, and saluting the congregation, he went down to Antioch.

23 And having spent some time there, he departed; going through the country of Galatia, and Phrygia, in order, establishing all the disciples.

24 And a certain Jew named Apollos, a native of Alexandria, an eloquent man, being powerful in the scriptures, came to Ephesus.

25 This person was being instructed in the way of the Lord, and being fervent in spirit, he spoke and also taught accurately the things concerning Jesus, being acquainted only with the immersion of John.

26 And he began to speak boldly in the synagogue.

27 And when he was wishing to pass over into Achaia, the brethren wrote exhorting the disciples to receive him; who, having arrived, did greatly assist those believers, by his gift;

28 for he strenuously discussed with the Jews in public, proving by the scriptures that Jesus is the Messiah.

CHAPTER XIX.

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 upon 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 people...
πλήθους, ἀποστάσας απ' αὐτῶν, αφωρίσατο τοὺς
muultitude, having separated from them, he separated the
ἀληθινός, καθ' ἡμέραν διαλεγόμενος ἐν τῇ
disciples, every day reasoning in the
σχολῇ Τυραννοῦ **[πίνοι.]** 10 Τοῦτο ἔγενετο
school of Tyreannus [one.] This was done
ἐπὶ ἑταίριο, ὡστε παντὰς τοὺς κατοίκους
for years two, so that all the dwellers
τῆς Ασίας ἀκούσαν τὸν λόγον τοῦ κυρίου, Ιω-
the Asia, heard the word of the Lord, Jews
cιαίους τέ καὶ Ἑλλήνας. 11 Δυσμείες τε οὐ τασ
both and Greeks. Miracles and not the
τυχούσας ἐποίει ὁ θεός δια τῶν χειρῶν
common ones did the God through the hands
Παύλου. 12 ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦσας
Paul; so that even to those being sick
ἐπέφερεν ταῖς τοῦ χρωτος αὐτοῦ συνήθεια ἕρα
to be brought from the skin of him Naphkins or
ἐκφερεσθαι απὸ τοῦ χρωτος αὐτοῦ συνήθεια ἕρα
to be brought from the skin of him Naphkins or
κυρίου Ἰησοῦ, λεγοντες ὡς τον
Lord Jesus, saying, "I adjure you the
Ἰησοῦν, ἄν ὁ Παύλος κηρύσσει. 11 Ἡσαν δὲ
Jesus, whom the Paul preaches. Were and
τινες νῷ τοῦ Σκεῦα Ιουδαίου ἀρχιερέως ἐπτὰ, οἱ
some sons of seca a Jewish high-priest seven, who
τοῦτο ποιοῦντες. 15 Ἀποκριθεὶς δὲ τοῦ πνεύματος
this were doing. Answering and the spirit the
πνεύματος του Ιησοῦν γινώσκω, καὶ του
evil said; The Jesus I know, and the
Παύλου ἐπισταμαί ὑμεῖς δὲ τινες εἰστε; 16 καὶ
Paul I am acquainted with; you but who are? and
εφέσων επι αὐτοὺς ὁ αἵματος, εν ἐν την
and the
το πνεύμα το πνημόνων, καὶ κατακυριεύειν
spirit the evil, and having overcome
αὐτῶν, ἵσυξε κατ' αὐτῶν, ὡστε κυμνόν καὶ
them, prevailed against them, so that naked and
καταραμενισμένοις εκφυγείν εκ τοῦ οἴκου
having been wounded to have fled out of the house
Σκεύους. 17 Τοῦτο ἔγενετο γνῶστον τοῖς
This and became known to all
Ἰουδαίοις τέ καὶ Ἑλλησ τοῖς κατοίκουσι τήν
Jews both and Greeks those dwelling the
Ἐφέσου καὶ επετευχθέντος επὶ παντὸς αὐτῶν,
Ephesus, and fell a fear on all them,

before the PEOPLE, having departed from them, he se-
parated the DISCIPLES, reasoning daily in the
SCHOOL of Tyrianus.

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 Naphkins 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 exorc-
ists ¶ undertook to name the NAME of the Lord JES-
US over those HAVING EVIL SPIRITS, saying, "I
adjure you by JESUS whom PAUL preaches."

14 And there were some *Seven Sons of One Seaca,
* 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 on them, and having overcome ¶ them, pre-
valled 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

* Vatican Manuscript.—0, one,—omitt. 14. Seven Sons of One Seaca.
† 10. Acts xx. 31. 15. them both, and prevailed.
†† 11. Mark xvi. 20; Acts xiv. 3. 16. them both, and prevailed.
‡ 12. Acts v. 15; See 2
† 19. Luke i. 65; vii. 16; Acts li. 43; v. 5, 11.

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 to Jerusalem, saying, “After I have been there, I must also see Rome.”

22. And having sent two of them 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 temples of silver, defrauded the workmen.

25. Whom Simon, being with the rest, has persuaded, that out of this tumult not small concerning the temple.
Acts.

Chap. 19: 27.

but almost all Asia, this Paul has 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 grans-
deur destroyed, whom all Asia and the habitable

28 And having heard this, they were 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 * Asiarchs, 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 was almost all Asia, this Paul has persuaded and turned aside many people, saying, That they are not gods which are made by hands.

35 1 Tim. i. 14, 2 Tim. iv. 14.


† 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 procenst. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

† 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 grandeur destroyed, whom all Asia and the habitable

† 28. And having heard this, they were 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.

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† 34. But knowing that he was almost all Asia, this Paul has persuaded and turned aside many people, saying, That they are not gods which are made by hands.

† 35. 1 Tim. i. 14, 2 Tim. iv. 14.
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 quieted the crowd, 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 anything 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 concourse."

41 And having said this, he dismissed the Assembly.
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 Berean; but † Aристarchus and Secundus of the Thessalonians; and Gaius of Derbe, and † Timothy; and † Tychicus and † Trophimus, Asiatics;

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 overcome with 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 ix. 23; xxiii. 13; xxv. 3; 2 Cor. xi. 26.
† 4. Acts xix. 29; xxvii. 2; Col. iv. 10.
† 5. Acts xxi. 1.
† 6. Eph. vi. 21; Col. iv. 7, 2 Tim. iv. 12; Tit. iii. 12.
† 7. Acts xxii. 2; 2 Cor. xi. 12; 2 Tim. iv. 13.
† 8. Acts i. 23; Rev. i. 10.
† 9. 1 Cor. xi. 3.
† 11. Acts 1. 23.
ACTS.

[Chap. 20: 12.]

Versed for a long time even till day-break, he so departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we, having gone before to the ship, sailed at Assos, there intending to take Paul in again; for it was so arranged, he being about to go by land.

14 And when he met us at Assos, we received him, and came to Mitylene.

15 And sailing thence on the next day we came opposite to Chios; and on the next we arrived at Samos; and having remained at Trogyllium, on the following we came to Miletus.

16 For Paul had determined to sail by Ephesus, that it might not be necessary for him to spend time in Asia; † for he was listening, if it were possible for him, † to be at Jerusalem on † the Day of Pentecost.

17 But sending from Miletus to Ephesus, he called to him the elders of the congregation.

18 And when they were come to him, he said to them, **You know, † from the First Day in which I came into Asia, how I was the whole Time with you,

19 serving the Lord with all humility, and with Tears, and those Trials which happened to me † by the plots of the Jews;

20 how I kept back nothing that was profitable; neglecting not to declare to you and to teach you publicly, and at your houses;

21 earnestly testifying

* VATICAN MANUSCRIPT — 15, in the evening we arrived.

† rogylilium—unt.
both to Jews and Greeks, of reformation towards God, and that faith which is towards our Lord Jesus Christ.

22 And now behold, being constrained by the spirit, I go to Jerusalem, not knowing the things which will happen to me there;

23 except that the holy spirit testifieth in me in every city, saying, That bonds and afflictions await me.

24 But of no account make I life precious to myself, so that I may finish my course, even the service which I received from the Lord Jesus, earnestly to declare the glad tidings of the favor of God.

25 And now, behold, I know That you all, among whom I have gone proclaiming the kingdom of God, will see my face no more.

26 Therefore I testify to you this day, that I am pure from the blood of all:

27 for I kept not back from announcing All the will of God to you.

28 Take heed to yourselves, therefore, and in All the flock among whom the holy spirit made you overseers, to feed the church of God, which he acquired by the blood of his own.

29 For I know, That

* Vatican Manuscript—24. Of no account make I life precious to myself. 25. Of God. 26. I am pure. 27. All the will of God to you. 28. Therefore. 29. The church of God. 23. This—omit.

† 28. The common version and Vatican MS. have been followed in the above rendering Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase ecclesia tou kurov nowhere occurs in the New Testament, while ecclesia tou theou occurs about ten times in Paul's epistles. There are no less than six different readings of this phrase in the MSS., which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—"purchased with his own blood." But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can supply the elliptical word after oun, whether it be Son, or Lamb, or Witness. Thus, "feed the church of God, which he acquired by the blood of his own" [Son.]
ACTS.

[Chap. 20: 30.]

After my departure 1711 impassioned Wolves will come in among you, not sparing the flock;

30 ✠ and * of you will Men arise speaking perverse things, to draw away disciples after them.

Therefore watch, and remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

31 And now I commend 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.

32 I have coveted no man's Silver, or Gold, or Apparel;

33 You yourselves know ✠ That these hands have served my necessities, and those who were with me.

35 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.'

36 And having said these words, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on Paul's neck, they affectionately kissed him,

38 Grieving chiefly for the words which he spoke, That they should see his face no more. And they accompanied him to the ship.

* VATICAN MANUSCRIPT.—30. of you will men arise.

32. brethren—omit.
1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos, and on the following day to Rhodes, and thence to Patara. 2 And finding a ship passing over to Phenicia, going on board we set sail. Having come into the land of Cyprus, and having left behind her, we sailed into Syria, and were brought to Tyre, there for was the ship unloading the freight. And having found these to the Paul said through the spirit, we remained there seven days seven; when and it happened that we had completed the days, having gone out of Cyprus, and having arrived at Tyre, and having placed the knees on the shore, they prayed. And having embraced each other, and having embraced them, and went our way, accompanied us all with great joy, and with others, coming from the city, and the disciples. We came down into Tyre, and having embraced the brethren, we remained there seven days. Then we came to Caesarea, and having entered into the house of Philip the Evangelist, being ekkentos, eumeivon par autov. 9 Touxomei of the seven, we remained with him. To this house came to the house of that Philip 10 And as we continued there many days, a certain...
11 And coming to us, taking Paul's girdle
and having bound his *feet and hands, he
said, "Thus says the Holy Spirit, *See will the Jewish
men 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 your hands, say to me? For I am
ready not only to be bound, but also to die at
Jerusalem in behalf of the NAME OF THE LORD.

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 bag-
gage, we went up to Jeru-
salem.

16 And some of the disciples also from Ce-
sarea accompanied us, con-
ducting us to one Mnason,
Paul's girdle, from Jerusalem.

17 And having arrived and
having eis Ierousolyma, a successor
been received us
by Mnason.

18 †And on the follow-
ing day, Paul went in
with us to James; and
all the elders were
present.

19 And having saluted them, he particularly re-
ferred to things which God
done among the Gentiles by
his ministry.
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 walkest 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 seven days of purification, till of which they offered an expiatory sacrifice for each of them the offering. When he had ascended, they informed the temple, that a certain men who had been about to be completed, those from the Asia Jews having seen him in the temple,

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TEMPLE, stirred up All the CROWD, ¶ and laid hands on him,

28 explaining, “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 or 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.
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 treat a 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 Apology before you.

2 (And hearing that he spoke to them in the Hebrew Dialect, they kept greater silence; and he said,)
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.*

9 And *they 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 it be told concerning you what thou must do.*

11 And as I could not see from the glory of that Light, being led by the hand by those being with me,

I came into Damascus.

12 *Ananias, de tis, antip euqsehhs kata tou Ananias and one, a man pious according to the Law, having been testified by all the Rest-rank of Jews, coming to me and having said to me: Saul, O brother, look up.*

* Vatican Manuscript.—5. did bear me witness. 9. and they were terrified—omit

† 5. Luke xxii. 60; Acts iv. 5. ‡ 5. Acts ii. 2; xxvii. 10, 12. † 6. Acts ix. 3

Hi, I'm just a plain text model.

I'm here to help you understand the text.

Do you have any questions about this page?
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? Arise, being baptized, and wash thyself from thy sins, having invokes his name.'

17 And it happened, when I was praying in the temple, I was in a trance,

18 and he saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive *Thy testimony concerning me.'

19 And I said, 'Lord, they know that I was imprisoned and beating in the synagogues those believing on thee;

20 and when the blood of Stephen, thy witness, was poured out, I also was standing by and consenting, and having in charge the mantles of those who killed him.'

21 And he said to me, 'Go; for I will send thee to nations far away.'

22 And they heard him to this words, and then raised their voice, saying, 'Take away such a man from the earth, for it is not fit that he should live.'

23 And as they were crying out, and tossing up the mantles, and throwing Dust into the air, ordered

* 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 hearing 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 Examined the SANHEDRIM and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

CHAPTER XXIII.

1 And PAUL earnestly looking on the SANHEDRIM, said, "Brothers! I have lived before God in All good Conscience to This Day."......

2 And the HIGH-PRIEST, Ananias, ordered those
ACTS.

Then Paul said to him, "God is about to strike thee, O whitened Wall! and dost thou sit judging me according to the law, and yet, violating the law, commandest me to be struck?"

4 And those standing by said, "Dost thou revile the high-priest of God?"

5 And Paul said, "I did not know, brethren, that he was a high-priest; for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

6 And Paul perceiving that the one part were of the Sadducees, and the other of the Pharisees, he exclaimed in the Sanhedrim, "Brethren, I am a Pharisee, a son of the Pharisees; concerning hope and a resurrection I speak.

7 And having said this, there was a dispute between the Pharisees and the Sadducees; and the multitude was divided.

8 For indeed the Sadducees say, there is no resurrection, nor angel, nor spirit; but the Pharisees confess both.

9 And there was a great clamor; and some of the scribes of the party of the Pharisees contended, saying:

10 "Nothing evil we find to the man this; et de punea eelalipseen auton, et ayyeleso.... if but a spirit spoke to him, or a messenger... Great and becoming dispute, fearing the commander lest he would be torn to pieces by them, he ordered the armed force having gone down to take him..."
Acts 23:11-19

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.”*

12 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;* whom Paul, *having come to the High-Priests and the Elders, Betapeis, Iepov, Ananias, and Sceva,* said, *With a curse we have cursed those who in the Conspiracy have been engaged; who have polluted us, and ourselves, of nothing to till we have killed men.*

14 *Now you, and your Apostles, and the people, have killed the Lord Jesus, who you call a King, to fill the place of David; and let one of you come to me, and stand in the midst of them, and to lead him into the castle.*

Chap. 23: 11-19

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† 11. Acts xviii. 9; xxvii. 23, 24. † 12. ver 21, 50; xxvii 8.
ACTS.

Wishing who the of to him.

And having retired by himself, he inquired, "What is it that thou hast to tell me?"

And he said, ""The Jews have agreed together to ask thee that thou wouldst bring down PAUL To-morrow into the SANEDRIM, as if to investigate something more accurately concerning him.

Therefore, be not the persuaded by them; for more than forty Men of them lie in wait for him, 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."

Then the COMMANDER dismissed the young man, charging him, "Inform No one That thou hast told me these things.”

And having summoned Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Cesarea, and seventy Horsemen, and two hundred Spear-men, after the Third Hour of the NIGHT;

and provide Animals on which to place PAUL, that they may convey him safely to Felix, the GOVERNOR."

And he wrote a Letter having this form:—

"Claudius Lyseus to the MOST-EXCELLENT Governor Felix, greeting:

This man having been seized by the Jews, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,
Acts.

28 And desiring to know the crime of which they accused him, I led him down into their Sanhedrin;

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 also his Accusers also to speak against him before thee.

31 The soldiers, therefore, according to THAT 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 Cæsarea, and delivered the Letter to the Governor, they 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 Prison.

CHAPTER XXIV.

1 And after Five Days the High-priest, Ananias, went down with the Elders, and a certain Orator named Tertullus, and appeared before the Governor against Paul.

2 And he being called, Tertullus began to accuse him, saying:

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Acts.

3 "Having obtained Great Peace through thee, and * worthy deeds being done for this NATION by thy Forethought, and in every thing and everywhere, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with thy usual Candor.

5 † For we found this MAN a Pestilence, and exciting * Seditions among All THOSE JEWS through-out the EMPIRE, and a Chief of the sect of the NAZARENES;

6 † who even attempted to profane the TEMPLE, and whom we apprehended, [and wished † to judge according to our Law;

7 † but Lysias, the COMMANDER, having come with a Great Force, took him away out of our HANDS,

8 † 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."

9 And the JEWS also jointly impeached him, ascertaining that these things were so.

10 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;

11 it also being in thy power to ascertain, That it is not more than Twelve Days since † I went up to worship at Jerusalem.

12 † And they did not find me disputing with any one in the TEMPLE, or making an Insurrection of

* Vatican Manuscript.—3. Reformations are going on in this NATION. 5. Seditions among.

the Crowd, either in the
SYNAGOGUES, or in the
CITY;
13 nor are they able to
prove the things concern-
ing 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
which have been
written in the PROPHETS;
15 having a Hope in
God, which even they
themselves are looking for,
not that there is to be a
Resurrection both of the
Righteous and Unright-
ceous.
16 And in this I exer-
cise myself, always to have
a clear Conscience to-
wards GOD and M. N.
17 But in the course of
everal Years I came
bringing Alms to my NA-
tion, and Offerings;
18 at which time they
found me purified in the
Temple, not 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 these them-
selves say, What Crime
they found in me while I
stood before the SAN-KE
DRIM;
22 unless it be for This
One Declaration which
I made while I was standing
among them,—* That con-
cerning the Resurrection
of the Dead I am judged
to-day by you.
23 But FELIX knowing
more accurately about that
way, put them off, saying,
"When Lyssias, the com-
mander comes down, I

* VATICAN MANUSCRIPT.—14. the things according to Law.
15. of the dead—omitted.
17. Acts xi. 29, 30; xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10.
20. Acts xxiii. 6; xxviii. 20.
myself to keep him to have and to the centurion to keep him, and no one to forbid of the own friends of him

1. Imeta de meeras tina paragwenevos d Ph-...[25:8]...and days having come to the Fe-

2. 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 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 Cesarea 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 forming an Ambuscade to kill him on the road.

* Vatican Manuscript.—23. or to come—omit. 24. his own Wife. 24. Christ Jesus. 25:8. 2. the high-priests.

† 24. Drusilla was the youngest daughter of Iterod Agrippa, and had been married to Aelia, king of Emessa, whom Felix had persuaded her to abandon. In order to an adulterous marriage with himself.

‡ 27. Acts xi. 3; xxv. 0, 14. 2. Acts xxv.
4 But Festus answered that Paul should be kept at Cesarea, 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 Cesarea; 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."
13. "Hermes δὲ διαγενόμενον τινών, Ἀγριππας οὖν Ἀγριππας

Days and having interred some, Agrippa

ὁ βασιλεὺς καὶ Βερονικα κατηγορισάντων εἰς Καισαρε,

the king and Bernice came down to Caesarea,

πρεσβύτεροι, ἀσπασμοῦ τον Φησίδον. Ἡ οὖν δὲ

paying their respects to the Festus. When and

πλείον ἡμέρας διέστιν ἑκεῖ, ὁ Φησίς τῷ

many days they remained there, the Festus to the

βασιλεῖς ἀνέθετο τὰ κατὰ τῶν Παύλου, λέγων:

bishops set the things against the Felix

dιμιουργοὺς, ἵνα καταλαμβάνων ὑπὸ Φηλίκου

A man certain is having been left behind by Felix

dικην. Ἡ χρονικότητα, ὅτι οὖν εἶσθιν

a judgment. To whom I answered, that not it is

ἐδούχομεν χαριθρείσαι τινα ανθρώπον, προὶ Ἡ

custom for Romans to give as a favor any

κατηγορούμενος κατὰ προσωπόν εἰς οὗ τῶν

of the Jews, asking against him

καθηγοῦντος, τῶν τε απολογίας λαβοῦν περὶ

an opportunity and of defence he may take concerning

τοῦ ενκλήματος. Ἡ συνελήφθην οὖν ἡ 

tou accusation. Having come therefore [of them]

ἐνδάκρεια, ἀναβολή μηδεμίαν παραπεμφθην, τη

here, delay having made, on the

ἐξήγη κακίας εἰς τοῦ βηματος, ἐκελεύσασα

next day having sat down on the judgment-seat, I commanded to be

ὅδη γὰρ ἐπὶ τῶν ἀδρας. Περὶ οὗ ἀπαθητευτεὶς ἐις

concerning whom having stood up the

κατηγοροῦντος ὑπὲρ αὐτῶν ἐπεθερεῖν, ἐν ὑπὲρ-

defence concerning one Jesus had been dead, whom the

καθηγοῦντος τοῦ Ἰησοῦ τῆς βουλατοῦ, δὲν εἴρακην ὅ
counsel, answered, "To Cesar thou hast appealed;

(Customer, speaking) saying, "Cesar thou shalt go."

13 And after some Days, Agrippa the king and

Bernice came down to Caesarea, 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 accusa-

tion. 17 Therefore, when they arrived here, Without delay, the next day, sitting down on the

tribunal, I commanded the man to be brought;

18 concerning whom the accusers 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 inquired if he would be willing to go to Jerusalem, and there be

judged concerning these things.

21 But Paul having ap-

*VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment.

17. of them—omit.

18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In

A.D. 53, he was transferred from the kingdom of Chalies, which he had received from Claudius,

who only 17 years old, to the provinces possessed by his father, viz. Batania, Trachonitis,

and where he was murdered. 13. After Auranitis, and Abilene, which he governed with the title of king. He died A. D. 109, after

a reign including that over Chalies, of 61 years.—Owen.
ACTS.

Chap. 25: 22.

The Jews appealed to me to keep him to Cesar. I ordered him to be kept till I could send him to Cesar.

22 And Agrippa said to Festus, "I myself also desire to hear this man." And he said, "To-morrow, thou shalt hear him."

23 On the next day, therefore, Agrippa and Bernice having arrived with Great Pomp, and having entered into the place of hearing, with the * Commanders and those Men who were of Distinction in the city, at the command of Festus, Paul was brought.

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."

* Vatican Manuscript.—21. up to Cesar. 22. said—omit. 23. Commanders and. 23. being—omit. 25. him—omit.

† 21 & 25. Although Se巴斯犹s, is usually translated Augustus, and the Roman emperors generally assumed this epithet, which signifies no more than the venerable, the august; yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles. † 28. The title Kurios, Lord, both Augustus and Tiberius had absolutely refused; and forbad, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say, that he was lord of his slaves, emperor of the troops, and prince of the senate. See Suetonius, in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the emperor, would have it; and Pliny the younger is continually giving it to Trajan, in his letters.—Clarke.

CHAPTER XXVI.

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 rigid 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 I shut up in Prisons, having received Authority from the

* Vatican Manuscript.—3, thee—omit. 4, and in Jerusalem. 7, Agrippa—omit. 9, Indeed—omit. 10, Therefore also I did.

5, Acts xxii. 3; xxxiii. 6; xxiv. 15, 22; Phil. iii. 5. 6, Gen. xii. 3; xxii. 18; xxi. 4; 1 Pet. xxi. 11. 7, James i. 1. 9, 1 Tim. i. 13. 10, Gal. i. 3.
Acts.

Chap. 26. 11.}

[Acts 26:11-18]

And punishing them often in all the synagogues, I compelled them to blaspheme; and being exceedingly furious toward's them, I pursued them even to foreign cities.

12 At which 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— from heaven—exceeding the brightness of the sun—a light shining round me, and those going with me.

14 And all of 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 E said, 'E am 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 minister and a witness, 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 who have been sanctified, through that Faith which leads into me.
Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY Vision;

20 but I declared first to THOSE * in Damascus and in Jerusalem, and in All the COUNTRY of JUDEA, and to the GENTILES, that they should reform, 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 PROPHETS and * Moses spoke as being * bout 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 PROPHETS? I know That thou believest."
And Agrippa said to Paul, "Thou almost persuadest Me to become a Christian."

And Paul said, "I would to God, that not only thou, but also all they who hear me This day, were both almost and altogether such as I am, except these chains."

And the king arose, and the governor, and Bernice, and those who sat with them;

and having retired, they spoke to each other, saying, "This Man does nothing deserving Death or Bonds."

And Agrippa said to Festus, "This Man might have been released, if he had not appealed to Cesar."

CHAPTER XXVII.

1 And when it was determined for us to sail to Italy, they delivered Paul, and some other prisoners, to a 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 *Myrrha, of Lycia.

6 And there the centurio...
Tetartchos ploion Alexandrinou pleon eis
centurion a ship Alexandrian sailing for

trin Italiam, eneviaseis hiasm eis auton. 7 Ev
the Italy, put us into it. In

ikanais de hmerais bapxplouontes, kai molis
many and days sailing slowly, and scarcely

gevomenoi kata twn Kwnon, mi prosetwontos
being by the Crete, not permitting an approach

hiasm tw avenou, dptepusamem twn Kpisth
us of the wind, we sailed under the Crete

ta Kalwvnik 8 molis te paraleugomevoi au-
by Salorne; with difficulty and sailing by her,
tw, hlaumenv eis topon tina kalwumenov Kalous
we came to a place certain being called Fair
lumenas, 'w egenus htw polis Lasaia. 9 Ikanou
havens, to which near was a city Lasa. A long
de xronou diaxepomenou, kai ouvta heta epispafa-
and time having elapsed, and being already hazard
lous to the ploous, dia to twn aeneteian heta
ous of the sailing, because the even the fast already
paraleuvena, parhevi d Paulos, 10 legein
to have been past, advised the Paul, saying
autois' Andres, theoiva, oti mete dhrwes kai
to them; Men, I perceive, that with damage and
polylls hiasm ou mouvou tou fofitou kai tou
much loss not only of the freight and of the
ploivos, alla kai touv pyxvov hiasm mellev
ship but also of the lives of us to be about
eseibai twn ploivn. 11 O de ekatontarchis tw
the voyage. The but centurion by the
kumepthi kai tov naiklpor epesietha malanov,
pilot and by the owner of the ship was persuaded rather,
eta tous apo twn Paulon lumenou. 12 Anvev-
than by those by the Paul being spoken. Inconven-
tov de twn lumenos dparxontos pros parakeimena-
and the owner of the ship being to winterin,
naian, ois pleious etheto boulein anaxhthina
the greater part placed a wish to be led out
paraepheinai, eipous dunauto katanagwantes eis
from there also, if possibly they might be able having come to
Phoinika parakeimasa, lumenay twn Kpisth Ble-
Pheus to winter, a harbor of the Crete look-
pounta kata Liva kai kata Xwro. 13 Tpou-
looking towards south-west and towards north-west. Hav-
pnevquantos de Notou, daxoumal tw phoebess
ing blown gently and south wind, supposing the purpose
kekratfeinai, qramtes, aipov paraleugontos
have to been attained, having raised up, close passed by
twn Kpisth. 14 Met' ou polu de ebaile kat'
the Crete. After not much but beat against
agnostw anemos tufwunikos, o kalwumenov Eu-
her a wind tempestuous, that being called Euro-
kladou. 15 Synrapasthentos de twn ploivn, kai
elydon. 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 Cret, by Salome;
and with difficulty passing by it, we came to
certain Place called
Fair Havens, near which
is the City Lasa.

9 But Much Time having
been spent, and sail-
ing 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 Phenice, 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 140 geographical miles. Sala-
me was the eastern promontory of Crete, or the present Candia, and is now called Cane
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 Tisri, 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.

18 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 hypsoomata 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.
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
euxarisths tω thew enwpsion pantwn, kai klaw
he gave thanks to the God in presence of all, and having
sas πεζαν εσθιειν. Encouraged and becoming
panites, kai autωi prosegelavnto tropheis.
also they received food.

37 Mev de ev tω ploufi aι pasawi ψυχαι, *[dia-
We were and in the ship the all souls, [two
kosiai] ebdomhkonta ex. [33 Korasevtes de
hundred] seventy six. Being satisfied and
trophijs, ekuphliou to plouion, ekbathlomenoi tov
of sound, they tightened the ship, throwing the
stout eis tηn balassan. 39 Ote de hmea
wheat into the sea. When and day
genevto, tην γην ouk epegnwskos kolpos de
it was, the land not they knew; a bay but
pina katestovn exounta aigialon, eis on ebo-
they perceived having a shore, into which they
leuvanto, ev dunaio, evesai to plouion. 40 Kai
wished, if they were able, to force the ship. And
tas agkuperpesi futontes eisw eis tηn balassan,
the anchors having cut off in the sea,
ama aawetes at evxektrias tωn pida-
at the same time having loosed the
bands of the rud-
λωνω και επαραντεν των αρτεμον τη πνεωσιν,
dera; and having hoisted the foresail to the wind,
kateixin eis tov aigialon. 41 Peripeteuontes de
they pressed towards the shore. Having fallen and
eis toton dithalasson, epokeiavan tην
into a place with a sea on both sides, they ran around the vessel;
akai η mev proswa epeigasan emeves astatetos,
and the indeed prow having stuck fast remained immovable,
η de prwma euveto upo tηs Biaσ [toν kyn-
the but stern was broken by the violence of the waves.
awon.] 42 Tωn de stratwion bouly geneveto,
The and soldiers design was,
iwatai deeswtoas apoktewosi, μη tis ekkouv-
that the prisoners they should kill, lest any one having
θias diafrugη. 43 O de ekatontarchos bouly-
swum out should escape. The but centurion wishing
menos diastrwsoi tω Paulon, ekwletsw autou
save to the Paul, restrained them
tov boulhmato, ekelewse te tωs dunamevwn
from the purpose, ordered and those being able
kolybavan, aporpíasantas protos epi tηn γηn
swim, having thrown off first to the land
efienei: 44 kai tous loipous, ows mev epi sanci-
to go out; and the remaining ones, some indeed on boards,
σω, ows de epi twn twn apo tου plouion
some and on things of the from of the ship.
Kai ouwos egeneto panites diakathnae epi tηn
And thus it happened all to be safely on the
gave thanks to God in the presence of all; and having
broken, he began to eat.
36 And being encouraged, they also received
Food.
37 And all the Souls in the ship were two hun-
dred 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
BANDS of the RU-
DERS, and hoisted the
foresail to the wind,
they pressed towards the
shore.
41 But having fallen into a Place with two cur-
tents, they ran the
vessel around; and the
row sticking fast, remained immoveable, but the
stern was broken by the
VIOLENCE.
42 Now it was the De-
sign of the soldiers to
kill the PRISONERS, lest
any one by swimming out
should escape.
43 But the CENTURION
wishing to save Paul, re-
strained 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
in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. 41. of the waves—omit.
CHAPTER XXVIII.

1 And having safely escaped, we then ascen
did it that the Island was called Malita.

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 having come 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 cer
tainly 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.
† 3. Hee Duke was the
proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was
called also Nemesis.
† 4. Poplius is thought to have been the deputy of the prator
of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prator.
† 5. Mark xvi.
18; Luke x. 19.
† 6. Acts xiv. 11.
† 8. James v. 14, 15.
Acts 28:9-16

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 anchor.

12 And having landed at Syracuse, we remained three days;

13 whence, coasting round, we came to Rhegium; and after one day, a south wind having sprung up, we came in two days to Puteboli;

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; but Paul was permitted to dwell by himself, with the soldier who guarded him.

* Vatican Manuscript.—16. were entered Rome.

16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors.

† 12. 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.

† 13. Puteboli is now called Puzuli, and lies six miles south-west from Naples.

† 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 83 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 Praetorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

ACTS.

17 And it occurred, after three days, he called together the chief men of the Jews. And they having convened, he said to them, "Brethren, 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, having examined me, wished to release me, because there was No Cause of Death in me.

19 But the Jews speaking against it, I was compelled to appeal to Caesar; not as having anything of which to accuse my nation.

20 For this reason, therefore, I called you, to see and speak with you; for on account of the hope of Israel I wear this chain."  

21 And they said to him, "We received Letters from Judea 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 thinkst; for indeed it is known to us concerning this sect, That it is every where spoken against."

23 And having appointed him a Day, many came to him into his Lodging; to whom he set forth testifying earnestly of the rise and advancement of the church of God, persuading and confirming them concerning Jesus, both from the law of Moses and the prophets, from morning till evening.

24 And some were persuaded by the words being spoken; but some believed not.
And not being agreed with each other, they were dismissed, saying of the
Paul, 'One that had the holy spirit the
and taught through Isaiah the prophet to
the fathers of us, saying, Go thou to
the people this, and they heard; with ears you will hear;
and not you may understand; and seeing you will see,
and not you may perceive. Unfeeling for the heart
of the people this, and with the ears heavily they hear,
and the eyes of them they closed; lest at any time
they should see with the eyes, and with the ears they
should hear, and with the heart they should understand, and should
preach, and shall understand them. Known therefore
that to you, that to the Gentiles is sent the salvation
autonomous and independent. 29 * [Knowing that the
and teaching things concerning the Lord Jesus
Anointed with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, Paul saying
one Word, "Well did the Holy Spirit speak through Isaiah the Prophet
to our fathers,
saying, 26 Go to this people, and say, Hearing you will hear, though
you may not understand; and seeing, you will see, though you may not perceive.
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 salvation of God is sent to
the Gentiles, and they will hear it.'
29 [And when he said these things, the Jews departed, having Much Discussion among themselves.]
30 And he dwelt two whole Years in his own Hired house, and received
all those coming in to him;
31 * proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus
Christ, with Entire Freedom of speech, and without restraint.

*Vatican Manuscript.—28. This salvation.
**KEF. a. 1.**

Paulus, doulos Ihsou Christou, klhtos

Paul, a servant of Jesus Anointed, called

apostolos, apwyrmfjwos eis euaggelion theou,

an apostle, having been set apart for glad tidings of God,

(2 d propteggyelato dia tavn propthtan avtov

(which he promised before through the prophets of himself

ev grafais aigias,)

in writings holy, concerning the son of himself,

(tov genomenou ek sphmatov David kata

...having been born from a seed of David according to

ouarka 4 taw ohrwston wiv theon en

...that having been distinctly set forth a son of God in

dwnaies, kata pneuma agiwsunhs, ex anas-
power, according to spirit of holiness, from a recur-
tpassews nekrow,) Ihsou Christou tou kurion

ship for obedience of faith, in all the nations,

upter tou onomatos avtov 6 en ois eoste kai

ship for obedience of faith, in all the nations,
in sembl of the name of him, whom are also

umeis, klhtos Ihsou Christou) 7 paei tois

you, called ones of Jesus Anointed,) to all those

ouin en 'Rwpw agaphtos theou, klhtos aignois

who are in Rome beloved ones of God, called

in Romh, kai unina kai eirhnn apo theou patros avtov

loving and obedient to God father of us,

kai kuriou Ihsou Christou. 8 Prwton mev

and lord Jesus Anointed. First indeed

evxaristov to the mou dia Ihsou Christou

I give thanks to the God of me through Jesus Anointed

upter pantan umon, oti h pistr tou katag-

ship for obedience of faith, in all the nations,
between all of you, because the faith of you is cele-

yeletai en olw to kosphw. 9 Martus gar mou

greeted one, named me, a witness for of me

eastin da theos, 'O latrenw en to pneumati

is the God, to whom I am a servant in the spirit

moi en taw euaggeliof taw viv avtov, ws adia-

of me in the glad tidings of the son of him, how unac-

leptwos meiain umon poiomai, 10 pantote epi-

essentially remembrance of you I make, always in

tov prasteuwn mou theon, eipw hph jato tate

the prayers of me asking, if possibly now at length

euoudosemeta

of you.

I shall have a prosperous journey by the will of the God

* Vatican Manuscript.—Title—To the Romans,*

1. Christ Jesus.

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**CHAPTER 1.**

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 Posterity 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 Obediency 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 beloved 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.
11 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, \(\frac{11}{13}\) that I often purposed to come to you, (though hindered till now) that I may have \(\frac{11}{13}\) Some Fruit among you also, even as among the other Nations.

14 \(\frac{11}{13}\) Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that according to my ability, I am eager to announce glad tidings among you also in Rome.

16 \(\frac{11}{13}\) For I am not ashamed of the glad tidings; \(\frac{11}{13}\) because they are the Power of God for Salvation to every one believing; both to Jew and to Greek;

17 \(\frac{11}{13}\) For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, \(\frac{11}{13}\) "But the Righteous by Faith, shall live."

18 \(\frac{11}{13}\) 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 \(\frac{11}{13}\) 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.
Because, though they knew God, they did not glorify or thank Him as God, but became vain in their reasonings, and their perverse heart was darkened.

22 Assuming to be wise, men became foolish;

23 and they changed the glory of the incorruptible God into an image-like likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 Therefore God delivered them over, through the lusts of their hearts for Impurity, to dishonor their bodies among themselves;

25 who exchanged the Truth concerning God for a false religion, and reverenced and served the creature rather than the Creator, who is worthy of praise to the ages Amen!

26 On this account God delivered them over to infamous Passions; for even their females changed the natural use for that which is unnatural;

27 and in like manner also the males, leaving the natural use of the female, were burned up with their furious lust for each other.—Males with males committing indecency, and receiving back among themselves that recompense of their error which was proper.

28 And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthy Mind, to do improper things—;

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

* Vatican Manuscript.—24. also—omitt.
ROMANS.

kia. μεστος φθονου, φονου, εριδος, δολου, malignity; full of envy, murder, strife, deceit,
κακοθειας, υψιριστας: καταλαμπος, theo-
tugies, υπερτιναν, αλονες, God-
haters, insolent ones, proud ones, boasters,
εφευρετας κακως, γονεινι απειθεις, αντι-
τους, ανυμετω, αστραγγως, [apophous.]
avenue解放思想, (parents disobedient, obstinate
φροντου, δικαιοατος, του θεου
ones, covenant-breakers, unexcusable ones, [unpa-
eleumones: οιτες το δικαιωμα του θεου
who the ordinance of the God
επιγνωντες, (οτι οι τα τοιαυτα πρασσοντες
having known, (that those things such do-
αξιου θανατου εισιν,) ου μονον αυτα ποιονιν
worthy of death are, not only them they do;
αλλα και συνενδοκοντι τα πρασσονται. ΚΕΦ.
but even are well pleased with those doing.

Β. 2. 1 Διο ακαπολυνησας ει, ο ανθρωπε
Therefore inexcusable thou art, O man
πας δ κρινων. Εν εις γαρ κρινεις τον ετερου,
everyone who aright judges, in which for thou judgest the other,
σεαυτον κατακρινεις τα γαρ αυτα πρασ-
seest thou condemned, the things for same thou
θεσε δ κρινων. 2 Οιδαμεν δι, οτι το κριμα 
I know but, that the sentence of the
του δοεσθαι ωσθη τον
sentence of the God is according to truth upon those things such
αυτα πρασσοντας. 3 Λογιζη δι τουτο, ο αν-
true doest on this, O man
θρωπε δ κρινων τους τα τοιαυτα πρασσοντας,
who aright judging those the things such doing,
και ποιων αυτα, οτι συ εκφευγη το κριμα 
and aright doing, that thou shalt escape the sentence of the
του δοεσθαι την σκλη-
thing, doest to thyself the hardnes
τητα σου και ακαπολυνην καρδιαν, θησαιριζεις
thee unchangeable, thou treasurest
σεαυτω υργην εις ημερα υργης και αποκαλυπει
thyself wrath in a day of wrath and of revelation
δικαιοκρισιας του θεου, δις αποδοσει ικανο
righteous judgment of the God, who will render to each

[ Chap. 2:

nity; full of Envy, Murder, Strife, Deceit, Bad Habits; Secret Slanderers,
30 Revilers, God-haters, Insolent, Proud, Boasters, Disers of Evil things,
31 Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity;
32 who, though they know the ordinance of God, (That those who
practise such things are deserving of Death,) not only * are doing Them,
but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art in-
xecusable. O Man! thou who judgest all; * for
in what thou judgest ano-
other, thou condemnest Thysel; since thou, the
judge, dost practise the
same things.

2 But we know That the
sentence of God is ac-
cording to truth upon those who practise such
things.

3 And dost thou think this, O Man! thou who
judgest those practis-
ing such things, and yet art doing the same, That
thou shalt escape the sen-
tence of God?

4 Or dost thou despise the * abundance of his
goodness and forbear-
ance and patience, * being ignorant That his
goodness of God entices thee to a
reformation?

5 According to thy
hardness and unchange-
able Heart, thou art treasur-
ing up Wrath for thyself in a
day of Wrath and Revelation
of God's Righteous judgment;

* Vatican Manuscript.—51. Impeachable—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. 1 4. Rom.
ix. 27; Eph. 1. 7; ii. 4. 7; 4. Isa. xxx. 18; 2 Pet. iii. 8, 15. 2 5 James v. 4
6. J. ii. xxiv. 11; Psa. xlvii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom.
iv. 12, 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 29; xx. 12; xiii. 12.
Each according to his works;
7 aionian Life, indeed, to those who, by perseverance in Good Works, are seeking for Glory and Honor and Incurruptibility;
8 but Indignation and Wrath to those who are factious, and obey not the truth but obey unrighteousness;
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 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 hearers of law are just before God, but the doers of law will be justified.
14 When for Gentiles those not a law having, by nature the things of the law may do, those a law not having, to themselves are no
15 ointures endeiknontai to ergon tou a law; who show plainly the work of the law graptov en tais kardiais auton, summat
16 en hmera ote krivn o defending.) In a day when shall judge the thseos to krupta tov anavorpon, kata to God the things secrets of the men, according to the

* Vatican Manuscript.—13. Law.
18. Law.

† 14. Phœri, 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. 10; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1: “Having heard of your name much beloved of God, which you have attained by your righteous dispositions, (Phœri,) 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 pleonasms, 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. xxix. 7; Gal. ii. 6; 1 Pet. i. 17. † 13. James i. 22, 23.
17. Law.


evaggelion mou, dia Iesou Xristou. 17 Ei de glad tidings of me, through Jesus Anointed. If but

ouv loudais eponomaq, kai epanapv tw thou a Jew, art named, and dost rest in the

nuym, kai kauchasa en thew, 18 kai gnwseis to law, and dost boast in God, and knowest the

delma, kai dokimseis ta diaferonta, will, and discernest the things differing,

katheumenos ek tou nomou 19 pepeidas te being instructed out of the law; hadst believed and

seauton odygon eina tisalw, phos taw en thyself a guide to be of blind ones, a light of those in

oskotei, 20 paideutn afiron, didaskalov darkness, an instructor of simple ones, a teacher

nepw, exou ta mofrosin tis gnwseos of babes, having the form of the knowledge

kai tis altheias en tw nomw 21 o ouv didas- and of the truth in the law; who then art teach-

and kwn eteron, seauton ou didaseis; o khrusos an- ing another, thyself not dost thou teach? who art teaching

m klpeitein, klpeiteis; 22 o legyw mi moixe- not to steal, dost thou steal? who art saying not to commit

mu moixeis: o bdeusomenos ta adultery, dost thou commit adultery? who art detesting the

eidwla, eirosoleis: 23 o en nomo kauchasai, idols, dost thou rob temples? who in a law boastest,

dia tis parabases tou nomou tou theon through the violation of the law the God

aptaseis: 24 To gar onoma tou theou de iimai dost thou dishonor? The for name of the God through you

blasphemeitei en tois elwstis, kathos georpatai, is blasphemed among the nations, even as it has been written.

25 Piritous mou gar ofwtele, ean noum praxe- Circumcision indeed for profits, if law thou

Circumcision is for profit, if thou the

nouv de parabathn nomou, h peri- practice, if but a violator of law thou mayest be, the cir-

tou mou akrobustia gegeven. 26 Ean oum h cuimcision of thee uncircumcision has become. It therefore the

akrobustia ta dikaiowma tov nomou phulasei, uncircumcision the ordinances of the law may keep,

ouxe h akrobustia autou eis peritomh logos- not the uncircumcision of him for circumcision will be

theosetai: 27 kai krisel h ek fustes akrobustia- and will judge the from nature uncircum-

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 thy 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 and 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 art

The most honorable, 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 UnCircumcision observe the ordinances of the law, will not his Uncircumcision be accounted for Circumcision?

27 And the Uncircum-
What world? Not wrath? Not to be judged as false, as it has been written; "That thou mayest be justified in thy words, and mayest overcome in thy "JUDGMENT."

But if our UNRIGHTEOUSNESS establishes God's Righteousness, what shall we say? Is that God unrighteous who inflicts wrath? (I speak according to Man.)

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."

And not, (as we are falsely accused, and as


ROMANS.

[Chap. 3: 20.

some affirm that we say;)
\[That we may do evil, so

that good may come;
Whose condemnation is
just.

9 What then? Do we excel? Not at all; for we before convicted both

Jews and Greeks to be 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

"altogether 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 Bit-

"terness."

15 * "Their feet are

"swift to shed Blood;

16 "Ruin 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."

* 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 Acknow-

ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.

12. not is—omitted.

\[15. This, with all the following verses to the end of the 18th, are found in the Septuagint, 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 approximation to the apostle's meaning and words.—Clarke. Some contend, however, that the Apostles quoted from different parts of Scripture.

21 Now the law entered in to add诸 crimes which were not previously under the curse. Not to the effect that by the law sin might increase, but that the Scripture might be fulfilled, that through faith the blessing might come, not to the Jews only, but to the Gentiles also. 

22 As it is written, 

The law shall be unto me a righteousness of God through faith in Jesus Christ, which is by faith, without the works of the law. 

23 Therefore is the faith of Abraham blessed, who, without works, had faith in God, and it was accounted to him for righteousness.

24 But if the inheritance be the children's of the law, the children of Abraham shall inherit it, according to the flesh. 

25 Which things the Gentiles and the circumcised seek after: 

26 (For not they which commend themselves, but they which are called of God, he is their reward, and JESUS CHRIST is their reward.) 

27 For wherein you have approved the law in the sight of God, by faith. 

28 For when you have faith in God, you thus approve the law of circumcision, which is not written on tables of stone, but on the earth. 

29 For you are أيضا ráx vos los of the law, and not of the circumcision. 

30 For you are not seen, but הוי יד shown to faith, as was also shown to the law. 

31 See then, you approved the law, which is now fulfilled in Christ. 

32 But now, to those that are circumcised, and to those that are not circumcised, the law is not a burden, but a gift.
KEPH. 5'.

1 Ti oyn eroumen ABaraam ton patera hipwv
What then shall we say Abraham the father of us
[*[euvpekeivai] kata saraka; 2 Ei yap ABaraam et [to have found] according to flesh? If for ABaraam from
erogwv edikaiwth, echei kauxhuma, all' ou proos works was justifying, he was boasting, but not towards
v ton theon. 3 Ti yap h' graffh elegi; Eipisteve
the God. What for the writing says? Believed
det ABaraam tw thev, kai elogisth autw eis di-
and ABaraam the God, and it was counted to him for right-
kaioaunyw. 4 Ti de eragaievwv o misdos ou
ousiness. To him but working the reward not
logisetai kata xariv, alla kata ofeilhma:
counted according to favor, but according to debt;
5 tv de my eragaievwv, pisteutv de epi ton
to him but not working, believing but on the
dikaioynwv tov aseth, logisetai he pistsis
one justifying the ungodly, is counted the faith
autov eis dikaioaswn' 6 kathater kai David
of himself for righteousness; even as also David
levet ton makkarismov ton anavorov, 'wv o theos
speaks the blessedness of the man, to whom the God
logisetai dikaioaswnv xwrws erogwv, 7 makkariv,
counts righteousness without works; blessed one,
'wv afevthevnav aiv aiomav, kai dv eptekalwth-
of whom are forgiven the iniquities, and of whom are covered over
'san aiv amartian; 8 makkarios anhp, 'w ou mi
blessed man, to whom not:

Anot yev xwv amartian. 9 O makkarios us
may count Lord sin. The blessedness then
ovtov, epi tvn perioumyn h kai epi tvn akro-
thais, on the circumcision or also on the uncir-
bumstian; Legovm var, [*[ot] elogisth to
icumision? We say for, [that] was counted to the
ABaraam h pistsis eis dikaioaswn. 10 Pws ouw
Abraham the faith for righteousness. How then
elogisth; ev perioumyn ontv, h ev akrobumstia;
was it counted? in circumcision being, or in uncircumcision?
Ouk ev perioumyn, all' ev akrobumstia. 11 kai
Not in circumcision, but in uncircumcision; and
sumevon elabe perioumym, sign he received of circumcision, a seal of the right-
synws tvs pisteov tvs ev tv akrobumstia: eis
ness of the faith of that in the uncircumcision; in order
'to einaiv autov patera pantov ton pistetov-
that to be he a father of all of those believing

* VATICAN MANUSCRIPT.—1. FOREFAHHER.

CHAPTER IV.

1 What, then, shall we say of † Abraham, our
FOREFAHHER according
to the Flesh?
2 For if Abraham was
†justified by Works, he has a ground of boasting;
but not before God;
3 for what says the
SCRIPTURE? † "And ABara-
ham believed God, and
"it was accounted to him
"for Righteousness."
4 † Now to him who
WORKS, the REWARD is
not accounted as a Favor,
but as a Debt;
5 but to him who does
not WORK, but who be-
lieves on him who JUSTI-
FIES the UNGODLIG, his
FAITH is accounted for
Righteousness.
6 Even as David also
speaks of the BLESSED-
NESS of the man to whom
God accounts Righteous-
ness apart from Works,
7 saying, † "Happy are
"they Whose INQUIRITIES
"are forgiven, and Whose
"SINS are covered;
8 "happy is the Man
"to whom the Lord will
"not account Sin."

9 Is this BLESSEDNESS,
then, on the CIRCUMCI-
SION? or also on the UN-
CIRCUMCISION? for we
affirm, FAITH was ac-
counted to ABRAHAM for
Righteousness.
10 How then was it ac-
counted? When he was
in Circumcision, or in Un-
circumcision? Not in
Circumcision, but in Un-
circumcision.
11 And † he received the
Symbol of Circumcision,
as a Seal of the
RIGHTEOUSNESS of THAT
FAITH which he had while
in UNCIRCUMCISION; in
order that he might be the
Father of All uncircum-
ROMANS.

13 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.

14 ¶ For if those of the Law are Heirs, the Faith becomes useless, and the promise abrogated.

15 Besides, ¶ the Law works out Wrath; but where Law is not, there is no Transgression.

16 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.—

17 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;

18 who, contrary to Hope, believed with Hope, that he should become a Father of Many Nations, according to that which had been spoken, ¶ ¶ “Thou shall be the Inheritor of many souls.”

* Vatican Manuscript.—II. also—omit. 15. but where.

† 13, Gen. xvii. 4, etc.; Gal. 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, I sa. li. 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. already—omit.

1. 21. Psal. cxvi. 3; Luke i. 37, 45; Heb. xi. 9. 2. 24. Acts ii. 24; xiii. 30. 3. 25. Isa. lxi. 5, 6; Rom. iii. 23; v. 6; vii. 32, &c. 4. 26. Cor. xv. 17; 1 Pet. i. 21. 5. 1. Eph. ii. 4; Col. i. 20. 6. 2. Heb. iii. 6. 7. Matt. v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17. James i. 2, 12; 1 Pet. iii. 14. 9. James i. 5. 10. James i. 20.
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 half 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.

* VATICAN MANUSCRIPT.—8. If, then, we being yet helpless.

he recommends.

† 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.

† 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.

† 9. Rom. iii. 20; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. † 10. 2 Cor. iv. 18, 19; Eph. ii. 10; Col. i. 20, 21.

† 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11. † 12. Gen. iii. 1; 1 Cor. xv. 21. † 14. 15. 1 Cor. xv. 21. 22, 23. 45.
15. 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 righteousness 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 Jesus, 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.

CHAPTER VI.

1. What then shall we say? Ought we to continue in sin, that favor may abound?
2 By no means. How shall we, who have died by sin, live any longer in it?

3 Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his death?

4 We have therefore been immersed together 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.

5 For if we have been planted together in the likeness of his death, certainly we shall also be in that of his resurrection;

6 knowing this, that our old man was crucified with him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to sin;

7 for the one who died has been justified from sin.

8 For if we died with Christ, believe that we also shall live with him.”

9 knowing that if Christ, having been raised from the dead, dies no more; death no longer lords it over him.

10 For [the death] which he died, he died once for all; so also you may die to sin, and live unto righteousness.

11 Christ Jesus.

12 Let not sin, therefore, reign in your mortal body, in order that you may obey its desires;

13 nor present your
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 **whom to whom you present yourselves Slaves 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 Iniquity 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 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 **whom to whom you present yourselves Slaves 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 Iniquity 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**
ROMANS.

1 The wages of sin is death; but the grace of God is life everlasting, by the Anointed Jesus, our Lord.

CHAPTER VII.

1 Are you ignorant, brethren, (for I speak to those who are acquainted with Law,) that the law sets a man for as 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 one, in order that you may belong to another.—To HIM who was RAISED from the Dead, that we should bring forth fruit to God.

5 For when we were in the FLESH, those SINFUL Passions, which were through the LAW, I worked in our MEMBERS rejoicing in FORTH FRUIT to DEATH.

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 manners.

7 What then shall we say? Is the Law SIN? By
1 But sin having taken Opportunity, through the commandment, worked out in me All Strong desire. 

2 Apart from Law, however, Sin is dead; and the commandment having come, Sin lived again, and I died; 

3 and that commandment intended for Life, the same was found by me for Death. 

4 For Sin having taken Opportunity, through the commandment, deceived me, and through it killed me. 

5 And so the law indeed is holy, and the commandment holy, and just, and good. 

6 That good thing, then, has become Death to me? By no means, but Sin has; that Sin might be manifest, through that good thing producing Death to me; so that Sin, through the commandment, might become an exceedingly great Sinner. 

7 Besides, we know that the law is spiritual; but I am fleshly, having been sold under Sin. 

8 For what I work out, I do not approve; since I do not practise what I desire; but what I hate, this I do. 

9 But if what I desire not, this I do, I assent to the law, That it is excellent; 

10 and now, no longer am I working it out, but the Sin dwelling in me.

* Vatican Manuscript.—17. Indwelleth in me. 

ROMANS.

18 For I know that in me, that is, in my flesh, there dwells no good thing; 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 desire not, this I practise.

20 But what I desire not, this I do, if no longer work it 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 with 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 aml who will rescue Me from †this body of death?

† Thanks to God, by means of Jesus Christ, our Lord. Consequently, then, indeed, †‡ myself, by the mind, an insurrection 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 by 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.

† 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.

‡ 18. Gen. vi. 5; viii. 21. 22. Cor. iv. 10; Eph. iii. 10; Col. iii. 9, 10. 25. 1 Cor. xv. 57. 2. John viii. 35.
For I say, through the law, I die unto sin, that, being dead unto sin, I may live unto righteousness.

And I sin, not that I should sin, but that sin might work death in me, that the righteousness of the law might be fulfilled in me.

For I do not deal in the flesh with Christ, or with myself.

For I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

For if God so loved us, we shall be loved also.

For if God so loved us, we shall be loved also.
For *if* you live according to the *Flesh*, you are about to die; but if, by the *Spirit*, you put to death the *deeds of the body*, you shall live; 14 because *as many as* are guided by God’s *Spirit*, these are Sons of God.

‡ For you did not receive a Slavish *Spirit* back again for *fear*; but you received *a Spirit of Sonship*, by which we cry, ¶ "Abba! FATHER!"

‡ The *spirit* itself testifies together 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.

For I consider That *the sufferings of the present Time*, as unworthy of Comparison with the FUTURE GLORY to be revealed in us.

Indeed, ¶ the earnest *expectation* of the *creation* longs for the RAVAGE of the Sons of God.

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.

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 significancy 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 *ktisis* 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. Cor. ii. 12; Heb. ii. 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. iii. 11, 12. † 18. 2 Cor. iv. 7; 1 Pet. i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 19.
23 And not only it, but ourselves also, possessing the first-fruit of the Spirit; even we ourselves groan within ourselves, waiting for 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 searches 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 these whom he predetermined, he also invited; and whom he invited, those 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,

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 Famine, or Nakedness, 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 Sheep 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.
3.1 for yourselves, I an accursed thing to be from
3.1 for yourselves, I myself was wishing to be from

3.1 for my brethren, my kinsmen according to the flesh;
3.1 for my KINSMEN according to the flesh;

for whom belong the sonship, and the glory, and
for whom belong the sonship, and the glory, and

the covenant, the law-giving, and the rites of service, and the
the law-giving, and the rites of service, and the

promises:

5 whose are the fathers, and from whom is
5 whose are the fathers, and from whom is

that Anointed one, according to the flesh; for
that Anointed one, according to the flesh; for

all those who are from Israel, these are not Israel.
all those who are from Israel, these are not Israel.

7 Nor because they are seed of Abraham, are they all children; but
7 Nor because they are seed of Abraham, are they all children; but

8 That is, the children of the flesh, these are not of God; but the
8 That is, the children of the promise are accounted for the

Seed.

9 For this is the word of promise—"According to this season I will
9 For this is the word of Promise—"According to this season I will

"return, and Sarah shall have a Son."
"return, and Sarah shall have a Son."

10 And not only this, but also Rebecca, whom she had conceived twins by
10 And not only this, but also Rebecca, whom she had conceived twins by

One,—by Isaac our father;

11 (for they not having been born, nor having done anything good or bad,
11 (for they not having been born, nor having done anything good or bad,

so that God's purpose, as to an election, might abide,—not from Works,
so that God's purpose, as to an election, might abide,—not from Works,

but from him who calls:)

12 it was said to her, "The superior shall be subject to the inferior;"
12 it was said to her, "The superior shall be subject to the inferior;"
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 harden whom I should harden."

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 pleases; whom he wills, he hardens. Thou wilt say, "If a man will do evil, then hast he not known myself, or known my power, "then has he been preserved." The apostle's translation of this passage, "For this very purpose I raised thee up," does not alter its meaning. —MacKnight.

† 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 has he been preserved." —MacKnight.

† 13. Mal. i. 2, 3. † 15. Exod. xxxii. 19. † 17. Exod. ix. 10. † 20. Isa. xxix. 7, xiv. 9; xiv. 8. † 21. Prov. xvi. 4; Jer. xviii. 6. † 22. 2 Tim. ii. 24. † 22. 1 Thess. v. 9. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27
ROMANS.

**Prefatory Notes**
- Vatican Manuscript—36. to them—omit. 32. finishing and cutting short, the Lord will make a Reckoning on the Earth. 31. of Righteousness—omit. 32. of Law—omit.

CHAPTER X.

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 finding life in the righteousness which thus speaks: Not by the work of the law, but from faith righteousness thus speaks: Not by the work of the law, but from faith."

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.
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 in 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 if 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 Habitation.*

19 But I say, Did not Israel know? First Moses says, *I will provoke to jealousy by that which is no Nation; by an unenlightened Nation I will provoke you to anger.*

* Vatican Manuscript.—15, even as. 15. of Peace, of those announcing glad tidings—omit.

17. Christ.

† 11. Isa. xxviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 33.
 22; Gal. iii. 28.
 15. Isa. i. 15; 10, Rom. iii. 3; Heb. iv. 2.
 16. Isa. iii. 1; John xii. 38. 18. Ps. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23.
 19. Deut. xxxii. 21; Rom. xi. 11.
ROMANS.

[Chap. 10: 20.] 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 Is- rael he says, † "The "whole day I stretched "out my hands to a dis- "obedient and contradic- "ting People."

CHAPTER XI.

1 I say then, † Did God put away his own peo- ple? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 God has not put away his people whom he for- merly acknowledged. Do you not know what the scripture says in [the] history of [that] Elijah, how he complains to God against Israel?—

† *God, they killed "thy prophets; they "dug down thy altars; "and I was left alone; "and they are seeking my "life.”

4 But what says the divine oracles 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.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the chosen obtained

* VATICAN MANUSCRIPT.—20. among those who did not seek Me; I became manifest among those who.

† 20. Isa. lxv. 1; Rom. ix. 30. † 21. Isa. lxv. 2. † 1. 1 Sam. xii. 23; Jer. xxxi. 8. † 1. 2 Cor. xi. 12; Phil. iii. 5. † 3. 1 Kings xix. 10, 14. † 4. 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 eyes be darkened as so 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 excite My KINDRED to emulation, and ‡ may save some from among them.
15 For if their rejection be the Reconciliation 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 them, and didst become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-
much.

1 8. Isa. xxix. 10. † 0. Psa. lxix. 22, 23. ‡ 11. Acts xiii. 46; xvii. 6; xiii. 18. 91; xxviii. 24, 28. § 18. Acts ix. 13; xiii. 2; xxii. 21; Rom. x.v. 10; Gal. 1, 10; ii. 7—9; 1 ph. ii. 8; 1 Tim ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 10; ix. 19; 1 Tim. iv. 10; James. v. 20. § 10. Le. xxiii. 10; Num. xv. 18—21. ‡ 17. Jer. xi. 16. 17. Acts ii. 30.
ROMANS.

CHAPTER 11:18.

18 μὴ κατακαλώνω
ness of the olive thou dost become, not do thou boast

19 Eρείς οὖν
root sustained but the root thee. Thou wilt say then;

19 Θου will say then:
"The Branches were brake

20 True; they were

21 for if God spared not

22 Behold, then, the

23 But they also, if

24 For if thou cut

25 For, Brethren, that you

26 And then all Israel

22 but the Kindness

† 20. Rom. xii. 16. † 20. Prov. xxvii. 14. † Isa. li. 12. † Phil. iii. 23. † Cor. xi. 16. † 25. Rom. xii.


† 18. 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 brake and cut off, so that 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 limit 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 seen.

* VATICAN MANUSCRIPT.—21. he may not even spare Thee.

† of God towards thee, if thou continue in that KINDNESS.

† 19. Thou wilt say then:
"The Branches were brake and cut off, so that 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 limit 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 seen.
Written, + "The delivery
"Err shall come out of
"Zion, 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
ip Beloved on account of
the FATHERS;

29 because the GRACI.
OUS GIFTS and CALLIN.
of God are + not things
to be repented of.

30 Besides, as you
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
together ALL for
Disobedi.
ence, that he might have
mercy on ALL.

33 O the Depth of the
Riches and Wisdom and
Knowledge of God! + How
unsearchable his JUDG.
MENTS, 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
again to him?

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.

1 I entreat you, there.
fore, Brethren, by the
TENDER COMPASSIONS
of God, to present you + E.
LICES a living Sacrifice,
holy, well-pleasing to God.

* Vatican Manuscript.—31. may now obtain mercy.
1 + 29. Isa. lix. 20. See Psa. xiv. 7.
27. Isa. xxxv. vii. 9; Jer. xxxi. 31—34; Heb. viii.
8; x. 16.
28. Deut. vii. 8; ix. 5; x. 13.
29. Num. xxii. 10.
30. Eph.
ii. 21; Col. iii. 7.
32. Rom. iii. 9; Gal. iii. 22.
23. 1 Psa. xxxv. 6. + 35. 1 Psa.
ix. 14. 1 Cor. xii. 12; Jer. xxiii. 1.
53. Job xxxvii. 11.
38. 1 Cor. vi. 14. 10. 10.
and do not conform yourselves to this age, but transform yourselves by the renovation of your mind, that you may ascertain what is the will of God, the good, and well-pleasing, and perfect.

For I say, through that favor which has been given to me, to every one among you, not to think beyond what he ought to think; but to think so as to be sober-minded, as God to each distributed a Measure of Faith.

For, just as in One Body we have many Members, but all the Members have not the same function;

Now having different gracious gifts, according - that favor which is imparted to us; - if Prophecy, speak according to the analogy of the faith;

or if a Service, perform that service. The Teacher, in the teaching;

The Exhortor, in the exhortation. Let the Distributor, act with Disinterestedness; the President, with Diligence; the Sympathizer, with Cheerfulness.

Let love be unfeigned. Detest the evil; adhere to the good.

With brotherly kindness towards each other be tenderly affectionate; in honor preferring one another.

- your rational religious service.

**VATICAN MANUSCRIPT. - 2. of you — omit.**

1. 2 Pet. i. 14; 2 John ii. 15. 2. Eph. iv. 23; Col. iii. 10.

2. 1 Pet. i. 14; 1 John ii. 15. 1 Cor. xii. 12; Eph. iv. 16. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. 1 Cor. xii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7. 1 Tim. i. 5. 10. Heb.
Romans

11 In duty be not slothful. In the spirit be fervent, serving the Lord. 12 In the hope be joyful; in affliction patient; in prayer prevailing. 13 Contributing to the wants of the saints,—pursuing hospitality. 14 Bless those who persecute you; bless and curse not. 15 Rejoice with the joyful, and weep with the sorrowful. 16 Be of the same Disposition towards each other. Regard not high things, but confirm yourselves to the lowly. 17 Do not become wise in your own estimation. 18 If possible, on your part, live peaceably with all Men; 19 not avenging Yourselves, Beloved, but give Place to the wrath [of God;] for it has been written, "Vengeance belongs to me; I will repay," says the Lord. 20 Therefore, "if thine ENEMY is hungry, give him food; if he is thirsty, give him drink;" for, doing this, thou wilt heap Coals of Fire on his 21 head. 22 Be not subdued by evil, but subdue evil by good.

CHAPTER XIII.

1 Let Every person be submissive to the superior Authorities; for there is not an Authority, except from God; and thoso
ai de ouc, ὠνὴθεν τεταγμέναι εἰσίν. 2 Οὐκ
θανατωσμένος, τῇ ἐφοσίᾳ, τῇ τοῦ
ὁ δεῦτι ταὐταὐτ伽 ἀνθρώπου, οὐ ἀνθρώπωκο-
God institution has been opposed; but they have been actin-
tes, ἐκατον πρᾶπ ηλιον αὐτοῦ. 3 Οἱ γὰρ ἀρ-
opposition, to, themselves judgment will receive. The for rul-
χωντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἑργῶν, ἀλλὰ
se not are a terror of the good works, but

3. Therefore, render, therefore, to all their duties; to
whom tax is due, tax; to whom custom, cus-
tom; to whom fear, fear; to whom honor, honor.

8. Owe Nothing to any one—unless love to each other; for ή ἁ
who loves another has ful-

9. For this, Θεοῦ ᾿οπάλος σε ἀκάκειας: ὡς
not commit adultery. Thou shalt not com-
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 ar-

range 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 to a good work, but
to an evil. And, dost thou
wish not to be afraid of
the authority? Ὑπὸ
De do good, and thou shalt have
Praise, from it;

4. for he is God’s ser-
vant 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 wrath on him doing evil.

5. Wherefore it is neces-
sary to be subordinate,
ot only on account of the
wrath: ὃ but also on ac-
count of conscience.

6. For on this account
also you pay taxes; be-
cause they are God's pub-
lc ministers, constantly
attending to this very thing.

7. Therefore, render, there-
to all their duties; to
whom tax is due, tax;
to whom custom, cus-
tom; 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 ful-
filled 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,
10. love to the neighbor works evil; love, then, is the fulfilling of the law.

11. And so, as the season of darkness is nearer than when we believed, the night is far advanced, and the day has approached; therefore, lay aside the works of darkness, and put on the armor of light.

12. As in the day, let us walk become; — not in Revelries and Carousings; not in Whoredoms and Debaucheries; not in Strifes and Envyings;

13. but put you on the *Anointed Jesus, and make no Provision for the Lusts of the Flesh.

CHAPTER XIV.

1. Now receive to yourselves the weak in the faith; not, however, for Doubtful Reasonings.

2. One, indeed, believes he may eat all things; but the weak eats Vegetables only.

3. Let not him who eats desirous 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.

ROMANS.

6 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 tno 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 thou, 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, inté If I live, says the "Lord, Because to Me I shall bend Every Knee. "and Every Tongue shall "confess to God."

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 you this rather, ¶ not to place a Stumbling-block before a brother

14 I know, and have been assured by the Lord

VATICAN MANUSCRIPT.—6. and he who MINDS not the DAY, minds it not for the Lord—omit. 6. both—omit. 12. then—omit. 12. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16. 6 1 Cor. x. 31; 1 Tim. iv. 3. † 6. 1 Cor. vi. 19. 20. Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 9. 2 Cor. v. 15. † 9. Acts x. 35. † 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv. 23: Phil. ii. 10. † 12. Matt. xii. 50; Gal. vi. 5; 1 Pet. iv. 5. † 13. 1 Cor. viii. 9, 10; x. 32.
Romans.

[Chap. 14: 23.]

Jesus, 

That nothing is common of itself: yet him who regards anything to be common, 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.

21 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.

Macarius δ ὑμῖν κρίνων ἑαυτὸν ὑμών δοκιμάζει. Blessed he not judging 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. ♠
ROMANS.

KEF. 1 e. 15.

1 Ophielomen de hmeis oi dynatoi ta asevny-

Are bound and we the strong ones the infirmities

maca twv adunatwn bastaizein, kai me eautos

of those without strength to bear, and not ourselves

apreskein. 2 ekastos hwmw tw plhion apreskei

to please; each one of us to the neighbor let please

eis to agadoi prose oikodomein. 3 Kai yap o

for the good to building up. Also for the

Khristov ows eautw presen, alla, kathws yeg-

Anointed one not himself pleased, but, as it has

rappat. Oi oveidiasmoi twv oveidizovtwv se,

been written; The reproaches of those reproaching thee,

epesefon epi eme. 4 Oosa yap [pro] e-

fell on me. As many things as for was [fore]

graphe, eis twn hmeteear didaskalian [pro] e-

written, for our instruction was [fore]

graphe' ina dia tws ypomognhs kai tws para-

written; so that through the patience and the conso-

klaseos tov grafoyn, twv epidei exomyn. 5 O

lation of the writings, the hope we might have. The

de theos tis ypomognhs kai tis paraklaseos

and God of the patience and of the consolation

deyi ymws to auto frounein en allhlias

may give to you the same to be minded among each other,

kata Khristov Ihsoun 6 ina omoibmadon en

according to Anointed Jesus; that with one mind with

en ymwti dekaytete ton theon kai patera twv

one mouth you may glorify the God and father of the

kuryi hwmw Ihsou Khriston. 7 Dio prospla-

Lord of us Jesus Anointed. Wherefore take to your-

baineste allhlias, kathws kai o Khristos pros-

selves each other, as also the Anointed took to

elebeto ymws eis doxan theou. 8 Legw de, [I-

himself us for glory of God. I say but, [Je-

sou] Khristov diakonov yegenvthetai peritomhs,

sus] Anointed a servant became of circumcision,

uper alhtheias theou, eis to bethwaistas

on behalf of truth of God, in order that to confirm the

epaggelias twv paterevn. 9 ta de elnav uper

promises of the fathers, the and nations on account of

elcous dokasiw twv theou, kathws yegervaptai

mercy to praise the God, as it has been written;

Dia touto exomologousmai sto en evtheiai,

Because of this I will confess to thee among nations,

* VATICAN MANUSCRIPT.—4. all things whatever were written.

4. fore—omnit.

4. through consolation of the scriptures might have the hope of

CONSOLATION.

7. us.

8. For.

8. Jesus—omnit.

† 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. 0, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 16; Phil. iii. 16.

† 8. Matt. xv. 24; John i. 11; Acts ii. 25, 26; xiii. 48. † 6. Psa. xviii. 49.

CHAPTER XV.

1 Now for the strong, are bound to bear the infirmities of the weak, and not to seek to please Ourselves.

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 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 of this I will confess to thee among the
And hope 11. Rejoice you nations, with the people of him. And
12. Rejoice you nations, all the nations, and

13. O de thes ths elpidos plwrasai hope. The and God of the hope to fill

14. Pesteisai de, power of spirit holy. I have been persuaded but,

15. Tolumperotev de egwv ifwv, to admonish. More boldly but I wrote to you,

16. Eis to evnai me leitourgion Ihsou Xristou in order that to be me a public servant of Jesus Anointed

17. Exw ouv kaukhtov ev Xristw Ihsou ta I have then a ground of boasting in Anointed Jesus the things

18. For I will not presume to speak anything of "what Christ did not work

"Nations, and sing to thy "NAME."

10 And again it says, "Rejoice, you NATIONS, "with his PEOPLE."

11 And again, *Praise "the LORD, All NATIONS; "and *extol him, All Peo-

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 ab-

14 And I am assured, my Brethren, *even *I myself, concerning you, that you also are full of Good-

15 *But I have written to you, with more freedom, partly as reminding you, *through that fa-

16 In order to my re-

17 I have, therefore, *cause of boasting in the Anointed Jesus, as to the things pertaining to God.

18 For I will not presume to speak anything of "what Christ did not work

* Vatican Manuscript.—11. Let All the peoples praise him. 12. that you may abound "unto. 13. All knowledge. 15. But I have written. 16. from God. 17. knowledge. 18. to the Gentiles—"unto. 19. might become acceptable. 20. cause of boasting.
...to Jerusalem, and in a Circuit, even to the
Illiria, to have fully set forth the glad tidings of
the Christ: 20 now of the power of Spirit, was
Anointed; thus and being ambitious to announce
itself. 21 And I was thus ambitious to evangelize where
Christ was not named, 22 so that I might not build on
Another’s Foundation; 23 but as it has been
written, 24 “They shall see 25 to whom nothing was
‘told concerning him; and, 26 those who had not heard
shall understand.”
27 Wherefore, also, 28 I was frequently hindered from
coming to you.
29 But now 30 I am going to Jerusalem, ministering
to the saints.
30 For Macedonia and Achaia 31 were pleased to
make some Contribution for the Poor of Those
Saints who are in Jerusalem.
31 They were pleased [I say] and their Debtors
they are; for if the Gentiles have 32 participated in
their Spiritual things, 33 they are obligated also to
serve them in things pertaining to the Flesh.

* through me, for the
Obedience of the Gentiles,
by Word and by Work;
by the Power of Signs and
Prodigies;
19 by the Energy of the
Spirit; so that, from Jeru-
salem, and in a Circuit as
far as Illyricum, I have
fully set forth the Glad
Tidings of the Anointed
One.

VATICAN MANUSCRIPT.—18. by my Word. 19, holy—omitted.
20. from you. 24. from you.
28 Having, then, completed this, and having secured to them this truth, 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 for 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 God of peace 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-laborers in the Anointed Jesus.


32. and may take rest together with you—omit. 1 also a Servant.

1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was on the west side of the same isthmus, here about six miles wide. These two ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

* 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.
Chap. 16: 4 ]

ROMANS.

[Chap. 16: 14.]

4 These persons on behalf of my life, laid down their own neck; to whom not I alone give thanks, but also all 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.


10. Salute that Apelles who is approved in Christ. Salute those who are of the family of ARISTOBUS.

11. Salute Herodion, my relative. Salute those of the family of NARCISUS, 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.


* Vatican Manuscript.—8. That Amplias who is beloved.

15. 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 persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Priscus 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 Laodiceans."

16. 5, 1 Cor. xvi. 19. Col. iv. 15; Philemon 2.

17. 2 John 1.
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 having 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 *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.
24. [The favor of our Lord Jesus Christ be with you all. Amen.]

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,

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;

and to the Wise God alone, through Jesus Christ, to him be the glory for the Ages. Amen.

*TO THE ROMANS, WRITTEN FROM CORINTH.*

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*VATICAN MANUSCRIPT.—Subscription—TO THE ROMANS, WRITTEN FROM CORINTH.*

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 8; Jude 25. 1 25. Eph. i. 9; iii. 3-5; Col. i. 27. 1 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. 1 25. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 8; 1 Pet. i. 26. 1 25. Acts vii. 7; Rom. i. 5; xv. 18. 1 25. Tim. i. 17; vi. 10; Jude 25.
FIRST TO THE CORINTHIANS.

KEF. a'. 1.

1 Paulos, klhtos apostolos Ihsou Xristou, Paul, called an apostle of Jesus Anointed, 
dia thelmatos theou, kai Sosvthenis o adelphos, through will of God, and Sosthenes the brother, 
ta ekklhsia tov theou tis hagiasmos ev Xristov Ihsou, having been sanctified in Anointed Jesus, called snwn pasi tois epikamvalmenous to onoma tov with all those calling upon the name of the kuriou hymn Ihsou Xristov ev panti toto, Lord of us Jesus Anointed in every place, auton *[te] kai hymn 3 xaris hymn kai eirhn of them [both] and of us; favor to you and peace apo theou patros hymn, kai kuriou Ihsou Xristos, from God father of us, and Lord Jesus Anointed. 
tou. 4 Euxaristw to the aves *[hymn] pantote, I give thanks to the God [of me] always peri hymn, ep tis kharit tis theou tis do- concerning you, for the favor of the God for that having been given to you in Anointed Jesus; that in everything ploutiaswthte ev autw, ev panti logw kai you were enriched in him, in every word and panti gnwsei, 6 (kathw to marturion tov Xristos all knowledge, (when the testimony of the Anointed tou ebebaiveth ev hymn) 7 wste umas mthe ste was confirmed among you,) so that you not to be reisai ev mhdei xarismati, apetekchoemwn inferior in any one gracious gift, waiting for twn apokalwv twn kuriou hymn Ihsou Xristos the revelation of the Lord of us Jesus Anointed; tou. 8 kai kai kbebaivoun avs eves televn avgez who also will confirm you to an end irre- klyvov ev tis hyma twn kuriou hymn Ihsou Xristos improachable ones in the day of the Lord of us Jesus Christ. 9 Pistos o theos, di ou ekklhweis Anointed. Faithful the God, through whom you were called eis koinovnias twn avon autov Ihsou Xristov, into fellowship of the son of him Jesus Anointed, twn kuriou hymn. 10 Parakalw de avs, adel- the Lord of us. I entreat and you, brethren, fai, dia twn onomatov twn kuriou hymn Ihsou 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 everything 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 grace, ¶ waiting for the revelation of our Lord Jesus Christ;
8 who also will confirm you to the End, Improachable 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.
I. Corinthians.

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 you 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 will be to each one from God.

6. Now these things, Brethren, I figuratively applied to myself and to Apollos on your account; that by us you may learn NOT to think above what has been written; that no one of you may, on behalf of the one, be puffed up against the other.

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 without you reigned; and
I. CORINTHIANS.

I wish indeed you did reign, so that also we with you might reign together. I think for, [that] the God which us heavenly witnesses appointed to death, because a spectacle we were made to the κοσμός και αγγέλια και ανθρώποι. 9. ἡμείς world and messengers to men. We see not angel and accursed, you but Ignob. of καὶ ἐλατεῖνες, ἡμεῖς de ζωης θεοῦ us the apostles last set forth, so appointed to death, because a spectacle we were made to the κοσμός και αγγέλια και ανθρώποι. 10. ἡμείς world and messengers to men. We see not angel and accursed, you but Ignob. 11. ἆχρι τῆς αοτόριος honorables we, but ignobles. Till the present ἤρας και πεινώμεναι, καὶ δύσωμεν, καὶ γυμνητευόμενοι hour both we hunger, and we thirst, and we are naked, ομοίως, καὶ καλαφίζομεθα, καὶ στατασμόνων, 12. και we are beaten, and we are homes, and κοπίωμεν εργάζομεν ταῖς ἱδίαις χρείαις λοιποί— working with our own hands; being Μάκυπος, εὐλογοῦμεν δικαίωμαν, ανέχομέθα— reviled, we bless; being persecuted, we endure; 13. ἑλπισμονομεν, παρακαλομένοι ὑπὲρ πεπιστρατουμένων, we exhort; as purgationen χαράματα του κοσμου εγενθείς, παντοὺς περὶ τοῦ οἰκοδομούς, of all things off-ψήφια ἐως αρτί. 14. Οὐκ εν ετέρων ὑμᾶς γραφώ scornings till now. Not shaming you I write ταύτα, ἀλλ' ὡς τεκνὰ μου ἀναπτυσσόσαν, these things, but as children of me beloved Ιακωβοῦ. 15. Εἰ οἱ μαρτυρίους παῖσανόνσαν εὔχεται εὐχρίσμονος πατρός: εἰ δὲ μηθεῖ, you, if not your fathers; in for Anointed, τὰ, αλλ' ὡς πολλοὶ πατέρας: εἰ γὰρ Χριστὸς but not many fathers; for Anointed, διὰ τοῦ εὐαγγελίου εὐωδύμοι εὐγενεῖς: [Jesus] through the glad tidings I you be-βηνίσα. 16. Παρακάλω ὑμᾶς, μητριὰ Μου γίνεσθε. I exhort therefore you, imitators of me becouse you. 17. Ἰδίᾳ τοῦτο εἰπεύμαν Τιμοθέου, ὁ ἔστι of this I sent to you Timothy, who is τεκνὸν μου αναπτυσσόμενον καὶ πίστον ἐν κυρίω, of a child of me beloved and faithful in Lord, who


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. 13. The words perikatharmeνα and πεπιστρατοῦμαι 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, affronts and injuries while on their way to execution.
I. CORINTHIANS.

[Chap. 5: 5.] 

who will remind you of 
those ways of mine which are in Christ, even as I teach everywhere,  
† in every Congregation. 

18 And some are puffed up, as though I were not coming to you; 

19 but I will come to you soon, † if the Lord will, and I will know, but 
the word but the power of those who are puffed up. 

20 † For the kingdom of God is not in word, but in Power. 

21 What do you wish? that I come to you with a rod, or in Love, and in 

A Spirit of Meekness.

CHAPTER V. 

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, 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.

* VATICAN MANUSCRIPT.—3, 85—omit. 


† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish 
offenders miraculously with disease and even death. See Acts v. 1—11; xiii. 9—11; 
1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.  
† 17, 1 Cor. xiv. 33. 10 Acts xviii. 21; Rom. xv. 32; Heb. vi. 8; James iv. 15.  
† 20, 1 Cor. i. 11; 1 Thess. i. 5. 21, 2 Cor. x. 2; xiii. 10. 1. Lev. xviii. 8; 
† 5. Job ii. 6; Psa. cir. 8; 1 Tim. i. 20.
I. CORINTHIANS.

καυχήμα ὑμῶν. Οὐκ ὁδιατε, οὐκ μικρὰ γυμν.

6. "Your boasting is not good. Do you not know That a little leaven ferments the whole mass?

Δόνον τὸ φυτραμα ὑμῶν; Ἡ εκκαθαρίσῃ τὴν

whole the mass leavens? Cleanse out the

παλαιαν χυμην, ἵνα ἡ ἐνεον φυτραμα, καθὼς

old leaven, that you may be a new mass, as

εἴστε αἰτούν καὶ γαρ τὸ πατόχα ἡμῶν [*ὑπέρ

you are unleavened; even for the paschal lamb of us [on behalf ἡμῶν] εὐθων, Ἰχθυς.

οὗ ὑπέρ ἐκκαθαρίσῃ ὑμεν,]

of us] was slain. Anointed. Therefore let us keep the feast.

μὴ ἐν ὑμη παλαια, μηδὲ ἐν ὑμη κακιας καὶ

not with leaven old, nor with leaven olice and

πονηρίας, ἀλλ' ἐν αἰτούσι εἰδωλολατριας καὶ ἁλη-

vice, all' en aitousoi eilokrineias ka kai leav-

wicke,nness, but with unleavened things of sincerity and of

θειας. Ἑργασα ὑμην εν τη επιστολη, μη συ-

truth. I wrote to you in the letter, not to be

ναναμιγγυσθαι πονηριας. 10 [Καὶ] οὐ παντως

not altogether associated

τοις πονηροις τοις κοιμου τουτου, η τοις πλεο-

with the fornicators of the world, this, or with the covetous

εκταις, η ἁρπαξιν, η εἰδωλολατριας επει οφει-

or fornicators, or a covetous person,

ονεις, ή ἁρπαξιν, η εἰδωλολατριας επει οφει-

or, or an idolater, or a reviler, or a drunkard, or

ονεις, ή ἁρπαξιν, η εἰδωλολατριας επει οφει-

an idolater; with the such like not even to eat; what

γαρ τοι ουτω μηδε συνεςθειν 12 τιν

for me [also] those without to judge? Not those

εις κυριες κρινεις; 13 Τους δε εἰς ἀ θεος κρι-

that God will judge. Put out the evil one from of yourselves.

νει: Ἐξαρατε τον πονηρον ες υμων αυτων.

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.

10. And—omit. 10. and

Exortioners. 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. Cor. iii. 1; iv. 10; James iv. 10. 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17. 7. Isa. lii. 7; John i. 59; 1 Pet. i. 10; Rev. v. 8. 12. 8. Exod. xi. 15; xiii. 6. 18. Luke xii. 11. 19. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxii. 21, 22, 24.
I. CORINTHIANS.

\[ \text{Chap. 6: 2.} \]

νων αγιών; 2 Η οικοδότησε, οτι ο άγιος ου τας σας κοσμούν κρινών; και ει εν ύμιν κριναι δ’ 
world will judge; and if by you is judged the 
κοσμος, αναξιοι εστε κριτηρίων ελαχιστον; 
world, inadequate are you for tribunals smallest?

1 οικοδότησε, οτι αγγέλους κρίνομεν; μνητη 
not know you, that messengers we shall judge? much more then 
νων κριτηρια εαυ 
things of this life? Things of this life instead then judgments if 
exyte, τους εξουθενημενους εν τη εκκλησια, 
you may have, those having been of no account in the congregation, 
tautous καθετε: 5 Προς εντροπην υμιν λεγον 
those do you come to sit? For shame to you I speak 
adotw oikun ειν εν υμιν σαφος *[οουδε εις] δε 
thus not one among you wise [not even one,] who 
δυνησεται διακριναι ανα μεσον του αδελφου 
shall be able to decide between the brethren 
adotou; 6 αλα αδελφος μετα αδελφου κριναι, 
of himself? but a brother with brother is judged, 
και ταυτα επειπτων; 7 Η δη μεν ουν όλος ἄτρο 
and this by unbelievers? Already indeed then certainly a 
τυμη υμιν εστιν. οτι κριμα αετε μεθε ανων, 
fault to you it is, that law-suits you have with yourselves. 

\[ \text{Chap. 6: 11.} \]

και σαλαμανδρας ουτε πορνοι, ουτε 
blasphemer, nor 

\[ \text{VATICAN MANUSCRIPT.—5. not even one—omit.} \]

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. i. 20; iii. 21; xx. 4
† 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15.
† 11. 1 Cor. xvi. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 16.
† 11. 1 Cor. xii. 2; Eph. ii. 2; iv. 22; Col iii. 7; Titus iii. 5.

9 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?

3 Do you not know 
That we shall judge Angels? Why not then 
things pertaining to mans life?

4 If then, indeed, you 
should have Causes as to the things of this life, do 
you appoint those, the least esteemed in the 
congregation?

5 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?

6 But Brother with 
Brother is judged, and this by Unbelievers?

7 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?

8 But you injure and 
defraud—even these things you do to brethren.

9 Do you not know, 
That Unrighteous persons 
shall not inherit God’s Kingdom? Be not deceived; 
either fornicators, nor Idolaters, nor Adulterers, nor 
E parchment, nor Sodomites, 

10 nor Thieves, nor 
Covetous persons, nor 
Drunkards, nor Revilers, nor Extortioners, shall 
inherit the Kingdom of God.

11 † And such characters were some of you, 
but you were washed, but you were separated,
I. CORINTHIANS.

[Chap. 6: 12.]

1. you were separated, but you were justified in the name of *the Lord Jesus, and by the spirit of our God.

12 "All things are allowed to me;"—but all things are not proper.

13 "Ailments for the stomach, and the stomach for ailments;"—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 one Flesh;")

17 *but that he who adiFFers 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

* Vatican Manuscript.—11. our Lord Jesus Christ.

holy Spirit.

† 12. 1 Cor. x. 23. 13. Rom. xiv. 17; Col. ii. 22, 23. 15. Rom. xii. 5; 1 Cor. xii. 7. 16. Eph. iv. 15, 16; v. 30. 17. John xvi. 21—23. 18. Rom. vi. 12, 13. 19. Heb. xiii. 4. 20. 1 Cor. iii. 10; 2 Cor. vi. 10. 21. 10. Rom. xiv. 7, 8. 22. Acts xx. 29; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 6.

14. raised up Us. 19.
I. CORINTHIANS.

Chapter VII.

1. Now concerning the things of which you wrote;—

2. It is well for a Man not to touch a Woman.

3. But on account of Fornications, let each man have a Wife of his own, and let each Woman have her own Husband.

4. Let the Husband render to the Wife the conjugal Obligation; and in like manner also, the Wife to the Husband.

5. 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.

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 unmarr ied men, however, and to the Widows, I say, It is well for them, if they should remain even as they do.

9. But if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

10. And to the Married it is not so, but the Lord who commands, that a Wife must not be separated from her Husband;—

11. but, if she should with a Price; glorify God, then, in your BODY.

Keel. 7.

1. Peri de ou eγγαζάτε [μοι] kαλων aν-
Conceruing but what things you wrote [to me] good for

2. δια de τας a man a woman not to touch; on account but the
poynesx ékastos tēn éautont γυναίκα éxetw,
fornications each man the of himself wife let have,

και ékaste tov idion anđra éxetw. 3 Tē γυ- the wife
and each woman the own husband let have.

ναικί δ' anh tēn ophelēn apodidotw ómios de tov the husband
the debt the husband

let render; in like manner and

καί ἡ γυνὴ τῳ ανδρὶ. 4 'H γυνὴ του idion also the wife to the husband. The wife of the own
swmatos onk exousiazei, al' ὁ anh' ómios body not controls, but the husband; in like manner
de και ὁ anh' του idion swmatos onk exousiazei, and also the husband the own body not controls,

al' ἡ γυνὴ. 5 Μὴ apostereite allhlos, but the wife. Not do you deprive each other,
ei μητι αν εκ συμφωνου προσ καιρον, ina not from agreement for a season, so that

σχολαστη τη prosēuxi' kai pαλιν ετι to you may be at leisure for the prayer; and again to the

αυτο ητε, ina μη πειραζη δας ὁ σατανας same you may be, so that not may tempt you the adversary
dia tēn akriasion [όμον]. 6 Tōnto δε λεγω through the incontinence [of you]. This but I say

κατα συγνωμεν, ou kat' etpistign. 7Evelo as a concession, not as an injunction. I wish

γαρ παντας ανδρωπος ειναι ως και εμαυτων for all men to be as even myself;

αλλ' ékastos idion exei xaristima ek theou, δs but each own has gift from God, one

μην ουτως, δs de ουτωs.: 8 Lege δε τωs aγα-
indeed so, another and so.

I say but to the mar-

nouis kai tais xaristas kalon autos, eavn einon-
married and to the widows; good for them, if they should

σιν ως καγώ 9 ei de ouk eγκρατευοίται, remain as even if; but not they possess self-control,

γαμησατωςαν krisison γαρ επι γαμησαι, he let them marry, better; for it is to have married, then

πυροσταθι. 10 Tais de xepanamqon paragge-
be inflamed. To those but having been married I charge,

λω, ouk eγω, αλλ' ὁ κυριος, γυναικα απo not I, but the Lord, a wife from

ανδρος μη χωρισθηαι, 11 (eavn de kai χωρι-
an husband not to be separated, (if but even she should be

* Vatican Manuscript—1. to me—omittit. 5. of you—omittit.

† 1. ver. 8, 28. † 3. Exod. xxii. 10; 1 Pet. iii. 7.
See Exod. xix. 15 & Sam. xxi. 4, 5. † 9. 1 Tim. v. 14.
† 5. Joel ii. 16; Zech. vii. 2.
I. CORINTHIANS.

1. μενετω αγαμος, η τω ανδρι καταλλα-

separated, let her remain unmarried, or let her be re-

γητω) και ανδρα γυναικα μη αφιεναι. 12 Τοις 

Tois (succeeded,) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, οι ου δ κυριος εις 

but remaining things I speak, not the Lord, it is

αδελφος ιναι εχει απιστουν, και αυτη συνε-

sister; she has no husband and she thinks

συνυδοκει εικειν μετ αυτου, μη αφιετω αυτην 

the woman well to dwell with him, not let him dismiss her;

και γυνη ητις εχει ανδρα απιστουν, και αυτος 

but the wife has a husband, and he

αι δε απιστους εις, επιει αρα τα τεκνα ινων ακαθαρ.

he and his children are unclean.

εστιν, νυν δε αγια εστιν. 10 Ει δε ο απιστος 

is, now but holy is, if the unbelieving

χωριεται, χωριεσθω ου δεδουλαται ε αδελ-

is, is not enslaved, the brother

κληκηκεν ημας ο θεος. 16 Τι γαρ οιδας, γυναι 

has been sanctified for the husband the unbelieving wife,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

as the sister with the like, in but peace

υνυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

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you have called us the God; How for knowest thou, O wise,

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νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

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if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,

ει του ανδρα σωσεις: η τι οιδας, ανερ, ει 

if the husband thou shalt save? or how knowest thou, O husband, if

νυν γυναικα σωσεις. 17 Ει μη εκαστω ως 

you have called us the God; How for knowest thou, O wise,
29 But this I say, Brethren, the seasons
sungenthalers to the apostles esti; ina kai ei
having been shortened the remainder in;
that both those

19 ¶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 Wash 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 freedman; in like manner the freeman 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.

Concerning the virgins, a commandment of Lord

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.

But this I say, Brethren, the seasons sungenthalers to the apostles esti; ina kai ei
having been shortened the remainder in;
that both those
1. But anyone wanting, without buying, and not weeping, is holy. For those weeping, as those rejoicing, is, as not rejoicing; and those buying, as not possessing. 

But if anyone wants to marry, let him do so; and the Lord will give him compassion for his woman. For, if she is married, her anxiety is taken away. But if she is unmarried, she will be anxious for those things, to which the Lord has called her. And if anyone wants to marry, let him do so; and the Lord will give him compassion for his woman. But if she is married, her anxiety is taken away. But if she is unmarried, she will be anxious for those things, to which the Lord has called her. And if anyone wants to marry, let him do so; and the Lord will give him compassion for his woman. But if she is married, her anxiety is taken away.
37. But he who stands firm in his heart, not having Necessity, but has Control over his own Will, and has determined this in his heart, to maintain his Celibacy, * does well.

38. so that even he who *Marries, does well; but he who *Marries not, does better.

39. *A Wife is bound as long as her Husband lives; but if *her Husband be deceased, she is free to be married to whom she pleases; — only in the Lord.

40. But she is happier, if she should so remain, according to my Judgment; * and I am certain that even * has the Spirit of God.

CHAPTER VIII.

1. Now concerning the *Idol-Sacrifices, "we know," (Because * we all have Knowledge. Knowledge pulls up, but Love builds up.

2. *If any one is confident of knowing anything, he knows it *not yet as he ought to know.

3. But if any one love God, the same has been acknowledged by him.

4. Therefore, concerning the Eating of the Idol-Sacrifices, *we know." That an *Image is nothing in the World, *and That *no one is God but one.

5. For though there are, indeed, *Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;) * yet to us there is but

*VATICAN MANUSCRIPT.—37. shall do well. 38. Marries his virgin shall do well; and he who Marries not, shall do better. 39. the Husband. 40. for I am. 2. But—omit. 2. not yet as. 4. no one is God but one. 6. but—omit.
I. CORINTHIANS.

1. Our εἰμὶ εὐθείας: our εἰμὶ αποστόλος;
Not am I a freeman? not am I an apostle?

Οὐχὶ ᾿Ιησοῦν [Χριστὸν] τὸν κυρίον ὡμον ἐωζος —
Not Jesus [Anointed] the Lord of us have

† One God, the Father, of whom are all things, and we for him; and † One Lord, Jesus Christ, † through whom are all things, and we through him.

But this knowledge is not in all; and some, with the consciousness of the idol, till now eat as of an Idol-Sacrifice; and their conscience, being weak, † is defiled.

Food does not bring us before God; for neither if we should not eat, are we deficient, nor if we should eat, do we abound.

But † take care lest, in any way, this your right become † a stumbling-block to those being weak.

If for any one should see * thee, who hast Knowledge, reclining in an Idol’s temple, will not the conscience of him who is weak be strengthened for the eating of the Idol-Sacrifices?

And will not the weak Brother, on account of whom Christ died, perish by this thy Knowledge?

And thus sinning against the brethren and smiting among them the conscience being weak against Anointed amartanete. †† Διὸς εἰρ βρωμα σκανδαλίζεις you sin. Wherefore if food ensnare thou aelofon mou, ou μη φαγω κρα τις τον the brother of me, not not I may eat flesh to the aionw, iana μη τον αелοφόν μου σκανδαλιω.

age, so that not the brother of me I may ensnare.

ΚΕΦ. 8’. 9.


* Vatican Manuscript.—7. custom of the Idol.
8. for—omit. 8, neither if we should not eat, are we deficient, nor if we should eat, do we abound. 10. him who has Knowledge.
11. For by the knowledge the weak Brother perishes, on account of whom Christ died. 1. Anointed—omit.


18*
1. CORINTHIANS.

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 is 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 Cephas?
6 Or 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
I. CORINTHIANS.

\[\text{VATICAN MANUSCRIPT.—13. of the Anointed—omit.}\]

12. Acts xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 15.
13. Lev. vi. 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1
16. 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8.
17. 1 Cor. i. 14. 17. 1 Cor. i. 8, 14. 17. 1 Cor. iv. 1; Gal. ii. 7;Phil. i. 17; Col. i. 17.
18. 1 Cor. x. 3; 2 Cor. xi. 7. 19. Acts vi. 3; xviii. 15; xix. 21.
I. CORINTHIANS.

I might gain the Jews; to 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; *€; to them all. I have become the panta, ina pantos tinas sowso. 23 TOUTO TO BE and things, that by all means: I may save. This but
tow díai to eugelioi, ina synkoinonoi I do on account of the glad tidings, that a co-partner
autou genemai. 24 OII oídai, óti ou ev sta-
ofit I may become. Not know, that those in-
diê trekontes, pantes mev tóuxousin, òis de course running, all indeed run, ou. out
lambanei to bradchoi; Oiú troxeite, ina receives the prize: Thus run you, that
katalabhte. 25 Pas òd ò avonómenos, pantas you may obtain. Ev. contending, all things
egkatretetai ekxov mé ouv, ina phaxton possesses self-control; they indeed therefore, that a perishable
stephanóv lasbíon òmitei 6, afíxartov, 26 Ewó
wreath they may receive; we be, an imperishable.

I tóuvon ouv ónuxhe, òs ouv adêlhos, óuvò therefore thus run, as not uncertainly thus
pkteunw, òs ouv aer aéter保卫: 27 all' útpapia(év) I box, as not air beating; but I throw-ber-
mou to swmá kai doulagwgo, métopos allois of the body and lead it captive, lest possibly to others
kprwás, autous adokimos genemai,

* Vatica. Manuscript.—21. Without God's law, but under Christ's law, that I might gain THOSE UNDER LAW.

22. As—omitt. 22. All things. 23. All things.

† 22. Some important MSS. read pantas, all, instead of tinas, some, which reading is adopted by Perus.-U. S. as agreeing better with chap. x. 33. † 23. Clarke thinks that wh. is the connoted, and dwells, should be rendered here prize or remun. which he says is frequently its meaning. † 25. The apostle here illustrates to the course of training so to 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 to the passions, the kind of exercise, &c. † 25. The crown won by the victor, in the Olympic games, was made of the wild olive; in the Pytho-

2 Tim. iv. 7; Heb. xii. 1. † 26. † 25. 2 Tim. ii. 5; James i. 12; 1 Pet. v. 4; Rev. xii. 10; iii. 11.
27. Rom. viii. 15; Col. iii. 5. † 27. Rom. vi. 13, 10.
27. Jer. vi. 59; 2 Cor. xii. 5. 6.
KEF. 4. 10.

1. Ov theashington, adelfoi, dti oI
Not wish for you to be ignorant, brethren, that the
pateres Xrjnov pantes upo tin nefelvn hsan,
fathers of us all under the cloud were,
kaia pantes dia tis balaosgif dpilhov, 2 kai
and all through the sea passed, and
wantes eis toun Monav evaptriasato ev ti
painted to the Moses were dipped in the
sealh Kai en tin balaosgif, 3 kai pantes to
cloud and in the sea, and all the
auto bremia pneumatikon evagov, 4 kai pantes to
same food spiritual did eat, and
auto toma pneumatikon etion ev (etion
the same drunk spiritual did drink; (they drank
yarp ek pneumatikon akologousies petras* 
for from spiritual following a rock, the
de petra hyn 
rock was the Anointed;) 5 all* ouk en ton
but rock was the Anointed;) but not with the
plovein auton evdokiasin o theos* katestrath-
greater number of them was well-pleased the God;
thev eis pros-
their yar eis tin ephimuf
were laid pro-
these things but types of
gevnfianov, eis to mu eina ifias epivumvas
were made, in order that not to be us
lusters
kaovov, kadovs kakeioi epebumov, 7 Mia
kathed of evil things, as even they hated. Nor
ekidolotariai gynose, kados tives autow or
image-worshippers became you, as some of them; as
yeyparntai.
Ekaistein o loa frasein kai piein,
it has been written; Sat down the people to eat and to drink,
kaia antesthain pai.aev.
6 Mia poneumoumen,
and stood up to sport. Nor should we forswear,
kaovov tives autw eporeuvov, kai epevov ev
as some of them forsook; and fell in
muh ymera evkostireis ekhades.
7 Mia ekpev
eone day twenty-three thousands. Nor should
paovmen ton Khionov, kados [kai] tines
be tempted the Anointed, as
[also] some
autow epeirason, kai upo twn ofeov apw-
of them tempted, and by the serpents were
louto.
10 Mia yogo-kuera, kados [kai] tines
destroyed. Nor murmuryov, as
[also] some
autw evygyvov, kai apantov upo tov olo-
of them murmured, and were destroyed by the des-

a VATICAN MANUSCRIPT.—9. the Lord.
9. also—omitted.
10. also—omitted.

† 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. 5. † 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. 34-36 &c. † 1. Exod. xiv. 22; Num. xxxiii. 8, &c. † 3. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 33; xxvi. 64, 65; Psa. cvii. 23; Isai. lii. 17; Jude 6. † 6. Num. xli. 4, 33, 34; Psa. cvii. 6. † 7. Exod. xvi. 6. † 8. Num. xxv. 1, 9; Psa. cvii. 9. † 9. Exod. xvii. 2, 7; Num. xli. 4-6. † 10. Exod. xvi. 2, 3; Num. xiv. 2, 4; xvi. 11. † 10. Num. xli. 37; xvi. 40.
*VATICAN MANUSCRIPT.—II. But these things occurred to them typically.

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 Partners 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.

† 11. Rom. xiv. 4; 1 Cor. ix. 16. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9. † 14. verse 7; 2 Cor. vii. 17; 1 John v. 21. † 16. Matt. xxvi. 29—23. † 18. Lev. iii. 15; vii. 15. † 19. 1 Cor. viii. 4. † 20. Lev. xvii. 9; Deut. xxxii. 17; Psa. cvii. 8.
I. CONCORIIJANS.

21 Or tov autt; 20; 21. 

1. 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.

2. Do we provoke the Lord to jealousy? Are we stronger than he?

21 All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not easily.

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 fullness 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 anyone 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 thine ownself, but that of the other. "But why is my freedom judged by the Conscience of another?"

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 anything, do all for the Glory of God.

* Vatican Manuscript.—28. offered in sacrifice. 

I Cor. vi. 15, 16. 2 Cor. xiv. 19, 20. 

I. CONCORIIJANS. 

21 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?

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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 anything, do all for the Glory of God.

* Vatican Manuscript.—28. offered in sacrifice. 

[Chap. 10: 21.]

21 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 easily.

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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 anything, do all for the Glory of God.
1. \textit{Mimicai mou gineose, kathos kai Xristov.} 
IMITATORS of me become you, even as I of Anointed.

2. \textit{Estatw de umas, [adelephp,] sti pantata mou I praise and you, [brethren,] because all things of me mevynseghe, kai kathos parephwka umin tas you have remembered, and as I delivered to you the \textit{1 nostheis katercheste.} 3 \textit{Theo de umas eide-\textit{teclations you retain.} I wish but you to have know-
vai, sti pantata andros \textit{kefalhe Xristos} judge, that of every man the head the Anointed \textit{esthe kefalhe de gyvaihios, anupr kefalhe de is, head but of woman, the man, head but Xristov, o theos.} 4 \textit{Pasi anupr proseuvxemoivos o\textit{ of Anointed, the God. Every man praying or propheteuow kata kefalhs exw, kataisxwnei prophesying upon head having, disgraces \textit{tous kefalhs autov.} 5 \textit{Pasa de gyvhe proseve-}
the head of himself. Every but woman glory \textit{homeni \textit{the propheteuswana anatakaluptwv to or prophesying uncovered with the kefalhe, kataisxwnei tnu kefalhe ev}
head, disgraces the head of herself; one \textit{et ev to auto tnu \textit{euvrhepmene.} 6 \textit{Et it is and the samewi the having been shaven.} If
\textit{ou katakaluptetai gynai, kai kerastrwv eis for not is covered a\textit{ \textit{woman, also her hair be cut off, if} aixhgyron gynaii to keparabai \textit{et ev}
but a disgrace to a woman the hair to be cut off or to be shaven, \textit{ka akaluptepwv.} 7 \textit{Anupr \textit{mev yap ouk oivei}
let her be covered. A man indeed for not isfitting \textit{katkaluptepai tnu kefalhn, eikon kai doda to cover the head, likeness and glory \textit{theo\textit{v parxwvgyv de doda andros estin}
of God being, a\textit{ \textit{woman but glory of man is; ou yap estin anupr ek gynaihios, alla gyvhe eis} not for is man from woman, but woman from

\textit{VATICAN MANUSCRIPT.—2. brethren—oim.}

6. let her hair also be cut off or

\textit{shaven.}

32 \textit{Be you inoffensive both to Jews and Greeks, and to the church of God;}

33 even as \textit{\textit{f also please all men in all things, not seeking my own Advantage, but that of the many, so that they} may be saved.

\textbf{CHAPTER XI.}

1 Become \textit{\textit{f Imitators of me, even as \textit{\textit{f am of Christ.}}

2 And, Brethren, I praise you, \textit{\textit{f because you have remembered all My [instructions] and retain the \textit{\textit{f obserances as I delivered them to you.}}

3 But I wish you to know, \textit{\textit{f that the Anointed is head of every Man; and the \textit{\textit{f head of Woman, the \textit{\textit{f man; and the \textit{\textit{f 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 \textit{\textit{f 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 \textit{\textit{f head, he being God's Glorious Likeness; but Woman is Man's Glory; and for Man is not from Woman, but Woman from Man;
I. CORINTHIANS.

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

† 10. Benson, gives it as his opinion, that because the Hebrew word radad, (which comes from the word radiad, to have power,) signifies a veil, the apostle uses the word εκκλησία, 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 hid six measures of barley. Ruth iii. 15. A veil of this sort, called a plain, 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.—Sharp.
I.

6 and there are Varieties of Workings, \* and the same God is he who works all things among all.

7 And to each is given the Manifestation of the Spirit for the Benefit of all.

8 For to one is given, through the Spirit, \* a Word of Wisdom; and to another, \* a Word of Knowledge, according to the same Spirit;

9 and to another, \* Faith by the same Spirit; and to another, \* Gifts of Cures by the same Spirit.

10 And to another, \* Operations of Mighty works; and to another, \* Prophecy; and to another, \* Discriminations of Spirits; and to another, \* 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 \* 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 \* we are all immersed into one Body—whether \* Jews or Greeks, whether Slaves or Free-men; and \* 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.—6. and the same God is he.

9. the one Spirit. 10. and to another, Interpretation of Languages—omit. 12. of the one—omit. 13. into—omit.
I. CORINTHIANS.

Chap. 12: 16.]

δ̂ ποις ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ εκ τοῦ
the foot; Because not I am a hand, not I am from of the
σώματος οὐ παρὰ τοῦτο οὐκ ἐστὶν εκ τοῦ σώματος;
body; not from this is not from of the body?

οὐκ εἰμὶ ὁμοθάλιος, οὐκ εἰμὶ εκ τοῦ σώματος οὐ παρα
not I am not I am one and an eye, not I am from of the body; not from
tοῦτο οὐκ ἐστὶν εκ τοῦ σώματος; 17 Εἰ
this is not from of the body? If

οἶνον τῷ σώματι ὁμοθάλιος, τὸν ἄκος, ἐὰν οἶνον
one body, where the eye, if whole
τὸ σώμα, ἐὰν οἶνον ἐπειδὴ
the body, if whole

τὰ μελή, ἐὰν ἐκαστὸν αὐτῶν ἐν τῷ σώματι,
the members, each one in the body,

καθὼς θελήσεις. 10 Εἰ δὲ ηὐ τὰ παντα ἐν με-
as he would. It but was the all one mem-

λος ποιον τῷ σώμα; 20 Νῦν δὲ πελλα μεν μελή,
ber, where the body? Now but many indeed members,

ἐὰν δὲ σώμα. 21 Οὐ δύνασαι δ ὁμοθάλιος εἰτέν
not is able the eye to say

τῇ χειρί. Χρείαν σου οὐκ εἰχω τὴν παλίν ἢ
to the hand, Need of thee not I have; or again it

κεφάλη τοῖς ποσί. Χρείαν ὑμών οὐκ εἰχω,
head to the feet; Need of you not I have.

αλλὰ πολλὴ μολλὸν τὰ δοκοῦσα μελῆ τοῦ
But much more the seeming members of the

σώματος αὐθενσετερά ὑπαρχειν, ἀναγκαία εστὶν
body more feeble to be, necessary it is;

καὶ δοκοῦμεν αὐτουσερά εἰναι τοῦ σώματος,
and those we think less honorable to be of the body,

τοῦτοις τιμῆς περισσοτέραν περισσοτέρως καὶ τὰ
to these more abundant we place around; and the

αὐχενισμα ἡμῶν εὐσχεχμοσύνην περισσοτέρως
uncomely parts of us more abundant

ἐχει 24 τα ἐν εὐχενίαν ἡμῶν, οὐ χρείαν εἴη,
the but comely parts of us, no need has.

Ἀλλὰ δὲ θεός συνεκέρασε τὸ σώμα, τῷ ὑπεροῦν—
But the God disembled the body, to the part being in-

τι περισσοτέρως δοὺς τιμῆς, 25 ἵνα μὴ τῇ
titer more abundant having given honor, that that may not be

σχημα εν τῷ σώματι, ἀλλὰ τῷ αὐτῷ ὑπὲρ
divisions in the body, but the same over all

ἀλληλῶν μεριμνοῦσι τὰ μελῆ. 25 Καὶ εἰτέ
each other may be concerned the members, And whether

say—"Because I am not a Hand, I am no part of the body,"—is it for this not of the body?

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 uncomely parts have more abundant Comeliness;

24 but our comely 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

*VATCIAN MANUSCRIPT.—24. somewhat more abundantly to that which was lack-

† 18. verse 23. † 18. Rom. xii. 3; I Cor. iii. 5; verse 11.
Chapter 13.

1 Corinthians.

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 the Prophecies, 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 distributed all my possessions in feeding the poor, and if I delivered up my body to be burned, but have not Love, I am profited nothing.

4. Love suffers long, and is kind; Love does not envy. Love is not boastful; it is not puffed up;
I, CORINTHIANS.

1. Acts not unbecomingly; seeks 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 partitive will 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.

13. But now these three remain, Faith, Hope, Love;—but of these the greatest is Love.

CHAPTER XIV.

1. Ardently pursue love, and be zealous of the spiritual gifts; but rather that you may prophesy.

2. For he who is speaking in a foreign language,

* Vatican Manuscript. — 5. That which is not her own.

† 13. The esoptron is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—Bloomfield.
I. CORINTHIANS.

1. The speaker in a foreign language edifies himself; but he who prophesies edifies the congregation.

2. 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.

3. 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 "Doctrine?"

4. In like manner, inanimate 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?

5. For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

6. 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.

7. Difference of Sound.

8. So many, if it may be, kinds of voices is in world, and no one [of them] unmeaning;
I. CORINTHIANS.

\( \mu \eta \varepsilon i d o \tau h \nu \delta \nu a m i \nu \tau h \varphi \nu n i s, \varepsilon \varepsilon o m a i \tau o \)  

not I know the power of the voice, I shall bote the

\( \lambda a l o u f t i \ \beta \alpha r b a \beta a r o s \)  

and the one speaking to me a barbarian.

12 \( \text{O} \sigma t o \)  

So also you, since zealots you are

\( \pi n e u m a t o v, \pi o s t \tau h \nu \iota k a d o m a \mu \eta \eta \varepsilon k k a l h s i a s \)  

for spirits, for the building up of the congregation

\( \xi t e i t e \ \iota \pi a \pi r s s e u t e . \)  

Where is the one speaking

\( \gamma l o s s h, \pi o s e u x e s d o \nu i a \)  

you that you may abound.

14 \( \varepsilon a v \)  

in a tongue, let him pray that he may interpret.

If

\( \gamma a r \)  

proseuchomai \( \gamma l o s s h, \)  

\( \tau o \)  

\( \pi n e u m a \)  

I pray for

\( \pi o s e u x e t e i a, \)  

\( \)  

in a tongue, the spirit of me

proseuchetai, \( \delta \)  

\( \)  

in a tongue, \( \psi a l o \)  

\( \tau o \)  

I will pray with the

\( \pi n e u m a t i \)  

\( \)  

in a tongue, with the spirit

I will sing praise with the

\( \)  

I will sing praise [but] also with the understanding.

16 \( \)  

Otherwise, if thou shouldst bless with the spirit, the one filling

\( \rho o w \)  

\( \tau o u \)  

\( \tau o \)  

\( \)  

in a tongue, thou sayest not what thou art saying.

17 \( \)  

\( \xi u \)  

\( \gamma a r \)  

\( \)  

in a tongue, thou sayest not what thou art saying.

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, \( \)  

become not Little Children in thought; (in evil, however, be infantile;) but in thought become fully mature.

* VATICAN MANUSCRIPT.—15. but—omit.

15, 16, 1 Cor. xi. 24. 120. 15, 16, Psa. xxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Ep. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.
I. CORINTHIANS.

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."

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, 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 out of every tongue every prophecy must be done for Edification.

25 If any one speak in a foreign Language, let it be by two, or at most three [sentences], and in succession, and let one interpret;

26 But if there is no Interpreter, let him be silent in the Congregation; and let him speak to Himself and to God.
1. CORINTHIANS.

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 first be silent.
31 For you can all prophesy one by one, so that all may learn, and all may be comforted.
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 Congregations of the Saints,
34 let your wives be silent in the assemblies; for it has not been permitted to them to speak, but let them be submissive; even as the law also says;
35 and if they wish to learn anything, let them ask their own husbands 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 Commandments of the Lord;
38 but if any be ignorant, let him be ignorant.
39 Wherefore, Brethren, earnestly desire to prophesy; and forbid not to speak in foreign languages;
40 but let all things be done in a becoming manner, and according to order let 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.
KEF. 16.

10. I. I. 10. wriiiugs; fit least am and more 3 to I xii. 

Gal. 31

tyeurjdr], [TTjr €Lfxi oicnrepei by «^ WAS in which Chap. 15 was made, Acts 15:11; Kai also you have stood, through which you are being saved;

(tui λογος ευγενεσιμαν υμιν ει κατετει) (by certain word I announced as glad tidings to you if you retain)

εκτος ει μη ειη επιστευται. 3 Παρεδωκα except if not considerably you believed. I delivered

γαρ υμιν ει προτοι δ και παρεδον δτι for to you among first things what also I received, that

Χριστος απεθανεν δπερ των αμαρτιων υμων, Anointed died on behalf of the sins of us,

κατα τας γραφας 4 και δτι εσταθη, και δτι according to the writings; and that he was buried, and that

εγγραται τη τωτη ημερα, κατα τας γραφας he was raised the third day, according to the writings;

και δτι ωφθη Κηφα, ειτα τοις δωδεκα. 6 Επει- and that he was seen by Cephas, then by the twelve. After that

τα ωφθη επαινω πεπαλαισιοι αδελφοι εφαπαζ, he was seen above by five hundred brethren at once,

ες δν οι πλειους μενουσι εως αρτι, τινες δε as well another have fallen asleep. After that he was seen by James; then

to the apostoloi pasiv. 8 Εσχητων δε παντων, of all,

by the apostles, last and of all,

δσχερε το εκτρωματι, ωφθη καμοι. 9 (Έγω just as if by the abortion, he was seen also by me. (I

γαρ ειμι δ ελαχιστος των αποστολων 6 δεν our for "the least of the apostles; who not

ειμι ικανος καλεσθαι αποστόλος, διοτι εδιώκα am fit to be called an apostle, because I persecuted

την εκκλησιαν του θεου. 10 Χαριτι δε θεου ειμι the congregation of the God. By favor of God I am

δ ειμι και η χαρις αυτου εις ειμε, ου κενη what I am; and the favor of him that to me, not vain

gεγενη, αλλα περισσοτερον αυτων παντων was made, but more abundantly of them all

εκποιασα ουκ εγω δε, αλλη η χαρις του θεου I labored, not but, but the favor of God

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 † what 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 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.

* Vatican Manuscript. 10. but the favor of God.
I. CORINTHIANS.

11 Whether 1, then, or 2, thus we preach, and thus you believed.
12 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? 13 But if there is not a Resurrection of the Dead, 1 neither has Christ been raised;
14 and if Christ has not been raised, void certainty is our Proclamation, and void is your Faith. 15 And we are found even False witnesses concerning God; 2 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; 2 you are still in your Sins;
18 then, also, those Having Fallen Asleep in Christ, have perished.
19 1 If in this Life only we have hope in Christ, we are more pitiable than all Men.
20 But now 1 Christ has been raised from the Dead, 2 a First-fruit of those Having Fallen Asleep.
21 For 1 since through a Man, there is 2 Death, 2 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—omitted.
17. is deceptive.
I. CORINTHIANS.

23. But each one is his own rank; Christ the 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. I 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 boastering concerning you, Brethren, which I have in Christ Jesus our Lord, I that I am -living daily.

23 verse 20; 1 Thess. iv. 15–17. 25 Psa. cx. 1; Act. xi. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. 26, 2 Tim. i. 10; Rev. xx. 11. 27 Psa. viii. 6; Heb. ii. 8. 28 Phil. iii. 21. 29, 1 Cor. iii. 22; xi. 3. 30, 2 Cor. xi. 26; Gal. v. 11. 31, Thess. i. 19.
...I. CORINTHIANS.

Chap. 15: 32.]

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, to-morrow we die.

33 Be not led astray; for vicious intercourse corrupts virtuous habits.

34 Awake to sobriety, as it is fit, and sin not; for some are ignorant of God; for Sorrow 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 heavenly Bodies, and earthly 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.

32 2 Cor. i. 8. 32 Is. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. 33 1 Cor. v. 6. 34 Rom. xiii. 11; Eph. v. 14. 34 1 Theos. iv. 5. 35 1 Cor. vi. 36 John xii. 24. 36 Dan. xii. 2; Matt. xiii. 41. 37 Phil. ii. 1.
I. CORINTHIANS.

44. **σπειρεταί σωμα ψυχικων, εγειρεται σωμα**
it is sown a body soulical, it is raised a body

45. **Ψυχικων. Εστι σωμα ψυχικων, και εστι** spiritual.

46. **πνευματικον. Εστι σωμα ψυχικων, και εστι** spiritual. is a body soulical, and is

* [σωμα] pnevmatikov. 43. **Ουτω και γεγραπται** [a body] spiritual. So and it has been written;

47. **Εγενετο δ πρωτος [ανθρωπος] άδαμ εις ψυχην**

Was made the first [man] into a soul

48. **ζωαιν δ εσχατος άδαμ εις πνευμα ζωοποιουν**.

living, the last Adam into a spirit life-giving.

49. **Αλλ' ου πρωτον το πνευματικον, αλλα το** But not the first the spiritual, but the

ψυχικον επεται το πνευματικον. 47. **Ο πρωτος** soulical, afterwards the spiritual.

The first anthropos, εκ γης χοικων· δευτερος anthropos, man, from earth earthly; the second man,

[δ ιευριον] εξ ουρανου. 48. **ΟiOS δ χοικων, τοι-** [the Lord] from heaven. Of what kind the earthly, such

ουτοι και οι χοικων και οιος εις επουρανιοι, like also the earthly ones; and of what kind the heavenly,

τοιοτοι και εις επουρανιοι. 49. και καθως εφορεσ- like also the heavenly ones; and even as we bore

ωμεν την οικον του χοικου, φορεσομεν και την

the image of the earthly, we shall bear also the

οικον του επουρανου. 50. **Τουτο δε φημι, im ge of the heavenly. This and I say,

αδελφοι, ότι σαρκι και αιμα βασιλειαν θεου** brethren, that flesh and blood a kingdom of God

κληρονομησαι ου δυναται, ουδε η φθορα την

shall inherit not as able, nor the corruption the

αφθαρσια κληρονομει. 51. Ύδειν, μωσητηριον

incorruption shall inherit. Lo,
a mystery

ωμιν λεγω: Παντες μεν ου κοιμηθησομεθα
to you I speak; All indeed we shall be asleep,

παντες δε αλαγησομεθα, 52. εν ατομο, εν ρι-
aall but we shall be changed, in a moment, in a twinkle

οφθαλμου, εν τη εσχατη σαλπιγγη. (Σαλ-

of an eye, in the last trumpet. (It shall

πισει γαρ, και οι νεκροι εγερθησομαι αφθα-

voice for, and the dead ones shall be raised incor-

ρια τοι, και ημεις αλαγησομεθα.) 53. Δει γαρ

mounted, and we shall be changed.) It is necessary for

το φθαρτον τουτο ενυστασαι αφθαρσιαν, και

the comes this to be clothed with incorruption, and

το θυμισιν τουτο ενυστασαι αθανασιαν.

the mortal this to be clothed with immortality.

54. **Οταν δε το φθαρτον τουτο ενυστασαι αφθα-** When but this mortal this shall be clothed with incor-

ριαν, και το θυμισιν τουτο ενυστασαι αθανασιαν,

ruption, and the mortal this shall be clothed with immortality,

55. **Ισιων, και το θυμισιν τουτο ενυστασαι αθανασιαν,**

* Vatican Manuscript.—44. If there is an animal Body, there is also a Spiritual Body.

44. Body—omitt. 45. Man—omitt. 47. the Lord—omitt.

* 45. Gen. ii. 7. 45. Rom. v. 14. 45. John v. 21; vi. 33, 30, 40, 54, 57; Phil. iii. 21; Col. iii. 4. 47. John iii. 31. 47. Gen. ii. 7; iii. 10. 49. Phil. iii. 21; 1 John iii. 2. 50. John iii. 3, 5 51. 1 Thess. iv. 15—17. 52. Matt. axiv. 31; John v. 21; 1 Thess. iv. 16. 53. 2 Cor. v. 4.
I. CORINTHIANS.

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 it 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

clothed with Immortality, then will that Word be accomplished which has been written, "Death was swallowed up in Victory!"

55 Where, O Death! is Thy sting? Where, O Hades! is Thy Victory?

56 The sting of Death is Sin, and the power of Sin is the Law;

57 but Thanks to God, who gives the victory, through our Lord Jesus Christ.

58 Wherefore, my beloved Brethren, be ye submitted, unmoveable, abounding in the Work of the Lord at all times, knowing That your Labor is not in vain in the Lord.

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 it 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

clothed with Immortality, then will that Word be accomplished which has been written, "Death was swallowed up in Victory!"

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57 but Thanks to God, who gives the victory, through our Lord Jesus Christ.

58 Wherefore, my beloved Brethren, be ye submitted, unmoveable, abounding in the Work of the Lord at all times, knowing That your Labor is not in vain in the Lord.

† 2. As kata polin signifies every city; and kata meena, every month; and Acts xiv. 23, kake ekkleisian, in every church; so kata mian sabbatoo signifies the first day of every week.—Macknight.


† 56. 1 John v. 4, 5. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 59. Rev. xv. 17; Rom. xv. 20; 2 Cor. viii. 4; ix. 1, 12; Gal. i. 10. † 60. Acts xx. 21; 2 Cor. x. 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 therefor, 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 Apollo, 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 Achaia, and for service to the saints they devoted themselves:

16 ¶ that you also be submissive to such, and to every one who cooperates and labors.

¶ Vatican Manuscript.—10. even—omit.

11. with the brethren—omit.
I. CORINTHIANS.

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaeus, 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 congregation 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 salutation of Paul with my own Hand.

22 If any one love not the Lord, ¶ let him be accursed. ¶ The Lord comes.

23 ¶ The favor of the Lord Jesus be with you.

24 My love be with you all, in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaeus, 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 congregation 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 salutation of Paul with my own Hand.

22 If any one love not the Lord, ¶ let him be accursed. ¶ The Lord comes.

23 ¶ The favor of the Lord Jesus be with you.

24 My love be with you all, in the Anointed Jesus.

KEF. α'. 1.

SECOND TO THE CORINTHIANS.

CHAPTER I.

1 Paul, an Apostle of the Anointed Jesus, by the Will of God, and Timothy the Brother, to that Congregation of God which is in Corinth, together with all those Saints who are in the Whole of Achaia;

2 ✠ Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 ✠ Blessed be the God and Father of our Lord Jesus Christ, that Father of Mercies, and God of All Comfort,

4 who comforts us in All our Affliction, in order that we may be able to comfort those in Every Affliction, through the Comfort by which we ourselves are comforted by God;

5 because ✠ as the Sufferings of the Anointed abound in us, so through the Anointed, abounds also our Comfort.

6 And whether we be afflicted, it is ✠ 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;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing ✠ That as you are Partakers of the Sufferings, so also of the Comfort.

8 For we do not wish you, Brethren, to be ignorant concerning 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.
II. CORINTHIANS.

[Chap. 1: 16.]

8. ex cessively above strength we were pressed. 10. will rescue. 12. Puresness and gaily Sincerity. 13. or what you acknowledge. 14. our Lord Jesus. 15. Second Joy.

† 11. Prosoopon, 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.
II. CORINTHIANS.

You to be sent forward into JUDEA.

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 that son of God, Jesus Christ, who was pro-claimed to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 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

22 who also has sealed us, and given the pledge, of the Spirit in our hearts.

23 But * I invoke God as a Witness to my Soul; * That, sparing you, I have not yet come to Corinth;

24 not because we dominéer 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 from me.

* VATICAN MS.—18. is not yes and no. 20. wherefore also by him amen, * 21-23. omitt.
II. CORINTHIANS.

εμου; 3 Καὶ εγραφα [ὁμι] τουτο αυτο, ἵνα me? And I wrote [to you] this same thing, so that
μὴ ελθὼν λυπην εἰκο αἱ ὑπό εἰς με not having come grief I have from of whom it behoves me
χαρείν πεποίθως εἰπὶ παντα ὑμα, ἵνα ἔγρε to rejoice; having confided in all you, that the my
χαρα πανων ὑμων εστιν. 4 Εκ γαρ πολλας joy of all of you it is. Out of for much
λυπης τουτο εἰς παντα ὑμα, ἵνα εἰς εἰς γραφιν δια affection and anguish of heart I wrote to you through
πολλων δικαιων, ὑπν ὑνα λυπηθητε, αλλα την many tears, not that you might be grieved, but the
αγαπην ἵνα γνωτε, ἵνα εἰς περισσοτερωσ love that you might know, which I have more abundantly
eἰς διας. 5 Εἰ δε τις λευκυπηκε, ουκ εἱς λευ- towards you. If but anyone has been grieved, not me he has
τικεν, αλλ' ἀπο μερους, ἵνα μη εἰς εἰς εἰς εἰς πεπισαρω, freed, but from parts, that not may bear hard upon,
pαντα ὑμας. 6 Ἰκανον τη τουτων ἡ επιστημια all you. Sufficient for the such one the censure
αἵτις ὑπο των πλεονων 7 ὡστε τουναντινον της which by the majority; so that on the other hand
*μαλλον] ὑμας χαρισασται και παρακλησαι-] you to freely forgive and to comfort,
μηπως τη περισσοτερα λυπη καταποθη δ τοι- lest by the more abundant grief should be walled in the such
λυπους. 8 Διο παρακαλω ὑμας κυρωσαι εἰς one. Wherefore I entreat you to publicly confirm t
λυπουν αγαπην. 9 Εἰς τουτο γρα καὶ εγραψα him love. In order to this for also I wrote,
ἵνα γνω την δοκιμην ὑμων, εἰ εἰς παντα that I might know the proof of you, if to all things
ὑπηκοοι εἴτε. 10 Ὡδε τι χαρισθε, και ὁ αἱ διεπισα εἰς ὑμας, to whom but anything you freely forgive, also
eγω και γαρ εγω δ κεχαρισαι, εἰ τι κεχα- I; even for I what have freely forgiven, if anything I have
ρισαι, δι εὑροι εις προσωπω Χριστου] freely forgiven, an account of you, in presence of Anointed;
11 ἵνα μη πλεονεκηθωμεν υπο του σατανα] on that not we should be overreached by the adversary; not
γαρ αυτον το νοηματα αγνουμεν. for of him the devices we are ignorant.
12 Ελθαν δε εις την Τρωαδα εις το εναγγελιων Having come but to the Troas for the glad tidings
του Χριστου, και θηρα μοι ανεφερμεν εν of the Anointed, and a door to me having been opened by
κυριω, ουκ ε εχθαι ανεσιεν τω πνευματι μου το Lord, not I had rest in the spirit of me, by th;

3 I wrote also this very thing, that coming; +I might not have sorrow from those by whom I ought to re-
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 to-
wards 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 overwheled 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 +obed-
dient 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 any thing, 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 to come we Titus the brother of me; but
14. To the but God thanks that always leading to triumph
us in the Anointed, and the odor of the body to
himself is manifesting through us in every place.

15. Oti Christou euodia estene tw thew ev tois
That of Anointed a sweet odor we are to the God in those
savor eqenoi kai ev tois apollueneois: ois ois
were saved and in those perishing; to the
me, omen thanatous eis thanatous ois de, omen
instead, an odor of death into death; to those, odor
swath eis swath. Kari pros tauta tis ikanos:
of life into life. And for these things who sufficient?
16. Oi gar esmen ois ois polloi, katheleneontes
Not for we are like the many, adulterating

tou logou tous theous all' ois ex eileukeniaces, all'
the word of the God: but as from sucrity, but

des ex theou, kateunwpon [tou] theou, ev Christou
from God, in presence of the [of] God, in Anointed

Kai Tov alalumev. KEF. γ. 3. 1 Agometha palin we
we speak.

Do we begin again

ευνοονς συνιστανειν; ἡ μη χρησιμον, ὡς τινες,
ourselves to commend? or not we need, as some,
synaptikov epistolov pros umas, ἡ δὲ υμῶν
recommendation letters to you, or from you.

[p. synaptikov ;] 2 Ἡ επιστολή ἡμῶν υμῶν
[recommendation?] The letter of us you

ἐστε, εγγεγραμμεν εν ταις καρδιαις ἡμῶν,
are, having been written in the hearts of you,

γινωσκομεν και αναγινωσκομεν υπο παντων
being known and being read by all

μαθηταιν 3 φανερωμεν, ὅτι εστε επιστολη
men; being manifest, that you are a letter

Χριστου διακονηθείσα ϕυ̂ς ἡμῶν, εγγεγραμμενη
Christ having been ministered by us, having been written

ἐν μελαι, ἀλλα πνευματε θεου υμων, ουκ εν
in one, but by spirit of God living, not on

1 found not Titus my bro-
13 but having bid them farewell, I went forth into

14. Now, thanks be to THAT GOD, who always
leads us forth to tri-

umph with the Anointee
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 qual-

ified?

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, † Recommenda-
tory 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

† 14. An allusion to the custom of the victorious generals, who, in their triumphal pro-
cessions, carried some of their relations with them in their chariot. The streets through
which the processions passed were strewed with flowers, and as Plutarch tells us, the streets
were full of incense.

† 15. † 15. 2 Cor. iv. 3. 16. Luke ii. 34; John ix. 30; 1 Pet. ii. 7, s
16. 1 Cor. xv. 10; 2 Cor. iii, 5, 6. 17. 2 Cor. iv. 2; xi. 13; 2 Pet. iii. 3. 17. 2 Cor.
11; 12. 18. 1 Cor. vii. 12; x. 18; xii. 11. 1 Acts xviii. 27. 2-
1 Cor. ix. 2. 3. 1 Cor. iii. 5. 3. Exod. xxiv. 12; xxxiv. 1. 8. Psa. xi-
9. Jer. xxx. 33; Ezek. xi. 19; xxxvi. 20; Heb. viii. 16.

† 15. † 15. 2 Cor. iv. 3. 16. Luke ii. 34; John ix. 30; 1 Pet. ii. 7, s
16. 1 Cor. xv. 10; 2 Cor. iii, 5, 6. 17. 2 Cor. iv. 2; xi. 13; 2 Pet. iii. 3. 17. 2 Cor.
11; 12. 18. 1 Cor. vii. 12; x. 18; xii. 11. 1 Acts xviii. 27. 2-
1 Cor. ix. 2. 3. 1 Cor. iii. 5. 3. Exod. xxiv. 12; xxxiv. 1. 8. Psa. xi-
9. Jer. xxx. 33; Ezek. xi. 19; xxxvi. 20; Heb. viii. 16.
II. CORINTHIANS.

But we have through the Anointed Tablets of letters, being engraved [in] the glory of the face of him, of Moses, on account of the glory of the face of God.

For the dispensation of the Spirit shall be in glory? If for the service of the righteousness to glory.

Even for not has been glorified having been glorified in this the respect, on account of the surpassing glory. If for that is being annulled, through glory; by much more that remaining, in glory.

Having therefore such a hope, much freely doing we use, and not, as Moses eti thek kalwma epo to prosowto eautou, wpro placed a veil on the face of himself, for to mu atenai tous vious Israpel eis to telen the not to gaze intently the sons of Israel to the end of that surpassing glory.

Vatican Manuscript.—7. In-omitt.
II. CORINTHIANS.

Chap. 3: 14.]  

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)

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 these 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.)
For we do not proclaim ourselves, but the Anointed Jesus, as Lord; and ourselves, your 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 that 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 may also 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 favor...
II. CORINTHIANS.

II. 5. the thanking giving works of the God; that our in-ward man is wasted, yet *our inner man is renewed Day by Day.

16 Besides, *the momentary lightness of the affliction, works out for us an excessively exceeding alonion Weight of Glory;

18 *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 earthly 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...
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 no longer live for Themselves, but for him who died and rose again on their behalf.

† VATICAN MANUSCRIPT.—12. For omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. 18. 8. Phil. i. 23. 10. Rom. xiv. 10. 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 12.
† 11. Job xxxi. 23; Heb. x. 31; Jude 23. 11. 11. 2 Cor. iv. 2. 12. 12. 2 Cor. iii. 1. 15. Rom. v. 15.
† 15. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.
II. CORINTHIANS.

6. "O tæ ᾪμεις απ' του νυν ουδένα οίδαμεν κατὰ
So that we from the now no one know according to

ταρακα εἰ δὲ καὶ εγνωκαμεν κατὰ ταρακα
if and even we knew according to flesh

Χριστον, αλλα νυν ουκετι γινωσκομεν. 17 μοι- Anointed, but now no longer we know.

So δε ει τιν εν Χριστω, καινη κτισις τα αρχαια
that anyone in Anointed, new creation; the things old

παρηλοειν, ειδον, γεγονε καινα [τα παντα.]
passed away, lo, has become new [the all things.]

17 Ὁ τα δε παντα εκ του θεου, του καταλαγαντος
The but all things out of the God, that one having reconciled

μας εκαυτω διά [ηπισου] Χριστου, και δοντος
us to himself through [Jesus] Anointed, and having given

ον την διακονιαν της καταλαγης. 19 ος
us the service of the reconciliation. Namely

ι δε θεος ην εν Χριστω κοσμον καταλαγαντων
that God was in Anointed a world reconciling

καινη κτισις, μη λογιζομενον αυτως τα παραπτωματα
not reckoning to them the faults

cαι εμεν, και θεους εν εν εμιν του λογου ης
us, and having placed in us the word of the

cαταλαγης. 20 υπερ Χριστου ουν προσεβευω
reconciliation. On behalf of Anointed therefore we assemble

cαι εμεν, ως του θεου παρακαλουντω δι ήμων
us, as if the God beseeching through us;

cοειμεθα υπερ Χριστου, καταλαγητε τω θεω.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τον [γαρ] μη γνωτα αμαρτιαν, υπερ ημων
[for] not having known sin, on behalf of us

Ημιν [ο]ρηνοις η αμαρτιαν εποιησεν, ενε ήμεις γενομεθα διακοινο- made, that we might become righteous

eποιης θεου εν αυτρ. ΚΕΦ. ι'. 6. 1 Συνερ- ness of God in him.

ψης θεου εν αυτρ. ΚΕΦ. ι'. 6. 1 Συνερ- ψης θεου εν αυτρ. ΚΕΦ. ι'. 6. 1 Συνερ-

γοντες δε και παρακαλουμεν, μη ει δειν
the favor of the God to receive you; (he says)

γαρ Καιρῳ δεκτω επηκουσαν του και εν ημερα
for, in a season acceptable listened to thee and in a day

σωτηριας εβοθησα σοι. ειδον, μναι καιρος ευ-
salvation I helped thee. Lo, now a season well-

16 So that we, from this time, respect: 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 Offences; and has deposited 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 you reconciled to God!

21 For him who knew no Sin, he made a Sin-offering on our behalf; 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 2


† 16. or fleshly descent. See Rom. xi. 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 amartia, sin signifies a sin-offering. Hosev. iv. 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.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. Rom. vi. 10; Eph. ii. 15; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isai. i. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 19; x. 3.

‡ 2. Isa. iii. 8.
II. CORINTHIANS.

[Chap. 6: 14.]

prosōdektos, idou, wvν ἥμερα σωτηρίας.)

accepted, lo, now a day of salvation.)

' Μηδεμιαν εν μὴ δεικνύεις προσκοπήν, ίνα

No one in anything giving, offence, so that

µη μωμηθῇ ἡ δικαιονία. 4 ἀλλ' εν παντὶ

not may be blamed the service; but in everything

συνιστάνετε ἑαυτοὺς ὡς θεον διακονον, εν ὑπο-

servant of God, in our everything

τοῦτου, ἔναγχος, εν στε-

establishing ourselves as of God servants, in pa-

τοῦν τολῇ ἐν θλίψει, εν αναγκαῖος, εν στε-

turance much in afflictions in necessities, in dis-

νοχωρίας, εν πληγαῖς, εν φυλακαῖς, εν ακα-

and stripes, in prisons, in tur-

τασασαι, εν κοποῖς, εν ἀγρυπνίαις, εν

in labors, in watchings, in

νηρεῖαις. 6 εν ἀγνωστηίᾳ, εν γνώσει, εν μακρο-

in purity, in knowledge, in long-a-

θυσία, εν χρηστοτητῇ, εν πνευματι λόγῳ, εν

as being ignorant, in a word truth, in

ἀγαπή αὐνόκρατος, εν λόγῳ ἀληθείᾳ, εν

love unselfish, in a word truth, in

δύναμεν θεον διὰ τῶν ὀπλῶν τῆς δικαιοσύνης

of God; through the arms of the righteousness

tῶν δεξιῶν καὶ αἱρέσεων, διὰ δοξῆς καὶ αἰ-

of the rights and offists, through glory and dis-

μιᾶς, διὰ δυσφημίας καὶ ευφημίας: ὡς πλαβοῦ

mis, of the wrongs and offists, through good and dis-

 grâce, through bad fame and good fame, as deceivers

καὶ αἴθερες. 9 ὡς ἀγνοοῦμενοι, καὶ εἰγνωσκό-

and true; as being ignorant, and being duly appre-

μενοι, ὡς ἀποθύμησκεντοι, καὶ ἰδοὺ ὡς εἰς

valued, as dying, and in we live; as

παϊσκόμενοι, καὶ μὴ σιγατομενοί; 10 ὡς λαυτό-

being corrected, and not put to death; as

μενοι, αἱ δε χαίροντες, ὡς συνεχοῦς, πολλοὺς

poor, always but rejoicing; as poor, many

δὲ πλούτους: ὡς μηδὲν ἐχοῦσαι, καὶ παντὰ

but not making rich; as nothing having, and all things

cατεχοῦσαι. 11 Τὸ στομὰ ἡμῶν ανεφείς προσ

possessing. The mouth of you has been opened to

ὑμᾶς, Κορινθιοῖς, ἢ καρδία ἡμῶν πεπλατυναῖ.

you, O Corinthians, the heart of you has been enlarged.

Oυ στενοχωρεῖσθε εν ἡμῖν στενοχωρεῖσθε δὲ

Not you are straitened in us; you are straitened but

ἐν τοῖς σπαγχοῖς ὑμῶν. 13 Τὴν δὲ αὐτὴν αὐτὴν

the bounds of you. The but same recom-

κοινοὶ, (ὡς τεκνοὶ λεγώ,) πλατυθῆκε καὶ

men, (as to children speak,) be enlarged also

πεπεκέλευσιν, (ὡς τεκνοὶ λεγώ,) πλατυθῆκε καὶ

for as to children, be you enlarged.

14. Be not unequally yoked with Unbelievers; for What Participation has Righteousness with Iniquity? * or what Com-

well-accepted Season; behold now is a Day of Sal-

nation;)

3 1 giving No Offence in any thing, that the Minis-

tration may not be blamed;

4 but in everything es-

stablishing ourselves † as

God's Servants, by much

patient endurance in Afflictions, in Necessities, in Distresses;

5 1 in Stripes, in Pris-

ons, in Tumults; in Lab-

ors, in Watchings, in Fasting;

6 by Purity, by Know-

ledge, by Forbearance; by

Kindness, by a holy Spirit, by Love undissembled,

7 † by the Word of

Truth, by the Power of

God; † through those

Arms of Righteousness, on

the right hand and Left;

8 through Glory and Dis-

grace; through Bad fame and Good fame; as

Deceivers, and yet true;

9 † as being ignorant,

yet being duly appre-

ciated; † as dying, yet be-

hold I we live; as chast-

tised, yet not put to death;

10 as grieving, but al-

ways rejoicing; as poor,

but enriching many; as

having Nothing, yet pos-

sessing All things.

11 Our mouth is opened

toward you, O Corinthians! our Heart has been

enlarged.

12 You are not strait-

ened in us, † but you are

contracted in your own

Tender Affections.

13 But as a re-payment

for the same, († I speak

as to Children,) be you

also enlarged.

† 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. x. 23. † 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9; 10. 9. 1 Cor. iv. 10. † 11. 2 Cor. x. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix.
† 15. Dent. vii. 2, 3; 1 Cor. v. 9; vii. 39. † 14. 1 Kings xviii. 21 1 Cor. x. † 16. Eph. v. 7, 11.
II. CORINTHIANS.

Communion has Light with Darkness?

15 and What Accordance has Christ with † Beliar? or What Portion has a Believer with an Unbeliever?

16 And What Connection has God’s Temple with Idols? † for * for 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 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 joy in All our Affliction.

κοινωνία φωτί προσ σκότος; 15 Τις δε συμφωνη-ιας Χριστου προς Ἐλευσία: ἡ τις μερις πιστον—fellowship light with darkness? What and agreement of an Anointed with Beliar? or what portion to a believer meta apistōn; 16 τις δε συγκαταθεσις ναοθ βεθ—what and a temple of a God μετα εἰδωλών; ‘’τις εγραφας θεου εἰστιν εἰναθ—with an unbeliever? what and a temple of God καθαρος εἴπερ ο θεος: ὅτι εὐνοησον εν—katabasis ναοθ βεθ—That I will indwell among αυτούς, καὶ εκκαθαρισθητω καὶ εσομαι αυτων—them, and will walk among; and I will be to them θεου, καὶ αυτοι εσομαι μοι λαος. 17 Διο εξελ—a God, and they shall be to you. Wherefore come θεε εκ μεσου αυτων και αφορισθητε, λεγε—yout from midst of them and be you separated, says Κυριος, καὶ ακαθαρτος μη ἀπεστη και εἰσδη—Lord, and of an unclean thing not touch you; and I will διψαιναι ναος, 18 και εσομαι ναος εις πατερα, και—say you, and I will be to you for a father, and ομοιο παρακλητω. ΚΕΦ. ζ. 7. 1 Ταντας—εις νεος και ναυτερας, λεγει—shall be to me for sons and daughters, says Κυριος παρακλητω. ΚΕΦ. ζ. 7. 1 Ταντας Lorr Almighty.

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* Vatican Manuscript.—10. We are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. Beliar is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peschiu-Syriac, by the word Satan.

† 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.

† 16. Exod. xxix. 45; Lev. xxi. 12; Jer. xxxi. 33; Ezck. xxxvi. 28; Zech. viii. 8.

† 17. Isa. iii. 11. † 18. Jer. xxxi. 1, 9. † 1. 1 John iii. 3. † 2. Acts xx. 33; 2 Cor. xi. 17. † 3. 2 Cor. v. 11, 12. † 4. 2 Cor. iii. 12. † 4. 1 Cor. i. 4; 2 Cor. i. 11. † 4. Phil. ii. 17; Col. i. 24.
II. CORINTHIANS.

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 [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.

in order that that dil-

gence of ours which we

have on your behalf might

be manifested toward you

in the presence of God.

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.

Because if I have

boasted in any thing to

you 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.

And his tender affec-

tions are overflowing

toward you, remembering

the obedience of you all, how with Fear and

Trembling you received 'tis.

I rejoice That in every thing I have

confidence in you.

CHAPTER VIII.

Now, Brethren, we

make you acquainted with

that gift for God which has

been given by the

congregations of Ma-

c edonia;

that in a great trial of

affliction, the abundance

of their joy, even in their deep poverty, overflowed in the wealth

of their liberality;

Because that according
to their Ability, I testi-
yfy, and even beyond their

Ability, voluntarily.

with Much Entreaty

asking us to accept the

GIFT, even the joint participa-

tion of that service which is for the

saints;

5 and not as we ex-

*VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.
II. CORINTHIANS.

8:14

6 so that we desired Titus, that as he had previously begun so also he would finish this gift among you.

7 But as 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 I 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, that, being rich, yet on your account he was made poor, so that, by his poverty, you might be enriched.

10 And in 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 If for 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;

19 and not only so, but † also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for † the Glory of the Lord, and of our Earnestness;

20 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.
II. CORINTHIANS.

KEF. 8'. 9.

1. Peri men gar tis diakonias tis eis tous

Concerning indeed the service of that for the
agionous peirasan mou esti to grafein hym.
saints superfluous for me it is to write to you.

2. Oida gar tyn proboymian ymow, ynu ipter ymow

I know for the readiness of your mind, which on behalf of you
kaukymia Makadosin, oti Achaia parakteusai-
caused Macedonians, that Achaia has been prepared
am hoasting to Macedonians, because Achaia
this being stirred up
tai apo peirous kai o eu ymow ejlyos pristhe
you, and the from of you zeal it prepared
tous pleionas. 3. Epevpl'is de tous adelphous, ina
the many.

4. I sent but the brethren, that
mu to kaukymia ymow to iper ymow kenvth en
not the boasting of us that on behalf of you should be vain in

5. trei meri tautr' ina, kawews elenwv, pereskeu
so, that, as I said, having been

6. Mepos ean elwosi sun emoi
prepared may be; lest perhaps it should come with me

7. Akaionwv einv in the confident expectation this
kataisxwvmen ymew (ina mi yegwmen ymew)
should be ashamed we

8. en tny ypoustasei tauty. 8. Anagkaioun ohv
in the you, because

9. Necessary therefore

10. Nynstwmen parakalwsei tous adelphous, ina pro-
I thought to exhort the brethren, that they

11. exothes eis ymow, kai prokataktpswv ton
would go before to you, and would make ready before the

12. prokataxugemenei euologian ymow, tahtwn
pre-announced blessing of you, thus

13. e'tomv'n einai ou'tos wv euologian, kai mi ou'
ready to be thus a blessing, and not as

14. pleonezian. 6. Toto de, o sterois fiedoymenos,
an exaction. This but, the one sowing sparingly,

15. fiedoymenos ka theris & o sterois ep
and the one sowing in

16. epio euologian kai theris. 7. E Oasis-
blessings, in blessings also shall reap. Each
tos kawos proaireitei tyn karid. nay ek lnwv,

17. one as he purposes in the heart; not from grief,

18. eis ymow, ina en pantote pataxan autarkiei
in every, always all-sufficiency

19. enoventes, perissowv eis paw ergow agora
you may abound in every work good,

20. o kawos ygepanwv. Eskopwvsewv, fake wv
even as it was been. When; He has dispersed, he gave to the

21. penwv, o h ywiaunvnon avtov mev ois tun aw-
poor ones, the righteousness of him abides for the age.

1. Acts. xi. 29; Rom. xvi. 20; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10.
2. 2 Cor. viii. 10.
3. 2 Cor. viii. 24.
4. 2 Cor. viii. 10.
5. 2 Cor. viii. 16, 17, 18, 19.
6. Prov. xi. 24; xix. 17; xxii. 1; Gal. vi. 7, 9.
7. Deut. xii. 7, 7.
8. Exod. xxvii.
9. Prov. vi. 23; Rom. xiii. 8; 2 Cor. viii. 13.
10. Prov. xii. 24, 25; xxviii. 77; Phili. iv. 19.
11. 1 Th. i. 2, 9.
10 And he * who supplies Seed to the sower, and Bread for Food, will multiply your Sowing, and increase the Products of your Righteousness;

11 you being enriched in everything for All Liberality, * which produces through us Thanksgiving * to God;

12 because the Dispensing of this Public Service, not only is * amply supplying the wants of the Saints, but also is abounding through the Thanksgiving of Many * to God;

13 for * they are glorifying God on account of the Proof of this Ministration in your Avowed Subjection to the Glad Tidings of the Anointed one, and the Liberality of the Contribution for Awtous and i.e. Parakalw 不同于 δια της προσωπικης, δια της εορτης, as in the previous verse. * in the Keresos of the manuscript, indicating a correction for the manuscript's reading of the text.

KEF. i'. 10.

14 Autous de evw Paulos parakalw umeis dia Same and 1 Paul beseech you on account of the meekness and gentleness of the Anointed, who kata prosowon mev tainpov en umein, apow according to face indeed humble among you, being absent de thevoi ev umeis. * de evmatai de, to ph parein but am bold toward you; I pray but, that not being present thevntai ute peposiath, h logosomai toliath, to be bold with the confidence, with which I reckon to have these ei tinaous thes logon meous, umeis utes katai toward some those reckoning us as regarding to sarika periptousanta. 3 En sariki gar periasphale flesh walking. In flesh for walk,*

* Vatican Manuscript.—11. of God. 12. to the Anointed. 15. but—omit.
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 Reasons, 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 I should boast somewhat more abundantly of the authority which 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 my 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.

12.
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 tiding of the Anointed;) 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; to announce glad tiding in parts beyond you, not to boast concerning Things prepared by Another's Rule.
—
Cfiap.Ui

CORINTHIANS.

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2Cor. xii.H; Gal.ii.O.

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Cm-.l. t7. H.1.18; 9 Tor.

I 6. 2 Cor. iv. 2; v. 11 ; xii. li.
: 7- Acl. xviii. « ; 1 Cor.
t 8. Arts xx. 3.3; 2 Cor. xii. 1.3 ; 1 Thess. ii. 9; 2 Tbess. iii. s, 9.
I'hil. iv.lO, 1.5, 16.
t 9. 2 Cor. xii. U, 10.
ix. 1.
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t HX
ix. 15.
i 12. I Cor. ix. 12.
X 11- 2 Cor. vi. 11 ; vii.S; xii.15.

X. 10.

ii.6, 13;

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iii. 4.

2Cor. x.l.

Uom.


For 

Israelites.  

II. CORINTHIANS.  

[Chap 11: 23.]

13 For such false apostles, deceitful workers, transforming themselves into apostles of Christ.  

And it is not surprising, for the adversary himself transforms himself into an angel of light.  

15 It is therefore no great wonder, if his servants also transform themselves as servants of righteousness; whose end will be according to their works.  

16 Again I say, Let no one think Me a simpleton; but if otherwise, then receive Me as a simpleton, so that I also may boast a little.  

17 What I speak in this confidence of boasting, I do not speak according to the Lord, but as in folly.  

18 Since many boast according to the flesh, I also will boast.  

19 For being wise yourselves, you readily bear with the unwise.  

20 For you endure if one enslaves you; if one eats you up; if one takes you; if one raises himself up; if one beats You in the face.  

21 As concerning reproach, I say that we were weak; yet in what manner any one is daring, (I speak foolishly,) I also am so.  

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.  

23 Are they servants of Christ? (I speak as being beside myself,) I am superior; in labors exceedingly abundant, in in labors exceedingly abundant, in

13 Acts xv. 24; Rom. xvi. 13; Gal. 1. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1;  

Rev. ii. 2.  

13. 2 Cor. ii. 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. 2 Cor. i. 4.  

18. Phil. iii. 3, 4.  

19. 1 Cor. iv. 10.  

20. Gal. ii. 4; iv. 9.  

21. 2 Cor. x. 10.  

21. Phil. iii. 5.  

22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5.  

23. 1 Cor. xv. 10.
I. CORINTHIANS.

Prisons frequently, in Scones to excess, in Deaths often.

Five times I received, by the Jews, forty stripes less one;

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.

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-brothers.

In Labor and Toil; in frequent Watchings; in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.

Besides these outward troubles, the anxious care for all the congregations, which is crowding me every day.

Who is weak, and I am not weak? Who is made to stumble, and do not burn?

If it be necessary to boast, I will boast of the things which concern my weakness.

Even God, even the Father of our Lord Jesus, who is the blessed One for the ages, knows that I do not falsify.

In Damascus, the eth ARCH of Aretas, the king, guarded the Damascenes city, which the Lord God shewed me to seize me; and through an opening in a rope basket I was lowered through the wall, and escaped.
II. CORINTHIANS.

CHAPTER XII.

1. Is it necessary to boast? It is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2. I know a Man, in Christ, who above fourteen Years since,—(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 forbear, 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 transcendency 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.
Wherefore, I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; for I am weak, then I am strong.

If I have 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.

The Signs of the APOSTLE, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

For in what is it that you were inferior to the other Congregations, unless That I myself was not a burden to you? For give me this Injustice!

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.

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.

Be it so then, I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

Did I defraud you by any of those whom I sent to you?

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?
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.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and ¶ 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);

4 ¶ for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, ye shall live with him from God's Power.)

5 ¶ try yourselves,
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, rejoin! 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.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILippi.
KEF. a' 1.

1 Paulos, apostolos ouk ap' anbropou oude Paul, an apostol but from men nor
di' anbropou, allia dia Iesou Christou kai through a man, but through Jesus Anointed and
Oeou patros tou egeirontos auton ek nekrwn God a father of the having raised him out of dead ones;
2 kai oi sou emoi pantes adelphi, tais ekklh-

and those with me all brethren, to the congrega-
tais tis Galatias' 3 charis u'min kai eirini-
gations of the Galatians: 3 charis u'min kai eirini-

of you and peace
aptou patros, kai kuriou u'mon Iesou Christ-

us, from the one having concerned the
u'mon, otops egekhtai u'mas ek tou ekeinotos

us, in order that he, the having been present
aiwos patron, kata to thelhma tou theou kai

aiwos patron, kata to thelhma tou theou kai

an age of evil, according to the will of the God and
patros u'mon, 5 ou e deka eis touz aiw nas tou

father of us, to whom the glory for the age of the
aiw nas amyn. 6 Theou u'moun. 7 ouk u'min

ages; so be! I wonder, because so quickly
metaisthebe apo to kalon kalentonts u'mas eu

metathese apo to kalon kalentonts u'mas en

you are being changed from the one having called you by
chariti Christou eis eteron eunagheilin 7 o u'min

chariti Christou eis eteron eunagheilin 7 o u'min

favor of Anointed to other glad tidings; which not

favor of Anointed to other glad tidings; which not

estin allos eis ephthein ois patrapontes

estin allos eis ephthein ois patrapontes

in other; if some are who are troubling

in other; if some are who are troubling

u'mas, kai thelontes metastrapetai eis eunagheilin

u'mas, kai thelontes metastrapetai eis eunagheilin

you, and wishing to turn about the glad tidings

you, and wishing to turn about the glad tidings

tou Christou. 8 Alla kai ean h'meis h' aggelos

tou Christou. 8 Alla kai ean h'meis h' aggelos

of the Anointed. But even if we or a messenger

of the Anointed. But even if we or a messenger

ev ouroian eunagheilin u'min, par' eis

ev ouroian eunagheilin u'min, par' eis

terror from heaven shall announce glad tidings to you, contrary to
terror from heaven shall announce glad tidings to you, contrary to
d eunagheisametha u'min, anabeha estw. 9 Eis

d eunagheisametha u'min, anabeha estw. 9 Eis

what we announced to you, accursed him be. As

what we announced to you, accursed him be. As

proeirhkaion, kai arto palin leug o eis

proeirhkaion, kai arto palin leug o eis

we before said, even now again I say; if anyone

we before said, even now again I say; if anyone

u'mas eunagheilizetai par' eis paralebaste, you

u'mas eunagheilizetai par' eis paralebaste, you

addresses with good tidings contrary to what you received,

addresses with good tidings contrary to what you received,
anabeha estw. 10 Arto yap anbropous peitho,
anabeha estw. 10 Arto yap anbropous peitho,

accursed let him be. Now for men do I obey,

accursed let him be. Now for men do I obey,

* Vatican Manuscript.—Title—To the Galatians.
11.3 raco—Jerusalem, Damascus. 18. I according to those madness—according to James, not to other men. 1:2 for 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 Exceedingly 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 that God who saith me apart from my Birth, and called me by his Favor, 16 to reveal his Son to me, that I might announce him to the Nations, I did not immediately consult with flesh and Blood.

17 nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia, and returned again to Damascus.

18. Then, after three Years, I went up to Jerusalem to visit Cephas, and remained with him fifteen Days; 19 and I saw no other of the Apostles except James, the brother of the Lord.

20 (Now, the things I seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

11 But I make known to you, Brethren, That these Glad Tidings which were announced by me, that they are not according to Men;
Galatians.

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.

4 On account even of the false brethren secretly introduced; (who crept in to spy out our freedom which we possess in the Anointed Jesus, so that they might enslave us;)

5 To whom not even for an hour did we yield by submission; in order that the truth of the glad tidings might

* Vatican Manuscript.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4. &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

6. But from those of reputation, whatever they were formerly is of no consequence to me; (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;

9 and then, or rather, we should be the means of the poor,—which very thing I was even ardently hastening to perform.

11 But when Cephas came to Antioch, I opposed Him Face to face, Because he was blamable.

12 For before certain persons came from James, he ate together with the Gentiles; but when they came he withdrew and separated himself, being afraid of those belonging to the Circumcision.

13 And the other Jews also dissembled with him, so that even Barnabas was led astray by their hypocrisy.

14 But when I saw that they walked not straight
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; *16 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 we ourselves are found Sinners, is Christ then a Servant of Sin? By no means. *18 For if, rebuild those very things I pulled down, I constitute Myself a Transgressor. *20 Besides, *if through Law *I 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 lives in me; for that life which I now live in the Flesh, *I am living *by that Faith of the *Son of God, *who loved me even to delivering himself up on my behalf. *21 I do not set aside the *favor of God; *for if through Law I have Righteousness, then Christ died unnecessarily.

CHAPTER III.

10 Thoughtless Galatians.

GALATIANS.

**Chapter 3: 11.**

...Galatians, tis ymas ebaskev; ois thoughtless, Galatians, who you... to whom kat othealmon 1isous khratos pregegraphe with respect to... Jesus Anointed was before set forth

* [en vwm] estawrmenos. 2 Tounto mouon thelo being crucified. This thing only I wish... 3 Ob- if you receive, or on account of a hearing of faith? So
tous athenoi este; enarexiaioi pnevmai, nu... thoughtless are you? having begun in spirit, now

sarki epiteileiste; 4 Togantau epaderete in flesh are you being made perfect? So many things you suffered

ei.ch; ei.ni kai eirn. 5 O ouv epixo without cause? if indeed, even cause. He then supply

rhoqov wmin to pneuma, kai evrygov dinaimai en... ing to you the spirit, and working miracles among

wmin, ex evrygov vromou, the ey akous you, on account of works of law, or on account of obedience

pistew; 6 kathas abraam epistewse to thew, of faith; even as abraam believed in the god,

kai eloigishe autw eis dikaiosthun. 7 Givos- and it was counted to him for righteousness. Know you

kete ara, oti oei epi pisteus, odoi eisw vioi certainly, that those of faith, these are sons

abraam. 8 Proiodoua de ei graffai, oti eik pios- of abraam. Having before seen and the writing, that by faith

tew dikaios ta thev d theos, prwevuggeiosato justifies the nations the god, before announced glad tidings

tw abraam. 9 Oti eneulogieistovtau en soi... the abraam; That shall be blessed in thee

panta ta thev. 9.10 Oste oei epi pisteus, eu-lo all the nations. So that those of faith, are

yvwtaiv suv tw pio tw abraam. 10 Otooi yar

bessed with the believing abraam. As many as for

ex evrygov vromou eisin, upo katapan eisin... gey of works of law are, under a curse they are; it has

raptai yap. 9 Oti epikatapatos pas os ovk em been written for; That accused every one who not con

meivei ev pai tois geyrammenois ev to biblivo unce in all those things having been written in the book

tou vromou, tou poiras auwta. 11 Oti de ev of the law, of this to have done them. That but By

vrom oudev dikaioustai para tw thew, dh

law no one is justified before the god, clear;

ot de dikaios ek pisteus, eisetai 12 de de became the just by faith, shall live; the but

tians! † 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;—Did you receive the spirit on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless? † Having 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 † Here 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 † believing God, and it was "counted to him for Righteousness;"

7 Know you, certainly, † That 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 † in thee

shall all the nations be "blessed."

9 Those of Faith, therefore, are blessed with believing abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is every one who continues "not in All those things "haying been written "in the book of the law "to do them."

11 Besides, That no one † is justified by Law before God is clear; Because, † "The Righteous "by faith, shall live."

* Vatican Manuscript.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 2. † 5. 2 Cor iii. 5. † 6. Gen. xvi. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. † 7. John. viii. 29 Rom. iv. 11, 12, 16. † 8. Gen. xii. 3; xviii. 18; xxii. 18; Acts iii. 35. † 10. Deut. xxvii. 26; Jer. xi. 3. † 11. Gal. ii. 16. † 12. H. Hab. ii. 4; Rom. i. 17; Heb. x. 38.
νομος ουκ εστιν εκ πιστεως: αλλ' ο ποιησας
law not is of faith; but the one having done
αυτα, ζησεται εν αυτοις. 13 Χριστος ήμας
these things, shall live by them. Anointed us
εξηγορατεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-
νος υπερ ήμων καταρας (γεγραπται γαρ Επι-
been opposed to the curse, having been written for; Ac-
καταρατος πας ο κρεμαμεν οπι ξυλου)
cursed every one he being hung on a tree.
11 ειναι εις τα εθυμη η ευλογια του Αβρααμ, γενη-
so that for the nations the blessing of the Abraam might
tαι εν Χριστω Ιησου, εινα την επαγγελιαν του
be in Anointed Jesus, that the annunciation of the
πνευματος λαβωμεν δια της πιστεως. 15 Αδελ-
spirit we might receive through the faith. Brethren,
φοι, κατα ανθρωπων λεγω διας ανθρωπων
acording to man speak; though of a man
κεκρυμμενη διαθηκην ουδεις αβετει εις επιδιασ-
having been ratified a covenant no one sees or
ηναι. 16 Τω δε Αβρααμ ερηθησαν αι επαγγε-
To the now Abraam were spoken the promi-
λιαι, και τω σπερματι αυτου. Όυ λεγεις; Και
ses, even for the seed of him. Not he says, And
τοις σπερμασιν, ως επι πολλων, αλλως εστι
these, as concerning many, but as concerning
endor σαι; Και τω σπερματι σου ους εστι Χριστος:
ones; And to the seed of thee, who is Anointed.
17 Τουτο δε λεγω διαθηκην προκεκρυμενην
This but I say; a covenant previously ratified
υπο του θεου [εις Χριστον] η μετα τετρακ-
unto the God [unto Christ] the as fourth-
οια και τριακοντα ετη γεγονος νομος ουκ ακυ-
years and thirty years having become law not an-
ροι, εις το καταργησαι την επαγγελιαν 18 ει
nulls, so as the to have canceled the promise; if
γερ εκ νομου ή κληρονομια, ουκετε εις επαγγε-
and godly inheritance, not as concerning
λεια τω δε Αβρααμ δι επαγγελιας κεκαρι-
but to Abraam and concerning this promise has freely
ται ο θεος. 19 Τι ουν ο νομος, Των παραβα-
what is the law? The transgres-
σων χαριν εσθηθη, (αχρις ου ελθη
sions on account of it was appointed, (to which time should have come
tο σπερμα, ο επαγγελται,) διαταγη
the seed, to whom it has been promised,) having been instituted
των αγγελων, εν χειρι μεσιτου. 20 ο δε
by means of messengers, in hand of a mediator. The but
μεσιτης ένος ουκ εστιν ο δε θεος εις εστιν,
mediator of one not he is; but the God one is.

12 Now the law is not of Faith; but † "HE HAV-
13 ‡ Christ has redeemed
14 † so that the bless-
15 Brethren, I speak ac-
16 Now to ABRAHAM
17 Now this I affirm,
18 for if the inheri-
19 Why then the law?

* 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 faith being about to be revealed.

24 So that the law has become our pedagogue to lead to Christ, that we might be justified by faith.

25 But the faith having come, we are no longer under a pedagogue;

26 since you are all sons of God, through the faith, by Christ Jesus.

27 Besides, as many of you as were immersed into Christ, were clothed with Christ.

28 In him there is not Jew nor Greek; there is not a Slave nor a Freeman; there is not Male and Female; for you are all one in Christ Jesus;

29 and if you belong to Christ, certainly you are Abraham's Seed, and Heirs according to promise.

CHAPTER IV.

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;

* Vatican Manuscript.—21. of God—omit. 20. and—omit.

† 24. "Paidagoogos, from paos, a child, and agoogos, a leader, which among the Greeks properly signified an servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (aguein) 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.


Chapter 4: 2.

GALATIANS.

2 but is under Guardians and Stewards, till
* that period predetermined of the Father.

3 Thus we also, when we were Children, † were enslaved under the RUDiments of the WORLD.

4 But ‡ when the completion of the time arrived, God sent forth his Son, †† having been produced from a Woman, † born under Law,

5 † in order that he might redeem those under Law, † that we might receive the Sonship.

6 And Because you are Sons, he sent forth the spirit of his Son into our HEARTS, exclaiming, Abba! Father!

7 So that thou art no longer a Slave, but a Son, † and if a Son, also an heir * of God.

8 But at that time, indeed, not knowing God, †† you were enslaved to those by Nature who are not Gods;

9 now, however, having acknowledged God, (or rather having been acknowledged by God,) † how is it you are returning again to † the weak and Poor Rudiments, to which again, as at first, you wish to be in subjection?

10 † Are you observing Days, and Moons, and Seasons, and Years?

11 I am afraid for you, lest ‡ perhaps I may have labored for you in vain.

12 Brethren, I entreat you to be as I am, for as you, so was I?

13 And you know † that through Weakness of the FLESH I originally an-

* Vatican Manuscript.—2. That predetermined of the Father. 6. God.—

† verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10.

‡ 4. Gen. xlix. 10; Dan. ix.

§ Mark i. 15.

† 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23.

† 4. Luke ii. 27.

† 5. Gal. iii. 13; 1 Pet. i. 18, 19.

† 5. John i. 12; Gal. iii. 20; Eph. i. 5.

† 6. Rom. viii. 15.

† 7. Rom. viii. 16, 17; Gal. iii. 29.

† 8. Rom. i. 25; 1 Cor. xii. 2.

† 9. Gal. iii. 3; Col. ii. 20.

† 9. Rom. viii. 3; Heb. viii. 18.

† 10. Rom. xiv. 5; Col. ii. 16.

† 11. Gal. ii.

† v. 2, 4; 1 Thess iii. 5.

† 13. 1 Cor. i. 3; 2 Cor. xi. 30; xii. 7, 9.
nounced glad tidings to you;

14 and * THAT TRIAL of mine which was in my FLESH, you did not despise nor did you reject me, but received me * as a Messenger of God, * even as Christ Jesus.

15 * What then were your BENEDICTIONS for I hear you witness, That, if possible, you would have dug out your EYES, and given them to me.

16 So that I have become your Enemy, * by telling you the truth!

17 They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

18 Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during MY PRESENCE with you,

19 O my Little children! * whom I am bearing again, till Christ be formed in you;

20 And I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

21 Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

22 For it has been written, That Abraham had Two Sons; * one from the BOND-WOMAN, and * one from the FREE-WOMAN.

23 Now, * the one from the BOND-WOMAN was naturally produced; * but the other from the FREE-WOMAN was through the PROMISE.

24 Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai, for servitude
Galatians.

25 Now Hagar signifies Sinai—(a Mountain in Arabia)—and it corresponds to the present Jerusalem, for she is in bondage with her children.

26 But the EXALTED Jerusalem represents the free-woman, who is our Mother.

27 For it has been written, ¶ "Rejoice, O barren woman, who dost not "bring forth! Burst forth and shout, thou "who art not in labor, "For many more are the "children of the des<

28 wherefore, brethren, we are not Children of a Bond-woman, ¶ but of the FREE-woman.

CHAPTER V.

1 ¶ In the freedom with which Christ made us free, therefore, stand you firm, and do not again be held fast in ¶ a Yoke of Servitude.

2 Behold! ¶ Paul say to you,
GALATIANS.

[Chap. 5: 13.]

1. In the—omit. 2. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of ophelos being construed with a future verb;" * * nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the unctouiness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle kat before apokopenomat. Bengelius in Graecen, reads as follows: "Is then the shameful of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

14. VATICAN MSS.—the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.
GALATIANS.

14. "The for whole law is fully set forth in this Single Precept:—

"Thou shalt love the neighbor of thee as thyself."

15. But if you bite and devour each other, beware lest you be consumed by each other.


17. For the Flesh desires the contrary of the Spirit, and the Spirit the contrary of the Flesh; *for these are opposed to each other; † so that you do not perform the things which you wish.

18. But if you be led by Spirit, you are not under Law.

19. Now if the works of the Flesh are manifestly these,—Fornication, Impurity, Debauchery,

20. Idolatry, Sorcery, Enmities, Quarrels, *Jealousies, Resentments, Altercations, Factions, Sects,

21. Envyings, Inebrieties, Revellings, and things similar to these; respecting which I tell 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, Fidelity, Meekness, Self-control;

23. † against such like things there is no Law.

24. And those who belong to * Christ Jesus, have crucified the Flesh.
GALATIANS.

Chap. 5: 25.] 25 With the passions and the desires, 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, reprove such person with a spirit of meekness; watching thyself, lest thou also shouldst be tempted.

2 Hear ye each other's burdens, and thus fulfil 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.

4 For if each one shall bear his own burden.

5 Let the person being taught the word, communicate to the instructor in all good things.

6 Do not mistake; God is not to be derided. For whatever a man may sow, this also he will reap.

7 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 immortal life.

8 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 work the good with the passions and desires.

25 If we live by spirit, we should also walk by spirit.

26 We should not become vain-glorious, provoking each other, envying each other.
GALATIANS.

[Chap. 6: 11.]

11. Let every person take care of his own affairs, and do not seek to be a burden on any one.

12. If one is able to work, let such a person labor, so that he may have something to share with those who are not working.

13. Do not be deceived, my brothers: each one should remain in the station which the Lord has appointed for him.

14. One who sows to please his flesh will reap corruption; but he who sows to please the Spirit will reap eternal life.

15. Let us do good to all, but especially to those of the household of faith.

16. For we are members of Christ, the Lord, and we were baptized into baptism, not of the flesh, but of the Spirit, which is God and Christ.

17. For as many as have been baptized into Christ have put on Christ.

18. There is neither Jew nor Greek, neither slave nor free, nor is there male and female; for all are one in Christ Jesus.

19. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

20. For as many as are baptized into Christ are circumcised into Christ, not in the flesh, but in the Spirit, and not in the letter, but in the Spirit, who is the保证 of our inheritance.

21. And because you are sons, God has sent the Spirit of his Son into your hearts, crying, "Abba, Father!"

22. And you did not receive a spirit of slavery to return to fear, but you received a Spirit of adoption to cry out, "Abba, Father!"

23. And you are heirs of God and joint heirs with Christ, if indeed you are IDEAL.

24. And let us not forget to do good and to help one another, because of the time we now have.

25. For our labor is not in vain before God.

26. Therefore, we are not as many who minish the Gospel of Christ, but as of whom Jesus Christ has glorified you rather than us.

27. For as many as want to marry, do so, and as many as want to remain single, let them remain single, for the sake of the kingdom of heaven. And those who marry will have care for the things of this world, but the single will have care for the things of the Lord.

28. And I speak this, not because I am able, but by the grace of God; and I have said this, not as a command, but as an encouragement, as though I were to say it as a recommendation.

29. For even Christ did not give himself up to mortal women, but to his own family. And so I say that Christ is not ashamed of women.

30. And the reason why God chose it was not because he was afraid of death, but because he was a man of peace."
KEΦ. α'. 1.

1 Paulos, αποστόλος Ἰησοῦ Χριστοῦ διὰ Paul, an apostle of Jesus Anointed through
τὸν Χριστὸν θεοῦ, τοῖς ἁγίοις τοῖς ουσίν ἐν Εφε-

*TO THE EPHESIANS.*

CHAPTER I.

1 Paul, an Apostle of

*Christ Jesus,* † through

God’s Will, to those

Saints who are in Ephes-

us, even to Believers in

Christ Jesus;

‡ 1 Favor to you, and

Peace from God our Fa-

ther, and from the Lord

Jesus Christ.

§ Blessed be that

God of our Lord Jesus

Christ, who has blessed

us with every spiritual

Blessing in the heaven-

lies, by Christ;

¶ even as † he chose us

in him before the Founda-

tion of the World, ‡ that

we might be holy and

blameless in his presence;

5 having in Love pre-

viously 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 Beneficence with

which he graciously fa-

vored us in † the beloved

one;

7 † by whom, through

his blood, we possess the

Redemption—the for-

giveness of offens-

es—according to the opu-

lence of his favor,

8 which he caused to

overflow towards us in

All Wisdom and Intelli-

gence,

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 Ad-

ministration of the ful-

*VATICAN MANUSCRIPT.—Title—To the Ephesians.*

1. Christ Jesus. 2. and father—omitted. 5. Christ Jesus.
NESS OF THE APPOINTED TIMES, 11 to re-unite all things under one head, even under the Anointed one;—the things in the heavens, and the things on the earth,—under him,

11 By 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 counsels 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—

14 Which is a pledge of our inheritance in a Redemption of the purchase, to the Praise of his Glory.

On this account, he, 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
being all thia,

c, the ruler of the authority of the air, and the spirit

and everything named, also Children of Wrath, even as the others;

not only in this, but also in the future age;

far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the future age;

and constituted Him the head over all things for that Congregation,

which is the body of him, the completeness of him

ta panta ev pasi plhron enon KEF. BS.

the things all with all things is filling,


his INHERITANCE among the saints,

and the surpassing Greatness of his POWER towards us who BELIEVE, according to the ENERGY of his MIGHTY STRENGTH,

which he exerted in the Anointed one, having raised him from the Dead, and having seated him at his own right hand in the heavens.

21 far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the future age;

22 and subjected All things under his feet;

and constituted Him the head over all things for that Congregation,

23 which is his body, the full development of him who is filling all things with all.

CHAPTER II

1 And you, being dead in offences, and sins,

2 (in which you once walked according to the age of this world, according to the rule of the authority of the air, of that spirit who now operating in the sons of disobedience,

3 among whom, also we all once lived in the desires of our flesh, performing the wishes of the flesh and of the thoughts; and were by Nature Children of Wrath, even as the others;

4 but God, being rich in Mercy, on account of his great Love with which he loved)
and I will not be dead 
in **offences,** for he made alive together by the Anointed one—by his favor you have been saved—
and raised us up together, and seated us together in the heavens, by Christ Jesus,
in order that he might exhibit, in those ages which are approaching, the surpassing Wealth of his favor, by kindness towards us in Christ Jesus.
5 By that favor, indeed, you have been saved, through the faith; and this is not from you; it is God's gift;
6 not from Works, so that no one may boast;
7 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.
11 Therefore, remember, that you, once Gentiles in flesh, being called the Uncircumcision by that which is termed the Circumcision done by the hand in the flesh;
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 to God, through the CROSS, †having destroyed the ENMITY by it.
17 And having come, he announced as glad tides 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 †you are †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 Foundation 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

10. you are Fellow-citizens.

* VATICAN MANUSCRIPT.—17. Peace to the near.
20. Christ Jesus. 22. the ANOINTED.
Ephesians. [Chap. 3: 3.]

TEN THEOS TON DIOEITIS MI ELIS YMAS, 3 *[QTE] OF THE GOD THAT OF THAT HAVING BEEN GIVEN TO ME FOR YOU, [BECAUSE] KATA APOKALYPSEIS EGNORISOY MI TO MUNIT-ACCORDING TO A REVELATION HE MADE KNOWN TO ME THE SECRET; RION (KADOV PROERGAMA EN OLIGV, 4 PROS O DUS- (AS I WROTE BEFORE IN BRIEF, BY WHICH YOU NADE ANAGINWOSKOTES NOOSAI TIN SYNEVON MUN ARE ELABORATING TO PERCEIVE THE INTELLIGENCE OF ME EN TOY MUNITROI TOY KRISTOU) 5 O ERATAI GE- IN THE SECRET OF THE ANOINTED;) WHICH IN OTHER GENERATIONS OUR EGNORISTHAI TOIS VIOIS TOYN AVNTHROPOY, INERATIONS NOT WAS MADE KNOWN TO THE SONS OF THE MEN, OVS YUV APEKALYPOY TOIS ANGOIS 6 [APOSTOLOIS] AS NOW IT WAS REVEALED TO THE HOLY ONES 7 [APOSTLES], AYTU KAI PROPHETAI EN PNEUMATI 6 EINAI TA OF HIM AND 6 PROPHETS BY SPIRIT, TO BE THE EUNH SUGKLEPSOMA KAI SUDSOOMA KAI SEIMOETO- CENTSIES JOINT-HEIRS AND JOINT-PARTAKERS, CHAI TOU EPEAGELIAS 6 [AUTOU] EN [TW] KRISTOU, OF THE PROMISE [OF HIM] IN [THE] ANOINTED, DIA TOU EPEAGELIOU 7 Y EGEVOMEN DIANKOV, THROUGH THE GLAD TIDINGS, OF WHICH I BECAME A SERVANT KATA TIS DWREAN TIS XARITOS TOU THEOU, TIS ACCORDING TO THE GIFT OF THE FAVOR OF THE GOD, OF THAT DIOEITIS MI O KATA TIN ENERGIAIN TIS DUNA-HAVING BEEN GIVEN TO ME ACCORDING TO THE OPERATION OF THE POWER MEOV 8 AYTU EMOI TOY ELAXISTOTERT PAONTW OF HIM, TO ME THE FAR SUPERIOR OF ALL ANGOV EDOYH T CHARS ASTH, EN TOIS ENEVON HOLY ONS WAS GIVEN THE FAVOR THIS, AMONG THE NATIONS EVAEGELIASTHAI TOU APHEKNIAS TON PLOUTON TO ANNOUNCE GLAD TIDINGS THE UNSEARCHABLE WEALTH TOU KRISTOU, 9 KAI OIARHAI PAONTAS, TIS E OIKO- OF THE ANOINTED, AND TO ENLIGHTEN ALL, WHAT THE ADMINIS- NOMIA MTOY MUNITROI TOU APONEKRYMEMENOU APOTRATION OF THE SECRET OF THAT HAVING BEEN HIDDEN FROM TOON AIWVON EN TOY STOY, TON TA PAONTA KIPAY- THE AGES IN THE GOD, THAT IN ALL THINGS HAVING 10 IVA GYNEISEIS OYV TON TAIH ARHAI KAI CREATED, SO THAT HE MIGHT BE MADE KNOWN NOT TO THE GOVERNMENTS AND TAIH ESOUSIAI EN TOIS ETPOUMENOS, DIA TIS TO THE AUTHORITIES IN THE HEAVENLY, THROUGH THE EKKLESIA, O POLYPOIKLOS SOFYA TOY THEOU CONGREGATION, THE MANIFEST WISDOM OF THE GOD; 11 KATA PROTHESIN TOYN AIWVON, EN EPOINEIN EN ACCORDING TO A PLAN OF THE AGES, WHICH HE FORMED IN

TION OF THAT FAVOR OF GOD HAVING BEEN GIVEN TO ME FOR YOU;

3 THAT BY REVELATION HE MADE KNOWN TO ME THE SECRET,—AS I WROTE BRIEFLY BEFORE,

4 BY READING WHICH, YOU CAN PERCEIVE MY INTELLIGENCE IN THE SECRET OF THE ANOINTED ONE—

5 WHICH IN OTHER GENERATIONS WAS NOT MADE KNOWN TO THE SONS OF MEN, AS IT HAS NOW BEEN REVEALED TO HIS HOLY APOSTLES AND PROPHETS BY THE SPIRIT;

6 THAT THE GENTILES ARE FELLOW-HEIRS, AND A JOINT- BODY, AND CO-PARTNERS OF THE PROMISE IN CHRIST JESUS, THROUGH THE GLAD TIDINGS;

7 OF WHICH I BECAME SERVANT, ACCORDING TO THAT GRACIOUS GIFT OF GOD, WHICH WAS IMPARTED TO ME BY THE ENERGY OF HIS POWER;

8 TO ME, THE VERY LOWEST OF ALL SAINTS, WAS THIS FAVOR GIVEN, TO ANNOUNCE AMONG THE NATIONS THE GLAD TIDINGS, THE BOUNDLESS WEALTH OF THE ANOINTED ONE;

9 EVEN TO ENLIGHTEN ALL AS TO WHAT IS THE ADMINISTRATION OF THAT SECRET, WHICH HAS BEEN CONCEALED FROM THE AGES, BY THAT GOD WHO CREATED ALL THINGS;

10 IN ORDER THAT NOW I MAY BE MADE KNOWN TO THE GOVERNMENTS AND THE AUTHORITIES IN THE HEAVENLIES, THROUGH THE CONGREGATION, THE MUCH DIVERSIFIED WISDOM OF GOD,

11 ACCORDING TO A PLAN OF THE AGES, WHICH HE

* VATICAN MANUSCRIPT — 3. BECAUSE—OMIT.
5. APOSTLES—OMIT.
6. OF HIM—OMIT.
6. THE PROMISE IN CHRIST JESUS THROUGH THE GLAD TIDINGS.
Chap. 3: 12.]

EPHESIANS.

formed for *the ANOINTED Jesus our Lord;
12 by whom we have *this FREEDOM OF SPEECH and *Access with Confid-
dence, 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, I 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 *you being rooted in Love and well-established,

18 you *may be fully able to understand with all the AGIOIS, TI TO PLATOS and ΜΗΚΟΣ and βΑΘΟΣ and HOLY ONES, WHAT THE BREATH AND LENGTH AND DEPTH and ΥΨΟΣ, ΓΝΩΝΑI TE TΗΝ ΥΠΕΡΒΑΛΟΥΣΑΝ TΗΣ HEIGHT, TO HAVE KNOWN EVEN THE SURPASSING OF THE ΓΝΩΣΕΩΣ ΑΓΑΠΗ ΤΟΥ ΧΡΙΣΤΟΥ that you may be filled up εΙΣ ΤΟ ΠΛΗΡΟΜΑ ΤΟΥ ΘΕΟΥ. ΤΩ DE ΔΥΝΑ-
to ALL THE FULLNESS OF THE GOD. TO THE NOW ONE BE-
ΜΕΝΟΥ ΥΠΕΡ ΠΑΝΤΑ ΠΟΙΗΣΑΙ ΥΠΕΡΕΚΠΕΡΙΣΟΥVING powerful above ALL TO HAVE DONE far exceeding ΌΥ ΑΙΤΟΜΕΘΗ Η ΜΟΥΜΕΝ, ΚΑΤΑ ΤΗΝ ΔΥΝΑ-
THINGS WE ASK or WE THINK, ACCORDING TO THE POWER ΜΟΝ ΤΗΝ ΕΝΕΡΓΟΥΜΕΝΗN EN ΗΜΙ, ΑΥΤΩ Η ΔΟΞΑ that operating in us, to him the glory εΝ ΤΗ ΕΚΚΛΗΣΙΑ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ, EIS PASAS TAS in the congregation by Anointed Jesus, to all the γΕΝΕΑΣ ΤΟΥ ΑΙΩΝΟΣ ΤΩΝ ΑΙΩΝΩΝ' ΑΜΗN, generations of the age of the ages; So be it.

* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our Lord.

14. of our Lord Jesus Christ—omitted. 18. and Height and Depth of God might be fulfilled.

† 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27.
† 10. Eph. vi. 10; Col. i. 11. † 10. Rom. vii. 22; 2 Cor. iv. 16.
† 17. Eph. ii. 2; Col. i. 23; ii. 7. † 18. Eph. i. 18.
† 20. Eph. i. 23; Col. ii. 9. 10. † 20. Rom. xvi. 25; Jude 24.
† 31. Rom. xi. 30; xvi. 27; Heb. iii. 21.
1 I exhort you, therefore, if the prisoner for the Lord, to walk worthily of the calling with which you were called,
2 with all Humility and Gentleness; with Patience, sustaining each other in Love;
3 using diligence to preserve the unity of the spirit by the uniting bond of peace;
4 there being One Body and One Spirit as also you were called in One Hope of your calling;
5 One Lord, One Faith, One Immersion;
6 One God and Father of all, He who is over all, and through all, and in all.
7 But to each one of us was given favor according to the measure of the free gift of the Anointed one.
8 Therefore it is said, "Having ascended on high, he led a multitude of Captives, and gave Gifts to Men."
9 (But this, "He ascended," what is it, unless That he also descended first into the lower Parts of the Earth?"
10 The one having descended, he is the one having ascended far above All of the heavens, so that he may fulfill all things.)
11 And he gave indeed the Apostles, and the Prophets, and the Evangelists, and Shepherds and Teachers,
12 for the complete qualification of the

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* Vatican Manuscript.—6. us—omit. 7. the—omit. 9. descended first.
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 

* VATICAN MANUSCRIPT.—15. the—omt. 17. others—omt. 17. even as the GENTILES walk.
22. And let us wear the LAMB, as in truth, even the "LORD;" to put off, according to the former course of life, that old man, which was corrupt according to the inordinate desires of the flesh. 23. But also the truth, anointed Ephe.sians, renewed you, and put on the new man, which is created after God's image, with the benefit of the holy spirit. 24. Wherein you also have been renewed, in the spirit of your minds. 25. And to be renewed in the spirit of your MINDS.

26. \textit{Or} gie\textit{se}the, and be angry, but sin not; let not the sun go on your wrath; be ye angry, and sin not; even the wrath of man is but temporary; but the wrath of God is everlasting. 27. In your minds, put on the LAMB, which was crucified for you, and put on the new man, which is renewed by the image of his glory. 28. And be not grieved for the truth, because the spirit of truth is stronger than the spirit of falsehood. 29. And to the one who has the truth, and does not speak it, let it be more to him than to the one who has a lie.

30. Plate the mouth of the accuser, and do not speak evil; let your speech be with soft words, and let your words be kind and compassionate. 31. And let all the love of Christ be engrafted in your hearts, and let it be your desire to show mercy to one another, as Christ did to you. 32. In God, and in Christ, and in the LAMB, and in his blood, and in his word, and in the spirit of truth, and in the truth of God, and in the holy spirit, and in the word of God, and in his power, and in his glory.
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 Impur: person, or man of unbridled Lust, who is an Idolater, 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 WRATH 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 not be you joint-partakers *tois eranois tois akarbois tov skotos, malloyn with the works of those unfruitful of the darkness, rather*

*VATICAN MS.—2. your behalf.*

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—MacKnight.

1 1. Matt. v. 45, 48. Luke vi. 36. **2. John xiii. 34. xv. 12;** 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. **2. Gal. i. 4; ii. 20.** 3 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. **4. Matt. xii. 39. Eph. iv. 29.** 5 1 Cor. vi. 9, 10; Gal. v. 10—21; Rev. xxii. 15. **6. Rom. i. 18.** 7 8. Acts xxvi. 18. 8 9. Luke xvi. 8; John xii. 39. **10. Rom. i. 10; Phil. i. 10;** 1 Thess. v. 21. **11. 1 Cor. v. 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14. **CHAPTER V.**
12. But even as the congregation is subjected to the wise, so is the head of the husband to the Lord. 13. For the things being done by them in secret, it is indecent even to mention. 13. For all things being reprov'd are manifest by the light; for it is light which makes every thing manifest. 14. Therefore it says, "Awake, O sleeper! and arise from the dead! and the anointed one will shine upon thee." 15. Therefore, take heed diligently how you walk, not as 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 the Spirit. 19. Speaking to one another, in Psalms and Hymns and Spiritual Songs, singing and making music in your heart to the Lord; giving thanks at all times on behalf of all, in name of the Lord Jesus Christ, to the Lord and the God and Father in the Name of our Lord Jesus Christ. 20. Be submissive to each other in the fear of Christ.
**EPHESIANS.**

25 Oi andres, agapate tas
husbands in every thing. The husbands, 
love you the

wives of

seen also the Anointed loved

the

congregation, and himself delivered up

upon itself, 26 ev autin avjaiyn, kalarias
on behalf of her, so that her he might sanctify, having cleansed

the water by a word; that might

typo autou eautou enoKoym tis ekklasisiyn, 
place beside him himself glorious the congregation,

µη ευχουσαι σπιλων πετυπα δη των των
not having a spot or blemish or any of the such like
tων, αλλα γαν αι αμωμοι. 28 Ουτως
things, but that he might holy and blameless. Thus

ofeilounin ois andres agapan tas eauton wvnai-
are obligated the husbands to love of the themselves wives,

kas, ως τα εαυτων σωματα. O agapow tην
as of the themselves bodies. He loving the

ekklasisiyn 30 δια μελη εσμεν του σωματος
and cherishes her; as even the Anointed the

congregation; because members we are of the body

autou, *[ek tης σαρκος αυτου, και ek tων
of him, [out of the flesh of him, and out of the

οσπεων αυτου.] 31 Αυτι τουτου καταλειψει
bones of him.] On account of this shall leave

ανθρωπος του πατερα αυτου και την μητερα,
an the father of himself and the mother,

και προσκολλησεται προς την γυναικα αυτου,
and shall be closely joined to the wife of himself,

και εσονται οι δυο εις σαρκα μιαν. 32 Το μυστι-
and will be the two into flesh one. The secret

μον τουτου μεγα εστιν εγω δε λεγω εις Χρυσ-
this great is: I but speak about Anointed,

του, και εις την εκκλησιαν. 33 Πλην και υμεις
and also you

οι καθ ενα, εκαστος την εαυτου γυναικα ουτως
the every one, each one the himself wife thus

αγαπατω ως εαυτον. η δε γυνη ινα
let love as himself; the and wife so that she may reverence

φοβηται

του ανδρα. ΚΕΦ. 5. 6. 1 Ta tekna, υπακου-
the husband. The children, he you submit

tοις γυναικεις υμων [*ev karwo] touto
the parents of you [in Lord;] this thing

jected to the Anointed one, so also the wives to
their husbands in everything.

25 † Husbands, love your wives, even as the
Anointed one loved the congregation, and † de-

viled Himself up on her behalf.

26 so that, having puri-

fied 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 Him-

self;

29 for no one ever hated
his own Flesh, but nour-

ishes and cherishes it, even as the Anointed one the

congregation;

30 because † we are

Members of his Body.

31 * On this account

shall a Man leave † his Father

and Mother, and shall be

united to his wife, and

† the two shall become one Flesh.

32 This is a great se-

cret; but I am speaking

concerning Christ and the

congregation.

33 But, indeed, let each
each one of you, indivi-

dually, 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,—
Ephesians

10. **Vatican Manuscript.—2. is—omit.**
6. of the—omit. 7. Man. 9. both Their and Your master is in the Heavens. 10. my Brethren—omit.

**2** “Honory 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 chil-
dren, but ♦ bring them up in the Discipline and Instruction of the Lord.

**5** ♦ Bond-servants, be subject to your mas-
ters, according to the Flesh, with Fear and Trem-
bling, in the Integrity of your Heart, as to the An-
ointed;

**6** not with Eye-service as Men-pleasers, but as Bond-
servants of Christ, doing the will of God from the Soul,

**7** doing service with Good-will, as if to the Lord, and not to ♦ Men;

**8** † knowing That whatever 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 beaten; 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 Armor of God, that you may be able to stand against the crafty ways of the Enemy;

**12** because our Con-
flict is not with † Blood and Flesh, but with ♦ the governments, with the authorities, with ♦ the
KPHKSIANS.

Stand with this I. W. spirit; righteous, beside this glad Luke of the open-c by the sometimes J and 19. every awoiii J of the J having t

words, apostle for fiveTjpioy I

and Bvpfov T-qu Irti that am Cor. 3

of the j8f ofthe jTjv darta TOVS Eph. 0(T(pvv rjixfpa u(T(pvv iravoTrXiav 6ci!paKa

Thess. 6. 18. Makp- a


2. John v. 4.

18. Eph. i. 10: Phil. i. 4: 1 Tim. ii. 1. 19. Acts iv. 29; Col. iv. 3: 2 Thess. iii. 1.

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.

24 The favor be with all who sincerely love our Lord Jesus Christ.

*TO THE EPHESIANS. WRITTEN FROM ROME.*
[PAULUS EPISTOLAE] PROS PHILOPPHISOYSE.

TO THE PHILIPPIANS.

KEΦ. a'. 1.

1. Paulus, et Tymothy, dux, Iesous Christou, Paul and Timothy, bondmen of Jesus Anointed, to all the holy ones in Anointed Jesus, to those being in Philippis, with overcomers and servants;

2. xaris ómwn kai eirinhs apo theous patros ómwn, favor to you and peace from God a father of us, kai kuriou Iesous Christou. 3. Eucharistw to kai Lord Jesus Anointed. I give thanks to the

4. xaris hmeras Iesous Christou, 7 kaðw ëstiti a day of Jesus Anointed; as it is
diaiôn émi to touto frounei òper panta ómwn, ut for me this to think concerning all of you,
aia to èxein me ev òtô kardia ómaw, ev òte because the to have me in the hearts of you, in both tois désmois mou kai òtô apólogia kai bebaioi the bonds of me and the defence and confirma-
tes tou euaggelion, sýngkoivnoi mou òtô mou of the glad tidings, joint-contributors of me of the

6. xartos panta ómaw oustå 8 martus gar mou free gift all of you being; a witness for of me *[ëstit] ð òtheos, òs eýipboð panta ómaw ev [in] the God, how I long after all of you in

7. evaggelion, sýngkoivnoi mou òtô mou of the glad tidings, joint-contributors of me of the

9. Kai touto pros-bowela of Anointed Jesus. And this I
ev Xomai, òva ò agaphe ómaw eis mallo in love you yet more and

10. mallo perissosth ev òpiygosbei kai pasch more may abound in knowledge and in all

11. aisthetai eis òtô dokimaçevn ómaw ta dia-perception; for the to examine you the things dis-

* 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 glads tiding 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 have 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 Cor. i. 2; 1 Cor. i. 2; 1 Pet. i. 2. 8. is—omit.

† 1. 1 Cor. i. 2. 2. Rom. 1. 7; 2 Cor. i. 2; 1 Pet. i. 2. 14; Eph. v. 15, 16; Col. i. 8. 15. Rom. xii. 13; xv. 20. 2 Cor. viii. 2; Phil. iv. 14, 15.

6. 6 Thess. i. 3. 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. 8. Rom. i. 9; ix. 1; Gal. i. 1; 1 Thess. ii. 5. 10. 1 Thess. iii. 12. 11. 1 Thess. iii. 12; v. 23.
Philippians.

1. Brethren, anointed praise for a day of Anointed, having been filled fruit

2. Praise and bonds To have become before all in the judgment hall and to the others.

3. Praise, and the greater number of the brethren in kuria, pereithota tois desmos, mou, perisso-

4. Lord, having been assured by the bonds of me, more bunt-

5. eis tov en duw or praiterwn kai tois loipous

6. to have become before all in the judgment hall and to the others.

7. Kai tois pleionous taw advent for advancement of the glad tidings happened;

8. oive tos desmos mou panteous en Christo

9. so that the bonds of me appear in Anointed

10. yevesthai en duw or praiterwn kai tois loipous

11. to have become before all in the judgment hall and to the others.

12. Ginoskein de uis glory and praise of God. To know but you

13. Boumolai, adelphoi, oti ta kat me la-

14. brethen, that the things relating to me rather

15. I was indeed through envy and strife, some and

16. and di iuvokian tov Christon kathosuvi

17. in the glad tidings I am placed, those but from strife.

18. *[tov] Christon kathagellouvoun oux aghs,

19. [the] Anointed are announcing not purely,

20. oimonei thalivn eipherein tois desmois mou,

21. thinking affliction to superadd to the bonds of me.

22. Ti gar: plan pante trophi, eite prosoei

23. What then? Still in every way, whether in pretense

24. eite aigheia, Christos kathagelletai kai en

25. or in truth, Anointed is announced; and in

26. touto xarw, alla kai xartoumai. 19 Oida

27. his rejoices, but also I will rejoice. I know

28. 71, oti touto mou aposthsetai eis soterian

29. for, that this to me will result for deliverance

30. dia tov duw, dessew, kai epiphorugias tou

31. through the of you, entreaty, and supply of the

32. pneumatos Ihsou Christou, kata tnu apok-

33. spirit of Jesus Anointed, according to the eager

34. and inoffensive in the Day of Christ;

35. 11 having been filled with the Fruit of Righteousness through Jesus Christ, to the Glory and Praise of God.

36. 12 Now I wish you to know, brethren, that the things which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

37. 13 so that my BONDS for Christ have become manifest in All the PRETORIUM, and in all other places;

38. 14 and the GREATER number of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the WORD of God without fear.

39. 15 Some, indeed, proclaim the ANOINTED one even through Envoy and STRIFE, and some also through Good-will.

40. 16 THESE, indeed, out of Love, knowing that I am placed for the Defence of the GLAD TIDINGS;

41. 17 but THOSE out of Contention are announcing Christ, not purely, thinking to superadd Affiliation to my BONDS.

42. 18 What then? Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

43. 19 And I know That this will result in My Deliverance, through your Entreaty, and the Supply of the spirit of Jesus Christ,

44. 20 according to my EARNEST EXPECTATION

*VATICAN MANUSCRIPT.—11. that—omit. 14. word of God. 17. to raise

Affliction. 18. Because in Every Way. 19. And I know.

15. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xxviii. 10.—Sharpe.

11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. 11. John xv. 5; Eph. i. 12, 14.

Phil. ii. 3. 10. verse 7. 19. 2 Cor. i. 11.
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 preferred;)—

24 but to remain in the Flesh is more necessary 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 I behave yourselves worthy 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 anáulos, the longings again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word departed 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 anáulos, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word anáulos occurs in Luke xii. 38, 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 xiv. 5, 18; 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 immortality and so he would "be with the Lord."

† 20. Rom. v. 5. † 22, Luke xii. 38. † 23. 1 Thess. iv. 16, 17. 
Having, any thing requiring that thou believe, but also that uttering any word of the apostles, all and all to whom, having, alike thing you saw in and now you hear in me. Kef. β'. 1. If any therefore comfort in Christ, if any comfort of love, if any companionship of spirit, if any bonds and connections 2. plenitude of all the hearts, if to passions, fulfill me of the joy, so that the autono phonte, twn autwn aganit. ekkines, same thing you may think, the same love having, aumivnoi, to en ekkines, 3. yev oikata united ones in the soul, the one thing minding, nothing in erethen a kai polioxian, alla ti tateinufrosyn in strife or vain-glory, but in the LOWNESS OF MIND alylou xoumevnoi 6perechontas etn awn, 4. yev others extenuating exceeding yourselves; not ta etn awn ekastos skopounteis, alla kai the things of yourselves each one regarding, but also ta etn awn ekastos. 5. Touto sgarpho the things of others every one. This for be neisobeta en yuiv d kai en xristo isos, 6. dsv en desired by you which also in Anointed Jesus, who in morphi theou uparxov, oux bratagmov 6pistato a form of God being, not a usurpation mediated to enai is a thew, 7. alla etn awn ekkinein morphi thee to be like God, but himself emptied, a theu doulou laov, en dmoiompai anagrapwv form of a slave having taken, in a likeness of men xenomenvos, 8. kai symmati ertheis ws anagrapatos having been formed, and in condition being found as a man; etapeinovsen etn awn, xenomenvos uphkoos mechi himself, having become obedient till thanatos, thanatos de staurov, 9. Dio kai d death, of a death even of cross. Therefore also the

* Vatican Manuscript.—5. for—omit. 5. us.

† 6. Harpagon 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 solicitude."—Storr. "Thought not—a thing to be seized."—Sharpe. "Did not eagerly grasp."—Kneeland. "Did not violently strive."—Dickinson. "Did not meditate a usurpation."—Turnbull.

PHILIPPIANS.

12. 15. Phoesteees is the name given to the sun and moon in the Septuagint, Gen. i. 16. 

16. An allusion to the wine and oil poured on the meat-offerings to render them acceptable to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles, (Rom. xiv. 16,) to render it more firm, and of consequence more pleasing to the Deity.

19. But I hope in the Lord Jesus to send Tim-
PHILIPPIANS.

[Chap. 2: 30.]

αὐτοῖς πεμψαὶ ὑμῖν, ἵνα καγὼ εὐσκηνῶ, shortly to send to you, that also I may be animated, γνῶνες τὰ περὶ ὑμῶν. 20 Οὖν οὖν γαρ having ascertained the things concerning you, No one for εἰς ἰσοψυχοῦν, ὥστις γνωσις τὰ περὶ ὑμῶν I have like-souled, who really the things concerning you μεριμνήσῃ: 21 οἵ πάντες γαρ τὰ ἐαυτῶν ἦν- will care; the All for the things of themselves are τούσιν, οὐ τὰ Ἰησοῦν Χριστοῦ. 22 Τὴν de seeking, not the things of Jesus Anointed. The but δοκιμὴν ἀυτοῦ γινώσκετε, ὅτι, ὥσ πατρί τεκνον, proof of him you know, that, as with a father a child, σὺν εἰμι εὐδοκεῖσθαι εἰς τὸ εὐαγγελίῳ. 23 Τοῦ- with me he served for the glad tidings. Him τὸν με οὖν εἰλικρίνεις πεμψαί, ὥσ ἀν αἰτίων indeed therefore I hope to send, as I would attentively τὰ περὶ εἰμι, εἰσάντως. 24 πεποίθα ρεὶ en the things concerning me, immediately; having confidence and in κυρίῳ, ὅτι καὶ ἄντων ταχεύς ελευθεροῖ. Lord, that even myself shortly will come. 25 Ἀναγκαίων δὲ ἡγίσαμεν, Ἔπαφροδίτου τοῦ Necessary but I esteemed, Epaphroditus the ἀδελφόν καὶ συνεργὸν καὶ συστρατιωτὴν μου, brother and fellow-worker and fellow-soldier of me, μου ἡμῶν ἐν διστασις, καὶ λειτουργὸν τῆς χριστοῦ you an apostle, and public servant of the want μου, πεμψαί πρὸς ὑμᾶς. 26 ἐπειδὴ ἐπιποθῶν of me, to have sent to you; since longing after ἡμᾶς, καὶ αὖ θυμῶν, διότι ἡκουσάτε you all and, being depressed, because you heard ὅτι ἠθένησε. 27 Καὶ γὰρ ἠθένησε παραπλη- that he was sick. Indeed for he was sick near σειον βατανῶι αὐτός δὲ θεὸς αὐτῶν ἠλεήσεν ons to death; but the God him pitied; not αὐτῶν δὲ μονον, ἀλλ' ἐὰν καὶ εἴμε, ἵνα μὴ λυπην him and only, but me also, so that not sorrow επὶ λυπήν σει. 28 Ἐποδαπτοτέρως οὖν επέμψα on sorrow I should have. More speedily therefore I sent αὐτῶν, ἵνα ἄνωτες αὐτῶν πάλιν, χάριτη, καγὼν that him seeing him again, you may rejoice, and I ἀλποτερός ω. 29 Προσδέχεσθε οὖν αὐτὸν εὖ less sorrowful may be. Receive you therefore him in κυρίῳ μετὰ πᾶσιν χαράς, καὶ τοὺς τοιούτους Lord with all joy, and the such like ones εὐμετούσας ἐκείνες. 30 οὕτως διὰ το εργον *[του] in honor hold you; because on account of the work of the Χριστοῦ μεχρὶ βατανῶι ἠγίσε, παραβολεύοντας Anointed even to death he was near, having risked othy to you shortly, that *also may be animated when I ascertain how things are with you.

20 For I have No one like disposed, who will really care about your affairs;

21 for all *are seeking their own things, not the things of Christ Jesus.

22 But of him you know the proof, *that as a Child with a Father, he served with me for the glad tidings.

23 Him, therefore, I hope to send immediately, whenever I see distinctly through the things concerning me;

24 and *having confidence in the Lord, that I also myself will come shortly.

25 I esteemed it necessary, however, to send to you *Epaphroditus, the brother, and my fellow-workman and fellow-soldier, but *Your Apostle, and *a Minister for my need;

26 *since he was long- ing after you all, and was much depressed because you heard That he was sick.

27 For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have sorrow upon Sorrow.

28 I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that *may be the less sorrowful.

29 Receive him, then, in the Lord, with All Joy, and *hold such like persons in honor.

30 Because on account of the work of Christ he was near to Death, having


30 of the—omit.
μενος τη ψυχη, ινα αναπληρωθη το υμων υπτε-
the life, so that he might fill up the of you de-
νημα της προς με λειτουργιας. ΚΕΦ. γ'. 3.
scivity of the towards me public service.
1 To λοιπον, αδελφοι μου χαιρετε εν κυριω.
The thing remaining, brethren of me rejoice you in Lord;
τα αυτα γραφειν υμιν, ειμι μεν ουκοκηπνον,
the things same to write to you, to me indeed not tedious,
υμιν δε ασφαλες. 2 Βλεπετε τους κυνας, βλε-
See you the dogs, see
πετε τους κανους εργατας, βλεπετε την κατα-
you the evil workers, see you the excl-
τομην. 3 Τιμεις γαρ ειμιν ἢ περιτομην, οι
We for we are the circumcision, who
πνευματε θεω λατρευντες, και κανωνεμενοι εν
in spirit God are serving, and boasting in
Χριστω Ιησου, και ουκ εν σαρκι πεποιθουτε.
Anointed Jesus, and not in flesh have being trusted;
και επετε εγω εχων πεποιθησαι και εν σαρκι. Ei
though I having confidence also in flesh. If
τις δοκει αλλος πεποιθειναι εν σαρκι, εγω μαλ-
you think others to have confidence in flesh, I more,
λοιον 5 περιτομην οκταμερος, εκ γενους Ισραιλ,
with a circumcision eighth-day, from race of Israel,
φυλης Βενιαμιν Εβραιοι εκ Εβραιων, κατα
tribe of Benjamin a Hebrew from Hebrews, according to
νομον Φαρισαιοι, 6 κατα ζηλου ειδων την
law a Pharisee, according to zeal persecuting the
εκκλησιαν, κατα δικαιουσην την εν μοι
congregation, according to righteousness that y law
γενομενοι αμεπτος. 7 Αλλα ετινα ην μοι
having some blameless. But what things was to me
κερδη, ταυτα ηγημαι δια του Χριστον
gain, these things I have esteemed on account of the Anointed
£Σημιαν. 8 Αλλα μεν ουν και ηγουμαι παντα
But indeed then even I esteem all things
£Σημιαν ειναι δια το υπερεχον της γνωσεως
a loss to be on account of the excellence of the knowledge
Χριστου Ιησου του κυριου μου, (δι ουν τα
of Anointed Jesus the Lord of me, (on account of whom the
παντα £Σημιαθηναι, και ηγουμαι σκυβαλα ειναι
all things I suffered loss, and I esteem worthless things to be,
ινα Χριστον κερδησω, 9 και επιρρω ευ αυτω μη
in that Anointed I may gain, and may be found in him, not
hazarded his life, that
† he might fill up the remainder of your minis-
tration to Me.

CHAPTER III.
1 Finally, my Breth-
ren, † 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 ecc-
Evil Workers! Beware of the exc-
ception!
3 For for are † the cir-
cumcision, † we who are
serving God in Spirit,
and boasting in Christ
Jesus, but who have no
confidence in flesh.
4 Though indeed † we
have Confidence also in
Flesh; if some other
person think to have con-
fidence in Flesh, I had
more.
5 With a Circumcision
the eighth-day; from the
Race of Israel; from the
Tribe of Benjamin; a He-
brew from Hebrews; ac-
cording to Law, a Pharisee;
6 with respect to zeal,
† a persecutor of the con-
cgregation; as to that
Righteousness which came
by Law, I was irrepro-
achable.
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 knowl-
dge 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

* VATICAN MANUSCRIPT.—8. the Anointed.
† 30. 1 Cor. xvi. 17; Phil. iv. 10.
† 2. Isa. lvi. 10; Gal. v. 15.
† 2. 2 Cor. xi. 13.
† 3. Rom. ii. 20; Col. ii. 11.
† 4. 2 Cor. xi. 18, 21.
† 6. Acts viii. 3; ix. 1.
† 8. John xvii. 5; 1 Cor. ii. 2;
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 of the dead.

12 Not that I have already received it, or been already 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; I press along the Line, towards the prize of the high calling of God in Christ Jesus.

14 As many as there be, which set their minds on high things, stretching forth towards the things before,

15 I press the prize of the resurrection of the dead, being conformed to his death;

16 To the things that belong to this present world, I give up all, that I may attain to the resurrection of the dead, being conformed to his death;

17 I press the prize of the resurrection of the dead, being conformed to his death;
Their glory in their shame; they who are engrossed with earthly things.)

20 For our policy begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ;

21 who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself.

CHAPTER IV.

1 So then, Brethren, my beloved and much desired, my Joy and Crown, stand you thus firm in the Lord, O my beloved!

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

3 And I entreat thee also, *True Yoke-fellow, assist those women, † who earnestly co-operated with me in the glad tidings, and with Clement, and my other co-laborers, whose names are in † the Book of Life.*

4 † Be joyful in the Lord at all times; I say again, Be joyful!

5 Let your gentleness be known to all men. † The Lord is near.

6 † Be not anxious about Anything; but in everything let your petitions be made known to God, by prayer and supplication with thanksgiving;

7 and † that peace of God which surpasses all conception, shall guard your hearts and your minds by Christ Jesus.

8 Finally, Brethren

* Vatican Manuscript.—3. True Yoke-fellow.
† 10. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 10; Col. iii. 1, 3. † 20. Acts i. 11
† 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus iii. 13. † 21. 1 Cor. xv. 43, 44, 49; Col. iii. 4; 1 John iii. 2.
† 21. 1 Cor. xv. 29, 37; 1 Cor. i. 14; 1 Thess. ii. 19, 20; † 23. Rom. xvi. 3.
† 23. Exod. xxxii. 22; Psa. lxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; xx. 12; xxi. 27.
† 24. Rom. xii. 4.
† 25. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7
† 7. John xiv. 27; Rom. v. 1; Col. iii. 15.
whatever things are true; whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, attentively consider these things;

9 and the things which you learned and received, and heard and saw in me, these things practice; and the God of peace shall be with you.

9 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.

11 Not that I speak concerning want; for I have learned in whatever condition I am to be contented.

12 I know both to be wanting, oida kai peri
desunein: ev panti kai brought low, I know and to abound, in everything and ev panti me
ei, antarkth evbai. 12 Oida kai tatei-
what things I am, contented to be. I know both to be

13 panta
nuvthai, oida kai peri
desunein ev panti kai
hungry, both to abound and to be in need; all things

14 Plh
ixw ev tew ev
with want I speak; I for learned, in

you were thinking, were without opportunity but, Not because

kath' usteren Loan; evo gar emadox, ev respecting want I speak; I for learned, in

15 Oi
date de kai 
you know and also you, O Philippians, that for a beginning,
χ tou evanggelio
χ tou evanggelio, oste eixhdon apo Maceda-
in the glad tidings, when I went out from Macedonia.

16 oide mia mou ekklh sia ekoivnhten eis
koinonia mou ekklh sia ekoivnhten eis
none with me congregation communicated in

17 oun oti epixeaste. 17 oun oti epixeaste.
the need to me you sent. Not because I earnestly

18 to tome, al' epikhtn ton karpen ton
seek the gift, but I earnestly seek the fruit that

18. 1 Thess. v. 22. 18. 9. Rom. x. 33; xvi. 30; 1 Cor. xiv. 33;
2 Cor. xii. 11; 1 Thess. v. 23; Heb. xii. 20. 17. 11. 1 Tim. vi. 5, 8. 12. 1 Cor. iv
11; 2 Cor. vi. 10; xi. 27. 13. John vi. 5; 2 Cor. xii. 9. 14. Phil. i. 7
15. 2 Cor. xi. 8, 9. 17. Rom. xv. 28, Titus iii. 14.
18. But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your presents, a smell of good odor, a sacrifice acceptable, well-pleasing to the God. The de theos mou plηρωσει πας του χρησιμον ύμων κατα
God of me will fill up every want of you according to
του πλούτου αυτου εν δοξῃ, εν Χριστω Ιησου
the wealth of himself in glory, in Anointed Jesus
19. O odor, a sacrifice acceptable, well-pleasing to the God.

doing full account of you. I have in full but
παντα, και περισσους πεπληρωμαι, δεξαμενος
all things, and abound, I am filled, having received
παρα Επαφροδιτου τα παρ υμων, οσιον ευνη-
from Epaphroditus the things from you, a smell of good
διας, θυσιαν δεκτην, ευαρεστων τω δεω.

18. Increasing answer account of you. I have in full but
παντα, και περισσους πεπληρωμαι, δεξαμενος
all things, and abound, I am filled, having received
παρα Επαφροδιτου τα παρ υμων, οσιον ευνη-
from Epaphroditus the things from you, a smell of good
διας, θυσιαν δεκτην, ευαρεστων τω δεω.
19. O odor, a sacrifice acceptable, well-pleasing to the God.

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 PHILIPPIANS. WRITTEN FROM ROME.

+ VATICAN MANUSCRIPT.—to us—omit. to the PHILIPPIANS. WRITTEN FROM ROME.
+ 2 Cor. ix. 8. + 10. Eph. i. 7; ii. 16.
+ 23. Rom. xvi. 24

+ So be it—omit. Subscription.
+ 18. 2 Cor. ix. 12. + 10. Psa. xxxi.
+ 20. Rom. xvi. 27. + 21. 31. 1. 2

+ 21.*
KEPH. a'. 1.

1 Παύλου, ἀποστόλος Ἰησοῦν Χριστοῦ διὰ ἀγάπης Οὐρανοῦ καὶ ἐκκλησίας Κολοσσαίων, ἀποστολὴς τοῦ Κυρίου. Ἐπαφρᾶς Δικαίωμα καὶ ὁμοψυχίας καὶ καθορενθαμένος ἐν Χριστῷ Ἰησοῦν Χριστοῦ, τοῦ Θεοῦ διὰ ἀγάπης. [15] 2 Τιμόθεος οὗτος ὁ ἀδελφός, ὁ διά τοῦ τιμῆσαι καὶ κυριεύσαι με ἀδελφόν. [16] 3 Ἐπηκοοικισμοῦμεν τῷ θεῷ διὰ τῆς ἐπιστολῆς. [17] 4 Τίμωρος, ἐν Χριστῷ Χριστοῦ πάντως ἐν τῶν ἐκκλησίαις τῶν Ἰουδαίων, ἐκδόοντα διαθήκην, ὡς ἐν Χριστῷ Χριστοῦ. [18]

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, Faver 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; even as among you, from the Day you heard and acknowledged the FAVOR of God in Truth; 7 as you learned from Epaphras, our LOVED Fellow-servant, who is on your behalf, a faithful Servant of the ANOINTED one; 8 who also related to us your LOVE in Spirit. 9 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...
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 giving thanks 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,—First-born of all Creation;

16 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 Pre-eminent among all;

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.

† 10. John xv. 10; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. 11. Eph. iii. 10; vi. 10.

‡ 12. Eph. v. 20; Col. ii. 15. 12. Acts xxvi. 18; Eph. i. 11.


¶ 15. Rev. xiv. 1. § 10. John i. 3; 1 Cor. viii. 6; Eph. iii. 9; Heb. i. 2. ¶ 18. Eph. i. 10, 13; iv. 15; v. 23; 1 Cor. xi. 3. 18. Acts xxvi. 23.

‖ 1 Cor. xv. 20, 23; Rev. i. 5. † 12. John i. 10; iii. 34; Col. ii. 9.
COLOSSIANS.

20 and through Him to reconcile [Alt] 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, [formerly being Aliens and Enemies in Mind by Wicked Works, *] he has even now reconciled in the body of His flesh, through Death, [to present you holy, and blameless, and irreproachable before Him;

22 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 * Paul became a Servant.

23. * I am now rejoicing in the sufferings on your account, and I am filling up the remainder of the afflictions of the Anointed one, in my flesh, in behalf of his Body, which is the Congregation;

24 of which I became a Servant, according to [that Stewardship of God which was given to me for you, fully to declare the Word of God,—

26 the secret which was concealed from Ages and from Generations, but now is manifested to his Saints;

27 to whom God wished to make known, what is the glorious wealth of this secret among the Nations, which is Christ in you, the hope of Glory;
28. whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ; 29 for which I also labor, ardentely contending, according to the energy of his which operateth in me with Power.

CHAPTER II.

1 For I wish you know how Great a Struggle I have about you and those in Laodicea, and as many as have not seen me in the flesh; 2 so that their hearts may be comforted, being closely united in Love, and in All the Wealth of the Full Assurance of the Understanding in order to an exact Knowledge of the Secret of God; 3 in which are stored All the Treasures of Wisdom and Knowledge. 4 And this I say, that no 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, having been rooted and built up in Him, and established by the Faith, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through Philosophy and Empty Deceit, according to the Tradition of Men, according to the Elements

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*Vatican Manuscript.*—2 the Secret of the God Christ; in whom are hid. 3. o. the—om. 4. but—om. 7. in—om. 28 1: Chap. 1: 28. 2: Eph. v. 20, verse 12. 29: Eph. i. 19: iii. 7, 20. 1: Phil. i. 30; 1 Thess. ii. 2. 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. 40; 6: 1 Thess. iv. 1. 7: Eph. ii. 21; ii. 17; Col. i. 23. 8: Mat. v. 2; Gal. i. 14.
COLOSSIANS.

[ Chap. 2: 9.]

of the world, and not according to Christ.

9 Because ✠ in him dwells All the fullness of the Deity bodily;

10 ✠ and you are replenished by Him, ✠ who is the Head of All Government and Authority;

11 by whom also you were ✠ circumcised with a Circumcision not done by hand, but by the putting off of the Body of the flesh, by the Circumcision of the Anointed;

12 ✠ having been buried with him by Immersion, in which also you were raised by means of the power of the resurrection of Christ, even as you are imprinted in him in the newness of life;

13 ✠ And You, being dead by the trespasses, even the uncircumcision of your flesh, he made alive together with him, having freely forgiven us all the faults;

14 having blotted out that which was written by Hand in ordinances which was against us, and has removed it from the midst, having nailed it to the cross;

15 ✠ having stripped the Governments and Authorities, he made a show by publicly, having triumphed as Authors in Author.

16 Μη οὖν: τίς ὑμᾶς ἐν αὐτῷ, Not therefore any one you knewetw εν βρωσει εν τοις, εν μερει ἐρι- let judge in food or in drink, or in respect of a χεις, η νυομανια, the saββατων. 17 α ἐστι σκια feast, or of a new moon, or of sabbaths; which are a shadow των μελλοντων, το δε σωμα Χριστου. 18 Μη- of the things about coming, the but body of Anointed, No δες ὑμᾶς καταβραβευτα, θελων εν ταπεινωφο- you let deprive of the prize, wishing by humility of ρωσυνη και θρησκεια των αγγελων, a ✠[μη] mind and a religious worship of the messengers, what things [not

* Vatican Manuscript.—13. in—omit. 17. which is a Shadow. 18. not—omit.
COLOSSIANS.

19. For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. ***

20. And they that were sown among thorns are they, which for a while receive the word in their heart; yet having no root, they believe with joy: ***

21. But they have no firm root in themselves, and so they cannot endure when tribulation or persecution ariseth against them: ***

22. And it shall come to pass, that, as Sodom and Gomorrah were overflown with all the haughtiness thereof, so shall it be with you. ***

23. As concerning thee, it is written, Seest thou a man wise in his own eyes? ***

24. For we walk by faith, not by sight. ***

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.

and the consciousness, which is idol-worship;
6 of which the wrath of God comes on 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. Vile 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, 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, freeman; 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, Endurance;
13 (Anexo) and kindness, (bearing with each other, and forgiving one another, if any one for some things should have one another in this cause of complaint; as even the Anointed freely forgave you, any way, in any way, and in any way,
14 And besides all these things, put on Love; it is the bond of the completeness.

15 And let the peace of the Anointed in your hearts, for which you were also called to One Body; and be thankful.
16 Let the word of the Anointed dwell in you richly; teaching and admonishing each other in
COLOSSIANS.

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-servers, 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 recompense of the inheritance, the

*VATICAN MANUSCRIPT.—16. and—omit twice. 23. and every thing—omit. 24. for—omit. 25. For me who.

16. Eph. v. 10. 17. i Cor. iii. 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. 7. 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

*GRATITUDE.* 16. and—omit. 23. and every thing—omit. 24. for—omit. 25. For me who.

17. *All Wisdom;* in Psalms, in Hymns, in spiritual Songs, singing with *gratitude* in your hearts to God.

18 *Wives,* submit yourselves to your husbands, as is proper in the Lord.

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*GRATITUDE.* 16. and—omit. 23. and every thing—omit. 24. for—omit. 25. For me who.
FIRST TO THE THESALONICANS.

KEF. a'. 1.

1 Paulos kai Siluanos kai Timotheos, the Paul and Silvanus and Timothy, to the ekeiaista Theesalonicen en theo pateri kai congregation of Thessalonians in God a father and kuriou Ieshou Christo, charis dida kai eirign Lord Jesus Anointed; favor to you and peace

* [apo theou patros hmuw, kai kuriou Ieshou [from God a father of, and Lord Jesus Christ.]

2 Euchairistomeu men theo pantote Anointed.

We give thanks to the God always peri pantov hmuw, meiain hmuw poioj new concerning all of you, a remembrance of you making epi tono prosenwov hmuw, 3 adialeipwos munh in the prayers of you, unceasingly reco-

mojewntes hmuw ton erion ton tis pisteus, kai of you of the work of the faith, and
tou koupou ton agath, kai ton upomones tis of the labor of the love, and
tou ekatoe kai theo kai patros hmuw 4 eidotes, presence of the God and father of us; knowing,
aidexh gajemnai wpo theou, twn eklojthein brethren beloved by God, the election

hmuw 5 oti to eunagheion hmuw ou ev genethi you because the glad tidings of us not came
eis hmuas en logw hmuon, alla kai en dynmei, to you in word only, but also in power,

kai ev pneumatik agwos, kai [en] pleroforia even with spirit holy, and [with] confirmation

tolh kai wpo didite oioi evgeniymen en hmuw much; as you know what we were know you

di' hmuas. 6 Kai himeis muijatai hmuai evgen-

an account of you. And you imitators of us be-

nijhte kai ton kuriou, deixemvoi ton logon en come and of the Lord, having received the word in

ovjiei tolh meta xaras pneumatik agwos, in ojiei tolh meta xaras pneumatik agwos, and of the Lord, having received the word in

aflijion much with joy of spirit holy;

oste genetthai hmuas tiswv pati tis pisteus so that to have become you patterns to all to those helo-

ouwv en tis Makedonias kai tis Achaia. 8 Af-

ug in the Macedonia and in the Achaia. From

hmuw gar ejexhetai o logos ton kuriou ou you for has been sounded forth the word of the Lord not

muon en tis Makedonias kai Achaia, alla * [kai] only in the Macedonia and Achaia, but [also]
en panti topon hpi pestis hmuw h pro ton theon every place the faith of you that towards the God

ekephulwv. oste m hreian hmuas ekein lakedin has gone forth; so that not necessary us to have to speak

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESALONICANS. 1. from God our Father, and the Lord Jesus Christ—omit. 2. of God. 3. with— omit. 4. a Pattern.

CHAPTER I.

1 Paul, and [Silvanus, and Timothy, to the con-

gregation of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 We give thanks to God at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 Never forgetting in the Presence of our God and Father, Your OPERATIVE FAITH, and LABORIOUS LOVE, and PATIENT HOPE of our Lord Jesus Christ;

4 knowing, Brethren beloved by God, your ELECTION;

5 because GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And you became Imitators of us, and of the Lord, having embraced the word in much Affliction with Joy of holy Spirit;

7 so that you became a Pattern to all the Believers in Macedonia and ACHAIA.

8 Indeed, not only has the Word of the Lord been sounded forth from you through MACEDONIA and ACHAIA; but in Every Place that Faith of yours towards God has gone forth, so that it is unnecessary for us to say anything.
I. THESSALONICANS.

CHAPTER I.

1 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 introduction of ours which we had to you, That it was not in vain;

2 but having previously suffered, and been injuriously 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;

5 † For we never came with a Word of flattery, as you know, nor with a 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.

* VATICAN MANUSCRIPT.—0. you. 4. the.—omitt.

† 2. Cor. xii. 2; Gal. iv. 8. † 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 10; 2 Thess. i. 7; Titus ii. 13. † 1. 1 Thess. i. 5. 0. † 2. Acts xvi. 22. † 3. 2 Cor. vii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 4. Gal. i. 10. † 4. Acts xx. 23; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 43; xii. 43; 1 Tim. v. 17.
I. THESALONIANS.

1. I. and for glad God, the having brethren, of believing labor -Jesu» you to you Anointed glad For toil; jilso J You we a by belteTers give it persecuted, the and the testifying country'm^n, brethren, of the Lord killed they also Kai you, our, thought, and ofthe same suffering, which became, each and as they were also the Jewish and, which also irstly, God, and which workint; on any you, as Father each one of his own Children, \\

12 and warned you † to walk worthily of that 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 works 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,

15 who also † killed the Lord Jesus and the prophets, and persecuted us; and who please not God, and are hostile to All Men;

† 8. Rom. i. 11; xv. 20. † 8. 2 Cor. xii. 15. † 9. Acts xx. 34; 1 Cor. iv. 12.
† 2 Cor. xi. 9; 2 Thess. iii. 8. † 9. 2 Cor. xii. 13, 14. † 10. 2 Cor. vii. 2, 2 Thess. iii. 7.
† 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. † 12. 1 Cor. i. 3; 1 Thess. v. 24.
16 binding 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 your absence, not out of desire, but having been endeavored to see your face with much desire.

18 We would therefore have come to you, (even as 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 Timothy, our brother, and God's Co-worker 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 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. Ilest perhaps the tempter had tempted you, and our toil
I. THESSALONICANS.

I. 1. 

1. Finally, Brethren, we entreat you, and we exhort in the Lord Jesus, that as you received from us how it behoves you to walk and please God, even as also you walk, you may abound more.

13. Anointed—omit. 1. 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.

16. Acts xviii. 1, 5. 6. Phil. i. 8. 7. 2 Cor. i. 4; vili. 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. 11. 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. Zechar. xiv. 5; Jude 14.
I. THESALONICANS.

I. 

Lakest papa hmuwr to taws dey hmuas periapateiv

1. from us the how it behoves you to walk

2. in love, i.e. pereisuseppi mallew

and to please God, so that you may abound more;

2. oudace yap, tinas paraggeleias edwakmen wmu

you know for, what commands we gave to you
dia tou kuriou hpsou. 3. Touto yap esti thelai

by the Lord Jesus, is for is what

mu tou theou, o agiamos hmuor apexexhatai hmuas

of the God, the sanctification of you; to abstain you

ato tis porreias. 4. eidevai ekastos hmuwn to

from the fornication; to have known each one of you the

eautou skeneous katasai en agiasan kai taimi,
of himself vessel to possess in sanctification and honor,

5. mh en patelai episthia, kathaper kai ta elv

not in passion ofordinate desire, as even be Gentiles

ta mh eidos tou theou. 6. to muo ulyterbainvei

those not knowing the God; that not to overstep

kai plenonitev en to pragramatou othelos

and to cheat in the matter the brother

aioton dioti ekdikos [6] kuirous perai pagon

of himself, because an avenger [the] Lord concerning all

tous, kais kai proepomen hmuin kai die-

these things, as we also before said to you and fully

masstuprema. 7. Ov yap ekalesev hmuor o theos

testified. Not for did call us the God

eta akadapria, all en agiasan. 8. Tis yap

for impurity, but in sanctification. Therefore

o adiston, ouk anavroun adstiti, ala to

the one setting aside, not man sets aside, but the

theou kai houta to pneuma aioton to agion

God, that also having given the spirit of himself the holy

eis hmuas. 9. Peri de tis philadelphiai, ou xreian

us. Concerning but the brotherly love, no need

eute garyxai hmuor autoi yap enai o theos theodokain

you have to write to you; yourselves for you God-taught.

tis otei eis to agathon allhapos. 10. kai yap

are into the tolvo each other; also for

peistei autoi eis pantas touo othelous touo en

you do it to all the brethren those in

otla tis Macdonia. Parakaloumen eis hmuas,

where the Macedonia. We exhort but you.

aelplo, perisspeinein mallew. 11. kai filot-

bureten, to abound more; and to strive

me thev elvuganai kai prossai pe oiai, kai

eurhmy to be quiet, and to do the things you own, and

eruggeidh theis [deis] xeretin hmuor, kais

to work with the own hands of you, as

muin paraggeilemain 12. eva peripateste evgych

to you we commanded, so that you may walk becom-

us to how it behoves you to walk and to please God, so

that you may abound more.

2. For you know What Commandments we gave you by the Lord Jesus.

3. For this is God’s Will, your sanctification; that you abstain from fornication;

4. that each of you know how to possess his own Vessel in sanctification and Honor;

5. not in Passion of Lust, but 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, he who rejects, 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. if for you also do a 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. so that you may walk becoming towards

—Vatican Manuscript.—6. the—omit.

8. you, write to you.

9—10. even towards. 11.—omit.

1. 1. Phil. i. 27; Col. ii. 6. 1. Eph. v. 27.

2. 1. Cor. vi. 13; Eph. v. 3; Col. iii. 5.

3. Rom. vi. 19; 1 Cor. vi. 15, 18. 4. Eph. iv. 17.

5. 6. Cor. vi. 8. 6. 2 Thess. i. 8.

7. 7. 1 Cor. i. 2; Heb. x. 14; 1 Pet. i. 4, 5. 8. Luke x. 13.

9. 1 Cor. xi. 34; xv. 12; Eph. v. 4; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. 10. 1 Thess. i. 7.


0. we have no need to
I. THESALONICANS.

Those without, and may have Need of nothing.

13 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.

14 For since we believe that Jesus died and arose; so also [we believe] that God, through Jesus, will lead forth with him those who fell asleep.

15 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.

16 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;

17 Then the, 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 we shall be always with the Lord.

18 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 befalls over them, just as LABOR-PANGS on her who is pregnant, and they shall by no means escape.
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 we, 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.

14 And we exhort you, Brethren, to admonish the disorderly, to encourage the timid, to assist the Feeble, and to forbear towards all.

15 See that no one evil

VATICAN MANUSCRIPT.—6, evend omit.

9 Anointed—omit.
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,—the reserved
nameless in the PRESENCE
of our LORD Jesus Christ.
24 † Faithful she who
calls you, who also will
perform.
25 Brethren, † pray
also for us.
26 † Salute all the
BRETHREN with a holy
Kiss.
27 I adjure you by the
LORD, to read the LEt-
TER to All the BRETHREN.
28 † The FAVOR of our
LORD Jesus Christ be with
you. *

* VATICAN MANUSCRIPT.—25, also.
27, holy—omitted.

28. Subscription—First
TO THE THESALONICANS.
WRITTEN FROM ATHENS.
† 23. From facts and circumstances related in the history of the Acts, 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
post against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.
—MacKnight.
KEF. a' 1.

1 Paulos kai Silouanos kai Timotheos, tē ek-
Paul and Silvanus and Timothy, to the con-
dklēsia Theesalonikeon ev theō patrē ̆̂maw̆ và
church of Thessalonians in God a father of us and
kuriō Iōnou Xristou; 2 charis ̆̂maw̆ và eĭ̂rēn̆ và
Lord Jesus Anointed; favor to you and peace
apō theō patrōs [tēmaw̆] kai kuriō Iōnou
from God a father [ofus] and Lord Jesus
Xristou. 3 Eucharestein ophelomev tō theō
To give thanks we are bound to the God
pantōte peri ̆̂maw̆, aθēphōi, kathōi aξion
always concerning you, brethren, as proper
evētēs, óti ὑπεραναξεῖτε ὑπὲρ tō̆̂s ̆̂maw̆, và
because is growing fast the faith of you, and abound
aξeῖ ἡ αγαπη ἐνος ἐκατον παντων ̆̂maw̆ eis
the love of one of all of you for
allâlavors. 4 ὥστe ὑmaw̆ autōs en ̆̂maw̆ kaŭ̂xas-
each other; so that we ourselves in you to boast
thai en tais ekkklēsias tou theou, ὑπὲρ tēs
among the congregations of the God, on account of the
πουμονὶς ̆̂maw̆ kai πίστεως, en tais tois diw̆-
un claimed, virtues and faith, in all the persever-
pous ὑmaw̆ kai tais thelēseisn, ais anexekthe-
eous of you and the afflictions, which you endure;
5 en déigma τῆs dikaias kraĭ̂s tou theou, eis to
example of the righteous judgment of the God, for that
κατακαθηναι ̆̂maw̆ tais basileias tou theou,
to be deemed worthy you of the kingdom of the God,
ὑπὲρ ὑs kai πατΧετε. 6 Eipēr dikaiav para
indeed a just thing with
on behalf of which also you suffer.

2. 1 Thess. i. 1. 2. 1 Cor. i. 3. 3. 1 Thess. i. 23. 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19. 5. Phil. i. 25. 6. Rev. vi. 10. 7. Rev. viii. 13. 8. 1 Thess. vi. 10; Jude 14. 9. Heb. x. 27; xiii. 20. 10. Thess. vi. 15. 

CHAPTER 1.

1 Paul, and 2 Sylvanus, and Timothy, to the con-
gregations of Thessalonians 1 in God our Father
and the Lord Jesus Christ;
2 1 favor to you and Peace, from God the Fa-
ther and the Lord Jesus Christ.
3 1 We are bound to
give thanks to God always
concerning you, brethren,
as it is proper, because
your faith is growing ex-
cessively, 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,
on 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 hallowed
worthy of the king-
dom of God, on account of
which also you suffer.
6 If indeed it is just
with God to repay affliction
to those who afflict
you,
7 so also to you the af-
flicted, a Rest together
with us, at the revela-
tion of the Lord Jesus
from Heaven with the
angels of his Power,
8 in a flame of fire,

dispersing Retributive jus-
tice to Those not ac-
knowledged God, and
to Those not being obedi-
ent to the glad tidings of
our Lord Je-
sus;
9 who shall pay a just
II. THESALONICANS.

KEF. β'. 2.

Ερωτωμεν δε ήμας, αδελφοι, υπερ της παρουσιας του κυριου * [δημον] Ιησου Χριστου, present of the Lord [ofus] Jesus Anointed, και ήμων επισκευαζωντες επι αυτων, 2 εις το μη και ofus assembling to him, in order that not ταχεως σαλευθαι ήμας απο του νους, μητε quickly to be shaken you from the mind, nor θροεσθαι μητε δια πνευματος, μητε δια λογου, to be alarmed neither by a spirit, nor by a word, μητε δι επιστολης ως δι ήμων, ως οτι nor by a letter as by means ofus, as that ενεστηκεν η ήμερα του κυριου. 3 Μη τις ήμας has come close the day of the Lord. No one you εξαπατησαι κατα μηδενα τροπον ήτι, εαν μη should seduce by any turn, because, if not ελθη η αποστασια πρωτον, και αποκαλυβονθαι may come the falling away first, and may be revealed δο ανθρωπος της αμαρτιας, ουδο της απολειας, the man of the sin, the son of the destruction, οδο αντικειμενοι και υπεραρμονειν ετι παντα he opposing and lifting up himself above all λεγομενον θεου η σεβασμα, ωστε αυτον εις τον being called a god or an august object, so that him into the θεου το θεου καλους, αποδεικνυνται εαυτον, temple of the God to be seated, openly showing himself, οτι εστι θεος. 5 Ου μημονευετε, οτι ετι that he is a god. Not remember you, that still

penalty,— αιωνιον 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.

11 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.

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 APOSTASY 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


†10. Ps. xlix. 7. †10. Ps. lvii. 35. †11. 1 Thess. i. 3. †12. 1 Pet. i. 7; iv. 14. †1. 1 Thess. iv. 16. †1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17 †3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. †3. 1 Tim. iv. 1. †3. Dan. vii. 25 1 John ii. 13; Rev. xii. 11. †4. Dan. xii. 23; xi. 9; Rev. xiii. 6.
II. THESSALONICANS.

[Chap. 2: 15.]

That while I was with you, I said these things to you;
6 and now you know what restrains, in order to his being revealed in his own season.
7 For the secret of lawlessness is already working, till the one restraining for the present shall be taken out of the way;
8 and then will be revealed the lawless one; (whom the Lord Jesus will consume with the breath of his mouth,
9 and will annihilate both in the presence of whom is the presence, according to an energy of satana, in every dumbness, and signs and wonders of falsehood,
10 and with every Deception of Iniquity to those who are perishing, 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, to their believing the falsehood;
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, beloved of the Lord, because you are chosen, in whom the Lord has poured out the spirit of his grace and the gift of his wisdom, which he has given to all men for the showing of the glory of the Lord, to the elect.

Christo.

Anointed.

\* VATICAN MANUSCRIPT.—8, Jesus—omitt. 10. of the—omitt. 12. in—omitt. 13. chose you a First-fruit.

That while I was with you, I said these things to you; 6 and now you know what restrains, in order to his being revealed in his own season.
7 For the secret of lawlessness is already working, till the one restraining for the present shall be taken out of the way; 8 and then will be revealed the lawless one; (whom the Lord Jesus will consume with the breath of his mouth, and annihilate by the appearance of his presence;)
9 Whose coming is according to the Energy of the adversary, with A' Power, and + Signs, — Wonders of Falseness, 10 and with Every Deception of Iniquity to those who are perishing, 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, to their believing the falsehood; 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, beloved of the Lord, because you are chosen, in whom the Lord has poured out the spirit of his grace and the gift of his wisdom, which he has given to all men for the showing of the glory of the Lord, to the elect.

Christo.

Anointed.
II. THESALONICANS.

1. The instructions you were taught, whether by our Word or Letter.

2. But may our Lord, Christ Jesus himself, and that God our Father, who loved us, and gave us, by favor, aonian consolation, and a good Hope,

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. nor did we eat Bread for nothing from any one, but in Toil and Weariness,

* Vatican Manuscript.—10. Christ Jesus. 16. and—omit. 17. you—omit. 17. Work and Word. 4. to you—omit. 4. you both did, and are doing, and will do. 6. of us—omit. 6. you received.

1. 15. 1 Cor. xi. 2; 2 Thess. iii. 6. 16. 1 John iv. 10; Rev. i. 5. 16. 1 Pet. i. 3.
1. 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. 1. 1. Eph. vi. 10; Col. iv. 8; 1 Thess. v. 25.
1. 2. Rom. xv. 31. 1. 3. 1 Cor. i. 9; 1 Thess. v. 24. 3. John xvii. 15.
1. 4. 2 Cor. vii. 10; Gal. v. 10. 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. 7. 1 Cor.
iv. 10; xi. 1; 11. ess. i. 8. 7.
II. THESSALONICANS.  
[Chap. 3: 13.]

† 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.*

* VATICAN MANUSCRIPT.—12. of us—omit. * in the Lord Jesus Christ.
14. and—omit. Subscription—SECOND to THE THESALONICANS.
WRITTEN FROM ATHENS.

‡ 8. Acts xxviii. 3; xx. 34; 2 Cor. xi. 0; 1 Thess. ii. 9.
‡ 9. 1 Cor. ix. 6; 1 Thess. ii. 6.
‡ 10. Gen.iii. 19; 1 Thess. iv. 11.
‡ 11. 1 Tim. v. 15; 1 Pet. iv. 15.
‡ 12. Eph. iv. 28; 1 Tim. xix. 13; Gal. vi. 9.
‡ 13. 1 Cor. xv. 0; 11.
‡ 14. Matt. xvii. 17; 1 Cor. xv. 23; Col. iv. 18.
‡ 15. Titus iii. 10; 16. 10, Rom. xvi. 33; xvi. 34; 1 Cor. xiv. 33; xvi. 20; 1 Cor. xiv. 33; xvi. 20.
‡ 17. 1 Cor. xvi. 21; Col. iv. 18.
KEF. a'. 1. —

1. Paulos, apostolos Iesou Christou, kat' Paul, an apostle of Jesus Anointed, according to epitaugth tou, swtphros umon, kai Christou an appointment of God, a Savior, and Anointed Iesou, tis ekpides umon, 2 Tiomwv gynhsw Jesus, of the hope of us, to Timothy a genuine teknoev in pisiei' xaris, eileos, eirignh ap' thn child in faith; favor, mercy, peace from God patros [umon] kai Christou Iesou tov kuriou a father [of us], and Anointed Jesus the Lord umon, of us.

3. Kpwos parakelesa se prosumeivn evo Ephespo, As I entreated thee to remain in Ephesus, parenmevov eis Macedonian, ina parageulihis departing for Macedonia, that thou mayest charge tis mi' eteudidakalein, 4 mphe prosexein some not other to teach, nor to hold to mibdois kai genealogiais aperantwos, aitines fables and genealogies endless, which ethtseis parakevouv mallo\u03b1\u03c9i oikouvma\u03b1 evw disputes occasion rather than an administration of God thn ev pistei 5 (to de telos tis parageulias that by faith; (the end of the commandment estin agath ek katharos kardias kai suneidh- is love out of a pure heart and conscience se\u03b9 a\u03b1\u03c9s kai pisteos anupokriton 6 a\u03b1\u03c9s and faith unfeigned; which tines astoxhresultes, exestraphsan eis matiai-some having missed, turned aside to foolish logian, 7 thelontes einai nomo\u03b1\u03c9sakkaoi, h
talking, wishing to be law-teachers, not

4. EDIFICATION.

1. Paul, an Apostle of Jesus Christ, according to an Appointment of God our Savior, and of Christ Jesus our Hope.

2. To Timothy, 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, nor to hold to Fable and innumerable 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 undissolved Faith; which some having missed, turned aside to Foolish talking; that desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

6. We know indeed That the LAW is excellent if one use it lawfully; 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 Proflane, for Smirers of fathers and Smirers of mothers, for Assassins, for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if any there be any other thing that is opposed
I. TIMOTHY.

11e-first word, xivi. reception he glad am faith +17. I Acts to firta-love


[272x283]account [276x76]suffered [278x44]; [279x328]word, [280x116]which [281x32]vit 

[285x342]Love [286x492]Doc- 

[286x260]I"or- 

[290x177]I
20 of whom are † Hymenius and Alexander; whom I † delivered up to the ADVERSARY, that they may be taught not to blas-phem.

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 † I was appointed a Herald and an Apostle, (I speak Truth, I do not falsify,) 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 sobriety of mind, not decorating themselves with Wreaths, or Gold, or Pearls, or expensive Clothing.

10 but, (which is becoming for women under-

* ALEXANDRIAN MANUSCRIPT.—3. for.—omit. 6. the TESTIMONY.—omit.

Spirit and Truth. 9. and the.—omit.
I. TIMOTHY.

[Chap. 3: 7.

dertaking the worship of God.

11 Let a Woman learn in Quietness with All Submission;

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.

1 ¶ 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.
8 Διακονούς ϊσαντας σεμνούς, μη διλογούς, 
Servants in like manner digested, not two-worded, 
μη οινος πολλαρ προσεχτας, μη αισχρόκερε 
not to wine much being addicted, not eager for base 
δεις, 9 εχουν το μυστηριον της πιστεως εν 
these, 9 have the secret of the faith in 
ετα, holding the secret of the faith in 
καθαρα συνειδησει. 10 Και ουσι τα δοκιμαζο 
a pure conscience. Also these but let be proved 
οντες. 11 Τυνακας ϊσανται σεμνα, μη δια-
Women in like manner serious, not ac-
βολους, υπαλλους, πιστας εν παι 
bold, vigilant, faithful in all things. 
Διακο-
κουσεις, 

8 †Assistants in like 
manner ought to be seri-
ous, not deceitful in speech, 
† not being addicted to 
much Wine, not eager for 
base gain; 
9 holding the secret of 
the faith with a Pure 
Conscience. 
10 But let these also be 
proved first, then let them 
serve, being unblamable. 
11 †Let the Women in 
like manner be serious, not 
accusers, vigilant, faithful 
in all things. 
12 Let Assistants be 
Husbands of One Wife, 
presiding well over their 
own Families. 
13 For those having 
erved well, acquire for 
themselves an honorable 
Station, and Much Confi-
dence in that Faith which 
is in Christ Jesus. 
14 These things I write 
to Thee, hoping to come 
to thee very soon; if but 
15 but if I should delay, 
so that thou mayest know 
how to conduct thyself in 
God’s House, which is a 
Congregation of the living 
God. 
16 †A Pillar and Founda-
tion of the Truth, and 
c confidentially great, is the 
SECRET of PIETY; ††He 
who was manifested in 
Flesh, was justified in 
Spirit, was seen by Mes-
sengers, was proclaimed 
among Nations, was be-
known in the World, 
was taken up in 
glory. 

CHAPTER IV. 
1 But the SPIRIT † ex-
pressly says, That in sub-
sequent Seasons, some wil 
apostatize from the FAITH, 
giving heed to † deceitful 
Spirits, and † to Teachings of 

* ALEX. MS.—It is doubtful whether this word was originally ΌΣ who, or ΘΣ God.
I. TIMOTHY.

[Chap. 4: 12.]

2 [misled] by the Ἑν ὑποκρίσει of false teachers; whose own Ἑν ἀνεμοστία has been scarred;
3 forbidding Ἑν ἦμαρρατος marriage, and Ἑν ἡ ὑπαγοραὶς use of Foods which God created in order to be partaken of with Ἑν ἠγαθοπλοέως Thanksgiving by the faithful Ἑν ἄνοιξιν, even by those who have recognized this TRUTH;—
4 That Ἑν ἀνεμοστία Everything Created by God ἑν γάρ 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 BETH-KEIEN, thou wilt be a Good Servant of *Christ Jesus, Ἑν οἴκῳ imbedded with the words of the FAITH, and the good Teaching which thou hast closely followed.
7 But Ἑν ἀργυρίων and Sibly Fables, and train thyself for Piety;
8 for BODILY Training is profitable for a little; Ἑν ἁπλῇ but PIETY is profitable for all things, Ἑν ἀνεμοστία 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, Ἑν ὡς who is a Preserver of All Men, especially of Believers.
11 These things endjoin and teach.
12 Let no one despise Thy YOUTH; but Ἑν ἅμα become a Pattern of the BELIEVERS, in Word, in Conduct, in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—omit. 10. earnestly strive.
I. TIMOTHY.

13 Till I come, attend to the reading, to the exhorting, to the teaching.

14 Neglect not that endowment in thee, which was imparted to thee through Prophecy, with Imposition of the hands of the elders of the Eldership.

15 Make 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

* Alexandrian Manuscript.—8. his Family.
9. Let not a Widow be enrolled less than sixty years old; being a Wife of One Husband, well reputed for good Works; whether she has reared a family, or entreated strangers, or washed the Saints’ Feet, or relieved the Afflicted, or closely followed every Good Work.

11. But reject 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 idle, gadding about to the Houses; and not only idlers, but also Praters and Busybodies, speaking the things not proper. I wish therefore younger ones to marry, and to begin family, to keep house, to be the gossips of the congregation, because the Holy Spirit inspired them; and also idle ones who learn to go about the houses; not only but idle ones, but also Praters and Busybodies, speaking the things not proper.

14. But let the Elders who preside well be esteemed worthy of Double Honor, especially those who toil in Word and Teaching.

15. For the scripture says, "Thou shalt not muzzle an Ox threshing;" and, "The laborer is worthy of his reward."
19. Against an elder receive no accusation, in any case, without Two or Three Witnesses.

20. But those who sin reprove before all, so that the rest also may fear.

21. 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.

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 differ, and assent not to

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4. of the Lord Jesus Christ, and to that teaching which is according to Piety,
4: he is puffed up, being master of Nothing, but is distracted about Questions and Verbal contentions, out of which arise ENVY, STRIFE, REVILINGS, evil Suspicions,
5 Wranglings of Men corrupted in mind, and destitute of the truth, *supposing piety to be gain.

6 But *piety with a Competency is great Gain.
7 For we brought Nothing into the world, and it is evident that we are not able to carry anything out;
8 and *having supplies of Food and Clothing, with These let us be satisfied.

9 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 *for a Root of All kinds of Evil is the love of Money; which some longing after, wandered from the Faith, and pierced themselves around with many Sorrows.

11 *But thou, O Man of God! flee from these things, and pursue Righteousness, Piety, Faith, Patience, Love, Meekness.
12 *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.
13 I charge thee in the presence of that God who makes alive all things,
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,—the KING of KINGS, and LORD of LORDS,—
16 the only one possessing Immortality, inhabiting Light inaccessible;
† whom no one of Men has seen, nor is able to see; to whom be Honor and Mightaonian. Amen.
17 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;
18 to do good, † to be rich in good Works, to be liberal, willing to bestow;
19 † treasuring up for themselves a Foundation for the Future, that they may lay hold of that which is REALLY Life.
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, † errored concerning the faith. Favor be with thee.

* Alexandrian Manuscript.—17. the living—omit.

—The First to Timothy—Written from Laodicea.

† 13. Matt. xxvii. 11; John xviii. 37. † 14. Phil. i. 6, 10; 2 Thess. iii. 13; v. 23.
† 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Exod. xxxiii. 30; John vi. 40.
† 17. Job xxxi. 28; Psal. lii. 7; lix. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xxvii. 5.
† 18. Acts xiv. 17; xvii. 25. † 19. Luke xii. 21; James ii. 5. † 19. Matt. vi. 20; xix. 22; Luke xii. 21; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 8. † 20. 2 Tim. i. 6. † 2 Tim. ii. 13.

21. you. Subscription.
Kef. a'. 1.

1 Paulus, apostolos Iesou Christou dia Paul, an apostle of Jesus Christ, appointed through

Thelmatos theou, kat' epathgelian anoi tis v

with of God according to a promise which by

Xristov Iesou, Tymodev agapettv tekmv Ch-

Announced Jesus, to Timothy beloved a child, in-

pis, elatos, eirnppv apo theou patros, kai Xristov

and dear of God afar, and Anointed

iouv ton kuriou hymon. Jesus the Lord ours.

Xarip evo to thew, av latreuvn apo pro-

Gratitude I have to the God, to whom I offer homage from an-
gywan ev kathara sunvedhse, av aidaliptov

ators with pure conscience, as unceasingly

exw twn perioun mou meian en tais deqseoi mou

I have the concerning the remembrance in the prayers of the

niktos kai hmeras, epipathan se idion, meunat-

remembrance often the tears, so that I may be filled with

magnizomenos sou twn dakreunov, ina xarap plhrwth-

remembering you I may be filled with

oumimypos lamabavon tis ev sou anupokritov

rememberance taking of the in thee unfeigned

pistews, h'is ebrupke prouton ev tis

faith, which dwelt first in the grandmother

sou Loidi, kai th tuptri sou Eunike' peteisamai

and in the mother of thee, Eunice, I have confidence

dia, oti kai ev soi. 6 D' h'is aytian amaym-

that also in thee. Through which cause I remind

yposo se anakatuperein to xurisma toun theou, de

remembrance taking of the God, which

etwv ev sou dia tis episidesew ton xerion

through the putting on of the hands

mou 7 an gar edwkein hmin o theos punea dei-

not for gave thou to the God repentance

ome, no for gave thou to the God repentance

mou. 8 M' h'is evapiskunthos to marturion

not for gave thou to the God repentance

mou. Not therefore thou mayest be ashamed of the testimony

kuriou hymon, mide eke ton desmon autou

of the Lord ours, nor use the prisoner of thee;

allassuphakopateis to euanggelio kata

but participate in suffering evils for the glad tidings according to

desmon theou, 9 to sswantos hymas kai kal-

as was all things to the Lord God of thee, and having

power of God, of the one having saved us and having

kai agia, ou kata ta erga hymon,

called with a calling holy, not according to the works of us,

π ALEXANDRIAN MANUSCRIPT.—Titel—THE SECOND TO TIMOTHY. 6. THE ANOINTED.

† 1. Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2.

† 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21.

† 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15.

† 8. Rom. i. 10. † 8. 1 Tim. ii. 6; Rev. i. 2. † 9. Eph. iii. 1; Phil. i. 7.

† 9. Titus iii. 5.

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, by the Will

of God, on account of the

† Promise of that Life

which is by Christ Jesus,

2 † to Timothy, a Beloved Child; Favor, Mercy,

Peace, from God the Fa-

ther, and from Christ Je-

sus our Lord.

3 I am thankful to God,

(twhom from my Ances-

tors 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 re-

mind 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 TESTI-

MONY of our LORD, nor of

me ‡ his Prisoner; but join-

ly suffer evil for the

GLAD TIDINGS, according to the Power of that God,

‡ who saved us, and

‡ called us with a holy In-

vitation; ‡ not according to

our WORKS, but according

to
II. TIMOTHY.

1. According to His own purpose and counsel, to His endowment, He gave the faith and the gospel of His Son to the Apostle, Titus, in the days of old.

2. That the gospel of faith and the kingdom of God, and of the Messiah, Jesus, might be confirmed among the nations, this was the purpose of the apostle Titus.

3. For he was an apostle and a teacher of nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

4. And he had received the charge from the Lord Jesus Christ, to guard the gospel, and the message of the kingdom, and to confide the faith of the church to the nations, and to guard the truth of the gospel.

5. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

6. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

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37. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

38. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

39. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.

40. For he was an apostle, and a teacher of the nations, and had been endued with power and grace by the Holy Spirit, to guard the truth of the gospel and the faith of Christ.
II. TIMOTHY.

1. Thou, therefore, my Child, be Strong in that Favor which is in Christ Jesus.

2. And the things which thou didst hear from me through Many Witnesses, These 
entrust to Faithful Men, who will be competent also to instruct others.

3. Do thou, therefore, endure with me hardship, as a Good Soldier of Christ Jesus.

4. 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. The Toledo Husbandman ought first to partake of the fruits of the toil that he has crowned, and if not lawfully he may have contended. The toil he has endured as a soldier involves himself with the of the fruits of the toil, chains, tidings, and the things which he has heard from me through Many Witnesses.

7. Consider thou, the things I say; may give for the kudos that you may live. The testimony of the One who is enthroned in heaven is true.

8. Consider thou, the things I say; may give for the kudos that you may live. The testimony of the One who is enthroned in heaven is true.

9. Consider thou, the things I say; may give for the kudos that you may live. The testimony of the One who is enthroned in heaven is true.

10. But the word of the Lord not is chained. On account of the things I have endured as a soldier, I have been brought out of dead ones, from seed of David, according to the glad tidings of me; of which I have suffered for angels even to chains, as an evil doer; of the things which I have heard from me through Many Witnesses.

11. Consider thou, the things I say; may give for the kudos that you may live. The testimony of the One who is enthroned in heaven is true.

12. If we are dead with Christ, we shall also reign with him; if we endure patiently, we shall also reign with him, if we disown...
II. TIMOTHY.

14. 

15. Be diligent to present Thyself to God, an approved Workman, irreproachable, rightly treating the word of Truth.

16. But Profane, Empty Declarations resist; for they will further promote Impiety;

17. and the word of those [men] will eat like a Mortifying sore; of whom are Ἑλενος and Φίλιππος;

18. who for the mark with respect to the truth, saying that the resurrection has already happened; and they are perverting the faith of some.

19. However, the firm Foundation of God stands, having this inscription, "The Lord knoweth those who are his;" and, "Let every one who names the name of the Lord depart from Iniquity."

20. But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; for some for Honor, and some for Dishonor.

21. If, then, any one entirely pure himself from these things, he will be a

*Alexandrian Manuscript.—13. for he cannot.

15. the Anointed one.
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.

23 ¶ Reject also FOOLISH and uninstructional Questions, knowing That they produce Contentions;

24 and ¶ 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 snare of the enemy, who have been entrapped by him for his Pleasure.

CHAPTER III.

1 But ¶ know This, ¶ That in latter Days will be present seasons trying. Will be for the men will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy.

3 Without natural affection, Impractical, Accusers, Without self-control, Feroeious Haters of good men, Self-conceited, Lovers of pleasure rather than lovers of God;

5 having a Form of Piety, ¶ but having denied its power; ¶ from these also turn away.

6 For ¶ of these are those entering the houses, and leading captive.

* ALEXANDRIAN MANUSCRIPT.—21. and—omit. ¶ know you This.

22. Acts ix. 14; 1 Cor. i. 2. 23. Titus iii. 9.

24. 1 Tim. iii. 2. 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15.

26. 1 Tim. iii. 7. 3. ¶ 1. 1 Tim. iv. 1; 2 Tim. iv. 8; 2 Pet. iii. 3. 5. 1 Tim. v. 8; Titus i. 16. 2. 2 Thess.

11. 2 Tim. vi. 5. 16. Matt. xxiii. 14; Titus i. 11.
II. TIMOTHY.

γυναικαρια σεσωρωμενα ἁμαρτιαις, ἀγομενα little women having been ladeν with sins, being led away ἐπιθυμαιας ποικιλαιας, 7 παντοτε μανθανοντα, by inordinate desires various, always learning, και μηδεποτε εις επιγνωσιν αληθειας ελευν 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 αντεστησαν Μωυσει, ουτω και ουτω ανισταν- opposed Moses, so also these are opposed ται τη αληθεια, ανθρωποι κατεφαρμενοι συν to the truth, men having corrupted the νου, αδοκιμοι περι την πιστιν. 9 Αλλα on mind, disapproved ones concerning the faith. But not προκοψουσιν επι πλειον η γαρ ανοια αυτων εκ- they shall proceed to more; for the folly of them δηλος εσται ταυτιν, ος και εκ εκεινων εγενετο, plainly shall be, as also that of those became.

10 Συ δε παρηκολουθηκας μου τη διδασκαλια, Thou but hast closely followed of me the teaching, τη αγαφη, τη προθεσει, τη πιστει, τη μακροθυ- the affection, the purpose, the fidelity, the forbear- μη, [τη αγαφη,] την οπουμον, 11 τοις διωγ- ance, [the love,] the patience, the perseverance, μοι, τοις παθημασιν, δια μοι εγενετο εκ ένιως, of the, the sufferings, what things to me happened in Αντιοχεια, εν Ικνου, εν Αυστροις οιοι διωγ- Antioch, in Iconium, in Lystra; what perseverance ουρναγεka, και εκ πανων με ερχυσατο δ ένιως I endured, and out of all I delivered the κυριος. 12 Και παντες δε οι θελοντες ευνεβαι Lord. Indeed all but those wishing piously ζην εν Χριστω Ιησου, διαβαθησονται. 13 Ποιη- to live in Anointed Jesus, will be persecuted. Evil ται δε ανθρωποι και γονης προκοψουσιν επι το but men and jugglers will progress to the Χειρον, πλαναντες και πλανωμενοι. 14 Συ δε worse, deceiving and being deceived. Thou but μενεν εν οις εμαθεις επιστοθες, ειδως, abide in the things thou didst learn and wast convinced of, knowing, τα ρα τινος εμαθεις, 15 και οτι απο βρεθον from whom thou didst learn, and that from a babe τα ιερα γραμματα οιδας, τα δυναμενα σε οσφι- the holy writings thou knowest, those being able to make σαι εις σωτηριαν, δια πιστος της εν Χρισιο- wise for salvation, through faith of that in Anointed Ιησου. 16 Πασαι γραφη θεοπνευστος και φωτεινος, Jesus. All writing inspired of God and profit-

* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDER-

STANDING. 10. LOVE—omitted.


SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate de-

sires,

7 always learning, and 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 TEACH-

ING, 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 Ly-

stra; What Persecutions I endured; and yet from all † the Lord delivered Me.

12 And indeed † ALL who wish to live piously in Jesus Christ will be persecuted.

13 † But Evil Men and Imposters will make pro-

gress 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 in-

structed;

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.

17 So that the man of God may be complete, thoroughly fitted for every good work.

CHAPTER IV.

1 I adjure thee before God and the Lord that Jesus Christ, who is to judge the living and the dead, by his appearing and his kingdom, 2 proclaim the word, urge seasonably, unseasonably, confute, rebuke, exhort, with all long-suffering and teaching.

3 For there will be a time when they will not endure wholesome instruction, but will accumulate Teachers for themselves, according to their own inordinate desires, tickling their ears.

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 time of my dissolution has come near.

7 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 his appearance.
II. TIMOTHY.

9 Σπουδασον ελθειν προς με ταξεως. 10 Δη- 
Earnestly endeavor to come to me soon.

De-
mas γαρ με εγκατελιπεν, αγαπησας τον νου 
mas for me forsake, having loved the present

aiwna, και επορευθης εις Θεσαλονικην Κρή-

age, and went to Thessalonica; Crea-
kης εις Γαλατιαν, Τιτοι εις Δαλματιαν. 11 Δου-
cens to Galatia, Titus to Dalmatia; Luke 
kas εστι μονοι μετ' εμοι' Μαρκου αναλαβαν 
alone with me; Mark having taken up 
agε μετα σεαυτον εστι γαρ με ευχραστα 
do thou bring with thyself, he is for to me very 

useful εις διακονιαν, 12 Τυχικον δε απεστειλα εις Εφε- 
sent for service. Tychicus but sent to Ephes-
sου. 13 Τον φελονην, ών απελιπον εν Τροα 
us. The cloak, which 1 left in Troas 

παρα Καρπω, ερχομενος φερε, και τα βιβλια, 
with Carpus, coming bring thus, and the written rolls, 

μαλιστα τας μεμβρανας. 14 Αλεξανδρος ο χα- 
especially the parchments. Alexander the cop-

περεξος πολλα μοι κακα ενευδειστοι αποδην αυτω 
smith to much to evil things openly showed; may give to him 

ο χυρος κατα τα εργα ..τουν 15 ον και σω 
The Lord according to the works of him; whom also now 

οφιλασαι, λιαν γαρ ανδεπτησα τοις ημετερισ 
loved, greatly for he opposes the our 

λογοις. 16 Εν τη πρωτη μου απολογια ουδες 
words. In the first of me defence no one 

μιου μεταγενοντο, αλλα παντες με εγκατελι 
stood, but all me forsok 

που (μη αυτοις λογιαθει) 17 δε χυρος μοι 
not to them may it be imputed.) the butt Lord by 

παρεστη, και ενευδαμωσε με, ίνα δι' εμου το 
standing and strengthened me, so through me the 

πρωτη επιγραμματισε, και ακουση παντα εαυ 
proclamation might be fully established, and might hear all the 

ευπορησην εις σαλτας λεοντος 
proclamation of lions; 

και ιεναι εκεν επι μενινα 
I was delivered out of mouth of lion; 

την επιουριαν ο δ οδε εις τους αιωνας του 
and will save for the kingdom of himself 

τον ηλιον ημερας, και ο ρη 
the heavenly, to whom the glory for the ages of the 

αιωνων μηνι, 
ages, so be it.

19 Ασπασαι Πρασκα και Ακουλα, και του 
Salutet to Prisca and Aquila, and the 

Onuphriou οικου. 20 Ερατος εμεθειν το 
Onuphrius house. Erastus remained in Cor-

* ALEXANDRIAN 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 so the Syriac it is a bag or 
wrappet in which books were kept. 

† 14. Acts xix. 33; 1 Tim. ii. 20. 14. 2 Sum. i. 37; Psa. xxviii. 4; Rev. xviii. 6. 
† 10. 1 John ii. 15. 17. Matt. x. 19; Acts xxiv. 21; xxvii. 23. 19. Acts xvii. 2; Rom. xvi. 3. 
‡ 10. Col. iv. 15; Philemon 24. 16. 2 Tim. i. 16; Acts 
‡ 10. 1 John ii. 15. 12. 2 Tim. i. 15; Acts 
‡ 17. Acts xix. 33; xxvi. 17. 19. Acts xvii. 2; Rom. xvi. 3.
Chap. 4: 21. | II. TIMOTHY. | Chap. 4: 22.

Corinth, but I left Embellimus sick at * Miletus.

21 Do thy best to come before Winter. Eubulus, and Pudens, and Linus, and Claudia, and all the Brethren salute thee.

22 The Lord Jesus be with thy spirit. Favor be with thee. *

* ALEXANDRIAN MANUSCRIPT.—20. Melitus.
22. Anointed—omit. Subscript—Second to TIMOTHY—Written from LAODICEA.

Titus.

4 in order that they may wisely influence the young women to be 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 in the Teaching, Seriousness,

8 Sound Speech not to be condemned, that he who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let BOND-SERVANTS be submissive to their Own Masters; in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; so that they may adorn * THAT DOCTRINE of God our SAVIOR in all Things.

11 For * the Saving FA\-VOR 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.

* Alexandrian Manuscript.—10. THAT DOCTRINE of God.

11. that—omit.
15. **Titus** 2:15

Tauta lalai kai para kalei

of good works. These speak thou and enhort thou kai eleyche meta pasas epitagnis. mi desis sou and reprove thou with all strictness; no one of thee periperon u. let disregard.

**KEF. γ'. 3.**

1. *Pomuvmnke autous arxais kai exousiais*

Do thou remind them to governments and authorities upostasevthei, peidarchvei, pros pan erupon to be submissive, to obey rulers, as to every good agathon etoumos eina, "mi desisova blasphmein, work ready to be, no one to speak evil of, amxovs eina, epileiekei, pasan evdeikneveous not quirekomeñ to be, gentle, all showing prouto epta pros pantas anthropous. 3. *Hmiv gar* mildness to all men. Were for pote kai hmeis anvto, apeideis, planamenv, formerly also we senseless ones, disobedient ones, erring ones, douleunvtes epiyvmiais kai 7douvais poiikias, being enslaved to inordinate desires and pleasures variuas, en kai kai phvovv diagavtes, sthnstos, interes in malice and easy passing through, odious ones, kataouvtes allhovus. 4. *Ote de h χρηστοτης kai ing each other. When but the kindness and h felavthvnia epefanh tou sotiros hmnwv the love to man shone forth of the preserver of us theou, 5 ouk ev erupon twv ev dikaiosunh avn of God, not frum of works of those in righteousness which epiyosmav hmeis, alla kata tov autov elenon did we, but according to the of himself mercy eposan hmas, diay lvrtron paligveneias, kai he saved us, through a bath of a new birth, and avanaknowsews pneumatov anviou, 6 ou evexev a reauuation of spirit holy, of which he poured out ev hmas plousiov, dia Ihsou Kristov tou sw- on us richly, through Jesus Anointed the sa-tropos hman, 7 iina dikaiowthen t t ekenev vior of us, so that having been justified by the of him xarit, klhronomoi genvmbea kat' 8 elipda favor, here we might become according to a hope euas aivnou. 8. *Pistos o luvos* it peri of life age-lasting. True the word, and respecting touton voulojai se diathevounvthei, iina fov- these things I wish thee to affirm strongly, so that they may tis wv kalwv ergon proystasvai oj pepistevn- he careful of good works to excel those having be kotes *[tw] thew. Taust esta ta kala kai lieved [to the] God. These is the things good, and

* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 2. It to be ready. 5. the bath of. 8. good and profitable.

**CHAPTER III.**

1. *And remind them to be submissive to Governments and Authorities, to obey rulers,* and to be ready for Every good Work;

2. *to revile No one, *not to be quarrelsome; to be *mild, showing Entire Gentleness to All Men;

3. For *we ourselves, also, were formerly senseless, disobedient, erring; being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4. *But when the GOODNESS and the PHILANTHROPY of God our SAVIOR, appeared,*

5. he saved us, *not on account of those Works in Righteousness which we did, but according to his OWN Mercy, *through *the bath of Regeneration, and a Renovation of the Holy Spirit;

6. *which he poured out on us richly through Jesus Christ our SAVIOR;

7. *so that having been justified by His FAVOR, *we might become Heirs *according to a Hope of aionian Life.

8. **This doctrine is True; and respecting these things I wish thee to fully establish them; so that those HAVING BELIEVED in God may be careful to excel in Good Works. These things are THOSE which are *good and profitable to MEN.**
οφελίμα τοις ανθρώποις. 9 μωρας δὲ σημεῖας
profitable to the men; foolish but questions
καὶ γενεαλογίας καὶ εἰρήνης καὶ μαθαίνουσας
and genealogies and peace and learning
καινοτομίας καὶ γεγονότων.
and new inventions and done.
περιστασον εἰς γὰρ ανωφελείας καὶ ματαιοίας.
so for unprofitable and vain.

10 Αἱρετικὸν ανθρωπον μετὰ μιαν καὶ δευτεραν
A heretical man after a first and second
νουθεσίαν παρατείνην. 11 εἰδὼς, ὡτι εξεστρατεύει
instruction doth extend; knowing, that he has perverted
ὅτι τοιούτους, καὶ ἀμαρτανεῖ σου αὐτοκατακρίνεις.
such a one, and sins, being self-condemned.

12 'Οταν πεμψῃς Ἀρσεναμ προς σὲ τὴν Τυμίκον,
When I shall send Artemas to thee or Tychicus,
σπουδασόν εὐθείαν πρὸς μὲ εἰς Νικοπόλιν
earnestly endeavor to come to me to Nicopolis;
γαρ κερκίμα παραχείμας. 13 Ξύναν τὴν ηυμῶν
for I have decided to write.
Ζενᾶς τὴν ηὐνομίαν καὶ Ἀπόλλων σπουδαίως πρωτεμοῦν,
Zenas the lawman and Apollon diligently sent on before, so that noth-
ἵνα μὴ διακοίμηται λειτυπ. 14 Μαθανετῶσαν δε καὶ οἱ
that he may not lose.
εὐσεβείς καὶ εὐγενεῖς προιστασθαι εἰς τας
and also the pious and good to excel for the
ἀναγκαίας χρειάς, ἵνα μὴ σωτὴν ακάρποποι.
necessary needs, that they may not be unfruitful.

Ἀπεκαθομαίνει σὲ οἱ μετέρως παντεσ’ αὐτάπασα τοὺς
and all those with me all; salute them those
φιλούντας ἡμᾶς εἰς πιστείαν. 'Ι χαρίς μετά
you who love us in the faith. The favor with
πάντων ὄνων.
all of you.

9 But avoid Foolish Questions, and Ἡ Γενεαλο-
Questions, and Genealogies, and Disputes, and
γίας, καὶ εἰρήνης καὶ μαθαίνουσας
Contentions about the Law; for they are un-
καινοτομίας καὶ γεγονότων.
profitable and vain.

10 Ἡ Ἀρσεναμ προς σὲ τὴν Τυμίκον,
Reject a Factual Man, after a First and

11 καὶ ἀμαρτανεῖ σου αὐτοκατακρίνεις.
Second Admonition;

12 Ξύναν τὴν ηυμῶν.
knowing that such

13 Ζενᾶς τὴν ηὐνομίαν καὶ Ἀπόλλων σπουδαίως πρωτεμοῦν,
When I shall send Artemas to thee, or Tychicus,

14 Μαθανετῶσαν δε καὶ οἱ εὐσεβείς καὶ εὐγενεῖς προιστασθαι εἰς τας
and also the pious and good to excel for the

* Alexandrian Manuscript.—Subscription—To Titus—Written from Nicopolis.

† 0. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xvi. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 11. Acts xiii. 40. † 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, desmios Christou Iesou, kai Lwmo-
Paul, a prisoner of Anointed Jesus, and Timo-
theus, o adelaphos, Philaupin taw agapeu kai sun-
thy, the brother, to Philemon, the beloved one and fellow-
ergow hymon, "kai Apfias taw agapeu, kai Ar-
worker of us, and to Apphia the beloved one, and Ar-
chipw to swstratei taw hymon, kai taw kath-
chippas the fellow-soldier of us, and to the in-
oikov sou ekklisiai, kai kuriou Iesou Xristo-
from God a father of us, and Lord Jesus Anointed.

4 Euchariesw taw thew mou pantote, meinav
I give thanks to the God of me always, a remembrance
sou poiomenos eti taw prosewov mou, akouv
of thee making in the prayers of me, hearing
wv sou taw agapeu kai taw pistei, exi eis
the love and the faith, which thou hast
pros tou kurion Iesou kai eis pantas tous
for the Lord of us and for all the
agious. 6 hoopos taw koivnia taw pisteu sou
holy ones, that the fellowship of the faith of thee
energias genista, ev epirwseis pantos agathou
active may become, by a knowledge of every good
active, eis Christov. [Iesou.] Xarav
of thee, to Anointed Jesus. [Jesus.] Joy
for we have much and consolation in the
agape sou, oti taw synegyra taw agion anap-
love of thee, because the bowls of the holy ones has
peutaain dia sou, adelpe. Dio pollhn
been refreshed through thee. O brother. Therefore much

5 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, O Brother! Because
the tender sym-
pathies 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
a prisoner of Jesus Anointed;
I beseech thee concerning

* Alexandrian Manuscript.—Title.—To Philemon.
  6. Jesus—omit.  7. For I have.  9. Necessity I rather entreat.  9. Christ

1. 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8.  2. Col. ii. 17.
  3. Rom. xvi. 5; 1 Cor. xvi. 10.  4. Eph. i. 2.  5. Eph.
  1. Thess. ii. 6.  6. Phil. i. 9, 11.  7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20.  8.
  9. verse 1.

*2. the sister, and to.

1. 1 Paul, to a Prisoner for Christ Jesus, and Timothy
the brother, to Philemon, the beloved one, and our
fellow-laborer,—
2 and to Apphia, the sis-
ter, and to Archippus,
our fellow-soldier; and the
congregation in thy
house.
3 to favor, to you, and
peace from God our Fa-
thers, and from the Lord
Jesus Christ;
4 I give thanks to my
God always, making Men-
tion of thee in my pray-
ers,
5 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, O Brother! Because
the tender sym-
pathies 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
a prisoner of Jesus Anointed;
I beseech thee concerning
PHILEMON.

11. I begot a slave, Onesimus, that 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 E... | 14. but I desired to do Nothing without thy Consent, | 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,—a beloved Brother, especially to me, but how much more to thee, both in the Flesh, and in the Lord!
17. If, then, thou regardest 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 I 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

pecting 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 E 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, so 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,—a beloved Brother, especially to me, but how much more to thee, both in the Flesh, and in the Lord!
17. If, then, thou regardest 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 I 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.

† 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 9. † 10. Col. iv. 9. † 13. 1 Cor. xvi. 17; Phil. ii. 30
† 14. 2 Cor. ix. 7. † 15. See Gen. xlv. 8, 8. † 16. Mat. xxii. 8; 1 Tim. vi. 4
† 10. Col. iii. 22. † 17. 2 Cor. viii. 23. † 20. verse 7. † 21. 2 Cor. vii. 16.

At the same time but also prepare thou for me a lodging; I hope

At the same time but also prepare thou for me a lodging; I hope
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.

*ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.
KEF. a'. 1.

1 Πολυμερες και πολυπροσωπα παλαις θεος
In many parts and in many ways long ago the God
λαλησες τοις πατρασιν εν τοις προφηταις, επι
having spoken to the fathers by the prophets, in
εσχατοι των ημερων τουτων ελαλησεν ημιν εν
last of the days of these spoke to us by
υιος, δε επιθυμε κληρονομον παντων,
Son, in desire He desired a heritage to all,
(δι' ης αυτου) καθαρισμου
by himself, purification
ποιησαμενος των αματων
made of the unclean
* εκαθισεν εν
by having made of sin, sat down at
δεξιας της μεγαλουνης εν υψηλοις:
to the right of the high places by so much
* κρευττων γενουμενος
having many become of the
και εκαθισεν εν
by having made of sin, sat down at
δεξιας της μεγαλουνης εν υψηλοις:
right of the high places
τοσον μεγατηρος
so great
και εκαθισεν εν
by having made of sin, sat down at
δεξιας της μεγαλουνης εν υψηλοις:
right of the high places
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δεξιας της μεγαλουνης εν υψηλοις:
right of the high places
29

CHAPTER I.

1 God having anciently spoken, in many portions and by various methods, to the fathers by the prophets,
2 in the last of these days he spoke to us by a Son, whom he appointed heir of all things, on account of whom also he constituted the ages;
3 who, being an Effulgence of his glory, and an exact Impression of his substance, and manifesting himself to us by the word of his power, having made a Purification for sins, sat down at the right hand of the Majesty in high places;
4 having become as much superior to Angels, as he has inherited a more Excellent Name than they.
5 For to which of the Angels did he ever say, 1 "Thou art my Son, To-day I have begotten thee; And again, 2 "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, 3 "And let all Angels worship him."
7 And with respect to the Angels, indeed he says, 4 "It is he who makes his Angels Winds, and his ministers Flame of Fire."
8 But to the Son, 5 "Thy throne, O God,
9 making manifest all things by.
3. making manifest all things by.
2. through himself—omit. 3. of us—omit. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 4. Heb. xii. 27; x. 13, 14, 17. † 5. Psa. cx. 1; Eph. i. 20; Heb. viii. i. x. 12; xii. 5. † 6. Pet. iii. 22. † 7. Eph. i. 21; Phil. ii. 9, 10. † 8. Psa. ii. 7; Acts xiii. 33; Heb. v. 5. † 9. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxix. 26, 27. † 10. Rom. viii. 20; Col. i. 18; Rev. i. 5. † 11. Psa. xcvi. 7. † 12. Psa. civ. 4. † 13. Psa. xlv. 6, 7.
HEBREWS.

[Chap. 2.13]

is for the Age, and the Sceptre of Rectitude is the Sceptre of thy Kingdom.

9 Thou didst love Righteousness, and hate Lawlessness; therefore, thy God appointed thee, O God, with the oil of Exultation beyond thy Associates.

10 Also, Thou, O Lord, at first didst lay the foundation of this Earth, and the Heavens are Works of thy Hands.

11 They shall perish, but thou remainest; and they all shall become like a Garment,

12 and like a Mantle thou wilt fold them up; like a Garment also they shall be changed; but thou art the Same, and thy Years shall not fail.

13 But to which of the Angels did he ever say, Sit thou at my Right hand, till I place the Eunuch 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,
4. Having disregarded so great a Salvation? which beginning to be spoken was confirmed for us by those who heard him;

5. For to Angels he did not subject that 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 Angles; 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 unsolicited 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 Angles, 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.
HEBRKWS.

11 For both the sanctifier and the sanctified are from one; for which cause not he ashamed of called 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, "Behold, and 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 these; in order that, by means of his death, he might vanquish him possessing the power of death—
15 and might liberate those who, by Fear of Death, were throughout their Whole Life held in Slavery.

16 Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;
17 hence, he was obliged to be assimilated to his brethren in all things, so that he might be a Merciful and Faithful High priest as to things relating to God, in order to expiate the sins of the people.

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, who is the apostle and high-


† 16. 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."—Theol. Rep. and Ancelard.
HEBREWS.

Chap. 3: 2.

The things—omit. 6. Firm to the End—omit. 9. me—omit twice. 10. this GENERATION.

Chief of the profession of us, Jesus, faithful one to the profession of us, Jesus, faithful one to whom we have been appointed, as even Moses in *whole* the house of him. Of more for this δοξής παρά Μωυσῆν ἤξισται, καθ’ ὄσνον glory than Moses has been esteemed worthy, so far as πλειονά τιμήν εχεί τον οικὸν οὗ κατασκευασας more honor he has of the house the one having built auton. 4 (Pas γαρ οικὸν κατασκευασάται υπὸ itself. (Every for house is built by τινος ὁ δὲ [τα] παντα κατασκευασάς, θεος.) some one, he but [the things] all having built, God.)

5 Kai Μωυσῆς μεν πιστῶς εἰς ὅλη τῷ οἴκῳ And Moses indeed faithful in whole to the house auton, ὃς θεραπον, εἰς μαρτυρίων τῶν λαλή- of him, as a servant, for a testimony of the things going σμενῶν 6 Χριστός δε, ὃς νίοι ετί οἱ οἰκον to be spoken: Anointed but, as a son over the house auton. οὐ οἰκον ἐσμεν ἤμεινς, εαυτῷ τῇ παρ- of him, of whom a house are we, if indeed the con- φύσιαν καὶ το καυχὴμα τῆς εὐπαίδευσιν [καὶ έκχερι- θύμιαν καὶ το καυχήμα της εὐπάθειας τὴς εὐπαίδευ- ιαν Βεβαιαν] κατασκυλίων. 7 Διοι, καθος end firm and saw the works of me, forty Therefore, as λεγει τὸ πνεῦμα το ἀγιον Σημερον, εαυτῷ says the spirit the holy, To-day, if the φωνῆς αὐτοῦ ἀκούστην, εἰς σκληρύνῃ τας voice of him you will hear, not you should harden the καρδίαις ὑμῶν, ὡς εν τῷ παραπίστευσι, κατα心灵 of you, as in the bitter provocation, in τὴν ἡμέραν τοῦ πειρασμοῦ εἰς τὴν ερήμων, οὐ the day of the temptation in the desert, noς επερασάν *[με] οὶ πατέρες ὑμῶν, ἐδοκίμασαν tempted [me] the fathers of you, proved οἱ ευπαθείς [με] καὶ εἶδον τα ἐργα μου, τεσσαρακοντα [me] and saw the works of me, forty ετής 10 Διοι προσώχειτα τὴ γενεα εκείνη, καὶ years, therefore I was provoked with the generation that, and ειπον. Αἱ παλαιοντα τῇ καρδίᾳ αὐτοῖ δια οὐκ said: Always he wanders in the heart, they but not εγωσάν τας ὁδοὺς μου 11 ὡς ωμοια εν τῇ they acknowledged the ways me, so I swore in the ὀργή μου Εἰ εἰσελέυσονται εἰς τὴν καταπαυσίαν wrath of me; If they shall enter into the rest μου. 12 Βλεπετε, αδελφοι, μηποτε εσται εν one. Take you heed, brethren, lest ever shall be in τινί ὠμοι καρδία πονηρα απίστια, εν τῷ απο- any one of you a heart of unbelief, in the total

4. For every House is built by some one; but THE HAVING BUILT all things is God.

5 And Moses, indeed, was faithful in his White HOUSE, as a Priest of the things to be spoken;

6 but Christ as a Son over his HOUSE, Whose House for are, if we should hold fast the confidence and the exultation of the hope.

7 Therefore, as the HOLY SPIRIT says, "To-day, if you will hear his "VOICE,"

8 "harden not your "HEARTS, as in the bitter PROVOCATION, in "the DAY of the TRIAL in "the DESERT;

9 "where your FATHERS tried, proved, and "saw my WORKS Forty "Years.

10 "Therefore, I was "provoked with *that *GENERATION, and said, "They always err in "HEART," but they did "not acknowledge my "WAYS;

11 "so I swore in my "INDIGNATION—"If they "shall enter my REST!"

12 Beware, Brethren, lest there should ever be in any one of you an evil, Disbelieving Heart, by apostatizing from the living God;

* VATICAN MANUSCRIPT.—2. Whole—omit. 4. the things—omit. 6. Firm to the End—omit. 9. me—omit twice. 10. this GENERATION.
HEBREWS.

13 but exhort each other every day, while it is called to-day, so that no one among you may be hardened from his heart by the hardening of his sin;

14 for we have become Associates of the ANointed, if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—† To-day, "if you should hear his VOICE, harden not your HEARTS, as in the BITTER PROVOCATION;"—

16 † for who, having heard, did provoke? Did not all those who CAME out from Egypt under MOSES?

17 And with whom was he displeased Forty Years? Was it not with THOSE who Sinned?—† Whose CORPSES fell in the DESERT?

18 And † to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

† And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, † 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 HEARERS.

3 † We, however, HAVING BELIEVED, enter the REST; according as he has said, "So I spake in my INDIGNATION—If they 'shall enter my REST,' namely, from the works.


13. And no Creature is

14. For the Word

15. Let us earnestly

16. If any should say:

17. That is, and no one

18. Therefore, a Substitut

19. He being thus

20. Therefore, next

21. The Son of God

22. For he having

23. They spoke not

24. And God, not

25. And again, in this

26. And they shall

27. Them to rest, he caused


29. Thus, the seventh day, that

30. In the eighth day, on the

31. These things are

32. For after this manner

33. For, and he rested

34. After which, he set

35. For, and he made

36. But, God, afterwards

37. For, they verily

38. And God, again, in this

39. And then, it is left

40. But, God, not, again, in this

41. But, and he caused them

42. For, and he rested

43. Therefore, a Substitut

44. For, and he caused

45. Therefore, on the

46. For, and he rested

47. Therefore, on the
HEBREWS.

4:14 Pilate, therefore, if a great High-priest, who has passed through the heavens, Jesus, the son of God, we should firmly retain the confession.

For we have not a High-priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin.

We should therefore, approach with confidence to the throne of favor, that we may receive Mercy and Favor for seasonable help.

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 Infirmitv;

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 the one having spoken to him; as of me are you, even as you are spoken to; and as you are in the one another's, so do I speak concerning you.

3. concerning Sins.


1. Heb. vii. 36; 1 Pet. ii. 22; 1 John iii. 5. 10. 21, 22. 1. Heb. viii. 3, 4; ix. 9; x. 11. 1. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. 4. 2 Chron. xxvi. 13; John xi. 27. 1. Exod. xxviii. 1; Num. xvi. 3, 49; 1 Chron. xxiii. 15. 3. John viii. 54. 5. Lev. ii. 17, 21. 5. Ps. xii. 71; Heb. i. 5. 6. Ps. 28.
7. “

the order of Melchizedek. Who in the days

the flesh of himself, prayers both and supplications

to him being able to deliver him out of death,

with a cry strong and tears having offered,

had been heard from the priests, (though

the Son,) learned, and having been perfected he became to those obey-

having been declared by the God a high-priest according to

the order of Melchizedek. Concerning whom great

and days of having the being to all a cause of salvation age-lasting,

and elders having been perfected he came to those obey-

and proving to the God high-priest,

to all a cause of salvation age-lasting;

the elements of the beginning of the oracles of the God;

to be teachers on account of the time,

again need you have of the to teach you, certain

and you have become need having of milk, and not

the elements of the beginning of the oracles of the God;

and again need you have of the to teach you, certain

in all as in the of the word of righteousness; a hable for

for perfect ones but is the solid food, for those

in the - perceptions having been exercised

havmg for a discrimination of good both and evil.

The Anointed word, towards the perfection we should

of the Anointed word, towards the perfection we should

and again laying down for re-

and towards maturity; not again laying down a Foundation for Reformation from the Works causing

according to the order “of Melchizedek.”

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,) 

though, being a Son, learned obedience from what he suffered;

and having been perfected, became a cause of aionian Salvation to all those who obey him;

having been declared by God, a High-priest, according to the order of Melchizedek;

concerning whom in our discourse we have Much to say, and of difficult interpretation, since you have become sluggish hearers.

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.

Every one, however, partaking of milk, is unskilled in the Word of Righteousness; for he is an infant;

but the solid food is for adults—for those possessing faculties habitually exercised for the discrimination both of Good and Evil.

The Anointed word, towards the perfection we should work.
HEBREWS.

1. Baptismaw didachex, epitheces to xeerx, of dippings teaching, of laying on and of bands, anastaseos te xeerx, kai krimatos aiwvov, of a resurrection and of dead ones, and of a judgment age-lasting.

3. Kai touto poiisoumen, eanep er epitrephe 0 theos. And this we will do, if may permit the God.

4. Adnatov gar, tous appi vontisvetas, genimpossible for, those once having been enlightened, have-samenvos te ihe dwpia teis eopovniov, kai- ing tasted and of the gift of the heavenly, and metoxous geniidentas pneumatov agiouv, kai- partakers having become of spirit holy, and kalov geniidentas theou rhpia, dyumveis te good having tasted of God word, powers and mellectovs aiwvos, kai parapenasontas, palin about coming of an age, and having fallen away, again anakainizeiv eis metanovian, anastavrountas to renew for reformation, having crucified again evoutos tov uiou tov theou kai paradeigmati- forthemselves the son of the God and exposing to ountas. 7. Gia gar i poiouta tov evntos s immense. Earth for that having drank the on her pollakis erchxmenov uton, kai tiktovsa bota- often coming rain, and producing her-vnyn udeuton ekeinos, di' ows kai gevegeitai, bage useful to them, for whom also it is tilled, meta chavei eulogias apotov theou evkei- receives a blessing from the God, produ- rousa de akavvas kai thdolous, adokimos kai ing but thorns and thistles, rejected and kataras egyn, iis to telos eis kauvov. a curse near, of which the end for burning.

9. Petteigmeka de peri uwmov, agapiotov, ta Having been persuaded concerning you, beloved ones, the things krepontov kai eixomena swthrias, ei kai ouv better and being possessed of salvation, though even thus alloumen. 10. Ov yar adikov 0 theos, epiladhe- we speak. Not for un the God, to be for- oai tou ergon uwmov kai tis agapi, iis evdev- getful of the work of you and the love, which you eadheis iis to onoma autov, didakounantos tois manifested for the name of him, having ministered to the aigivos kai diakounontes. 11. Epitumovmen de, holy ones and are ministering. We desire but, ekastov uwmov tivn autin evdeikvenovai spoudovn each of you the same to show diligence pro tivn plproforia tivn elpidos archi telous; for the fullassurance of the hope till an end;

Death, and of Faith in God;

2. *of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the Aonian Judgment.

3. And This we will do, † if God should permit.

4. For those † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

5. and having tasted the Good Word of God and the Powers of † the Coming Age,

6. and having fallen away, † it is impossible to renew again to Reformation, † 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. † but that yielding Thorns and Thistles is di- 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 † your work, and the LOVE which you manifested for his NAME, † having served the saints and are serving.

11. But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLE- TION of the HOPE to the End;

* Vatican Manuscript.—2. of-omit.
For Jesus, entering saying; greater no to:

Heb. 6:12

12 That not sluggish ones you may become, imitators but of those through faith and long endurance are inheriting the promises. To the for Abram having promised

Vatican Manuscript.—16. indeed—omit.

† 10. The word place is supplied. The Apostle evidently alludes to “the holy place within the vail.” See Lev. xvi. 2.


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,

saying, “Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, having waited long, he obtained the promise.

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 impassability of his purpose, interposed with an Oath; 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 promised 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,
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 Interior 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 Melchizedek 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
12. For the Priesthood being changed, of necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the Altar;

14 For it is very plain that our Lord has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifested, 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 imperishable 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 him who says to him, *"The Lord swore, and will not change, *"Thou art a Priest for the Age."

22 but by so much has Jesus become a Pledge of a Better Covenant.
23 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.

26 For such a High-priest *also was proper for Us,—holy, harmless, undefiled, 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.

28 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.
HEBRKWS. 4 *Ei mev gar,  

4 If then, indeed, he were on Earth, he could not be a Priest, 

4 * [tov  

4 whether offering according to  

4 the gifts; (who in an example and  

4 skia latriounou twn eponouwn, kathws  

4 in a shadow serve of the heavens,  

4 as kechrmatistai Mawvhs, melawv epitelwv twn  

4 had been divinely warned Moses, being about to finish the  

4 okynwv 'Ora gar, phis, poikhsas pantav  

4 Or you, give, diversely all things,  

4 tabernacles; See thou for, he says, thou mayest make all things  

4 kata ton typon ton deichvnta sou en tw  

4 according to the pattern that having shown to thee in the  

4 orei; 6 nyn de diaforoteras estevix eviouv  

4 now but more excellent has he obtained a service  

4 gias, dhv, kai kreetoov esti diathkevs mesi  

4 by as much also of a better heis covenant a mediator  

4 tis, hytis esti kreetos epaggliais cnuwmov,  

4 which on better promises has been  

4 thetetai, 7 Ei gar h prwth ekwiv h  

4 If you, that first, he say, of the covenant,  

4 a ev diatetwv eveteto tovov, 3 Mev  

4 not would a second be seeking a place. Finding  

4 fofomenas gar autous legei Ioudh, hmerai rhvov  

4 fault, seeking fault, he says for them he says; Lo, days are coming,  

4 tin laug, kai suntelestw esti ton komon,  

4 and you, will seek, by the hand of him, says a Lord, and I will finish with the house  

4 ispralh kai esti ton komon loidha diathkev kaihun  

4 Israel and with the house of a new covenant;  

4 on kata taw diathkev h evpophsa tois patria  

4 of those, the law, says a Lord, and I will finish with the house.  

4 not according to the covenant which I made with the fathers  

4 sin autwn, en hmera epilabomenou mou tis  

4 in the same day have laid hold of me of the  

4 xeiros autwn, egeugam ev autous e kathis Aigun  

4 of themselves, by the hand of them, to lead out them out of land of Egypt.  

4 ton oti autous ouk evneiavai en tw diathkev  

4 of them, they did not abide in the covenant which they did not abide in the  

4 mou, kathgar meleasa autow, legei kuros,  

4 of me, and I cared not for them, says a Lord.  

4 of me, and I cared not for them, says a Lord.  

5. Col. ii. 17; Heb. ix. 23; x. 1. 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii,  

6 Acts vii. 44. 6. 2 Cor. Hl. 6, 8, 9; Heb. vii. 22. 7. Heb. vii. 11, 13.  


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  

5 Shadow of the heavenly—  

6 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 she 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 † For if 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, in the day when I took them by the hand to lead them out of the Land of Egypt;—Because they did not abide in my covenant, † also slighted them, says the Lord.  

10 † For this is the covenant which I will covenant with the house of Israel; After those days, says the Lord, I will put my Laws into their mind, and on their heart will I inscribe them; and † I will be to them for a God, and they shall be to me for a People.  


4 the priests—omit.
Hebrews

Chap. 8: 11.

11 "And they shall not teach each one his fellow-citizen of themselves, and each one the brother of himself, saying:"

12 "For I will be merciful to their unrighteousnesses, and their sins will I remember no more."
6. Now these things having been thus prepared, the priests performing services enter the first Tabernacle, at all times; 7. 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; 8. 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; 9. (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; 10. being imposed (together with † meats and drinks and † various immersions,—* fleshly ordinances,) only till a period of emendation.

11. But Christ having become a high priest of the future good things, 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 Aonian redemption.

13. For if † the blood of goats and of bulls, and † the ashes of a heifer, sprinkling the polluted ones, cleanses for the purification of the flesh;
HEBREWS.

14 how much more shall the blood of the ANOINTED one, † who, through an aionian Spirit, offered Himself spotless to God, † cleanse * your conscience from Works of Death, for the service of the living * God? †

15 And on this account, † the He is Mediator of a new Covenant, † 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 † 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, † with Water, and scarlet Wool, and Ilyssop, he sprinkled both the book itself, and All the PEOPLE.

20 saying, † "This is the BLOOD of the COVENANT " which God enjoined on "you."

21 And he in like manner † 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 cleansed

† ALEXANDRIAN MANUSCRIPT.—14. OUT. 14. and true God. 19. the LAW.

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. Wothe’s Collation of the Alexandrian Manuscript.
kata ton vnomon, kai xwris aima teckwias osw according to the law, and without blood-shedding not ginetai afeisi. 23. Agayg ouv taw mev wpota takes place forgiveness. A necessity then the indeed copies deigamata ton en tois ouvanois, toutois kada of those in the heavens, by these to be pikes taw auta de ta epourania kriestosos cleansed; themselves but the things heavenly with better thwiasis para taunais. 24. Ovs yap eis xeiropoini sacrifices than these. Not for into made by hands ta agia eisphthei h Cristosos, antivtau tonw holies, all eis auton to ouvanon, wv eir true ones, but into itself the heaven, now to fainisthai taw porspwv ton thev wper himwv. appear in the presence of the God on behalf of us.

25. Ovs, iva polallakis prosoferi evaton, eispe Not indeed, that often he should offer himself, even as taw arxievs eisperketai eis ta agia kate evnai the high-priest goes into the koles every year toon en aima to allostepo 26. (eitai ede auton with blood other; (since it was necessary him polallakis patheiv apot kata bolas kosmov) vuv often to have suffered from a laying down of a world;) now de apa epistutetelai tavn aiwvn, eis athen but once for all at an end of the ages, for a remoiva amartias dia tais thwias avton pevnal of sin by means of the sacrifice of himself he has been rwtai. 27. Kai kath dokon apokeitai tois anabro manifested. And as it awaits the men tais apax apobaneiv, meta de touto krisis once to die, after but this judgment;

28. Ovsw kai h Cristosos apa prosoenosheis eis to also the Anointed once for all having been offered for the polllwv anevgekei amartias, ev deutereu kov many to carry away sin, a second time with ria amartias ofhsetai, tois auton apendekhoussin out sin will be seen. by those him expecting meionos eis sathrion. Kef. i. 10. 1 Sikian for salvation. A shadow yap eixwv h nomos twn meliouton agathwv, ouk for having known of the about coming good things, not avtnw twn eikona twn pragmatan, kata eniasvery the image of the things, every year taw tais avtais thwias is prosoferousin 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 true 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 often 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 waits 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 expecting 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 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.

5 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 † †, having offered One ENDURING Sacrifice on behalf of Sins, suf

* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.

8. the—omitted.

11. High-priest.

† 1. verse 14.

‡ 3. Lev. xvi. 91; Heb. ix. 7.

£ 4. Micah vi. 6, 7; Heb. ix. 15;

verse 11.

£ 5. Psa. xl. 6; l. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22...; † 10. John xvii. 19; Heb. xii. 12.


‡ 11. Num. xxviii. 3; Heb. vii. 27

‡ 12. Heb. i. 3; Col. iii. 1.
13. Henceforth waiting until his enemies may be placed underneath his feet.

14. For by One Offering he has permanently perfected those being sanctified.

15. Moreover, the holy spirit also testifies [this] to us, for after it had said,

16. "This is the covenant which I will covenant with them; After those days, says the Lord, I will put my laws in their hearts, and on their minds I will write them, and on the hearts of them and on the iniquities of them not shall pass any more. Where now forgiveness of these is, no longer offering for sins, having left, we are his people, the priests of his temple, having been sprinkled with his blood, and having confessed our sins and the sins of our forefathers."

17. Moreover, he says, "I will remember no more." 18. Now where there is a forgiveness of these, an offering for sins is no longer needed.

19. Having, therefore, brethren, confidence respecting the entrance of the holies, by the blood of Jesus, 20. which way he consecrated for us, through the veil, (that is, his flesh, recently killed and yet is living;) 21. and having a great Priest over the house of God;

22. we should approach with a true heart, in full conviction of faith, our hearts having been sprinkled from a consciousness of evil.

23. The body, also having been bathed in pure water, we should firmly hold the confession of the hope without declining; (faithful for the faithful who promised;)
24 He deserts we who bear in mind each other in love, and not for an incitement of love and good works, but for an incitement of love and good works, not

25 except for forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near.

26 For if we should voluntarily sin after having received the knowledge of the truth, there is no longer a sacrifice left for sins,

27 but some terrible expectation of judgment, even of a fiery indignation which is about to consume the opponents.

28 Any one having violated a law of Moses dies without mercy, by two or three witnesses;

29 how much worse punishment do you think will he deserve, having trampled on the son of God, and esteemed as a common thing the blood of the covenant which he was sanctified, and insulted the spirit of favor?

30 For we know him who says, "Retribution is at hand; I will repay," says the Lord. And again, "The Lord will judge his people."

31 It is a fearful thing to fall into the hands of the living God.

32 But remember the FORMER days, in which you have been enlightened, you sustained a great contest of sufferings;

33 partly, indeed, by being made a public spectacle both to reproaches and to afflictions; and partly, by having become joint-participators with

* Alexandrian Manuscript.—29. by which he was sanctified—omit.
HEBREWS.

34. For indeed you sympathized with *the prisoners, and submitted to the seizure of your possessions 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.

38. 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 aionem, properly signifies, ages, or periods of time, and as justly observed by Wakefield, Sykes, Keelley, 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 at 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 not to what was to be developed in future aionem, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

In Faith 1: 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, 2 he still speaks.

5 In Faith 1: 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.

6 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 Rewarded.

7 In Faith 1: Noah, having been divinely admonished concerning things not then seen, moved with pious fear, 2 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.

8 In Faith 1: Abraham was obedient, 2 he 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.

9 In Faith he sojourned in the Land of the Promise, as a Stranger, having dwelt in Tents 2 with Isaac and Jacob, 2 the Co-heirs of the Same Promise;

10 for he was expecting 2 that city having the Foundations, 2 of which God is the Designer and Architect.

11 In Faith, also, 2 Sarah herself received Power...
HEBREWS.

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 posternity] like the stars of heaven for multitude, and like that sand on the shore of the sea, innumerable.

13 All these died 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.

* Alexandrian Manuscript.—12. were made.

20. In Faith also.

[Chap. 11: 20.]
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;

saving regarded the reproach of the anointed Greater Wealth than the treasures of Egypt for he looked off towards the recompense.

In Faith the left Egypt, not fearing the wrath of the king; for he was strong as seeing the invisible one.

In Faith he appointed the 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 spies 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, shun 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 death 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 Aigieous dermavos, vseroumenoi, bliskins, in goat skins, being in want,-be
38 among, cakoucho Xienv, (dn ouk tnv axivos deixing afflicted, being ill-treated, (of whom not was worthy the kosmos, en erpticis planwmenoi kai orei, kai world, in deserts wandering and in mountains, and ouk lpaiai kai tais optai tis gns. 39 Kai ouk ouk in caves and in the holes of the earth. And these pantes marxhentes dian tis paites, ouk 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 eireirthean, perished through, instead of the textual reading. See Wakefield and Newcome.
Therefore also we, such as the cloud of witnesses to the suffering, having been made perfect, having having the faith, did not obtain the promised blessing.

40 God having foreseen something better concerning us, so that not apart from us they might be made perfect.

CHAPTER XII.

1 Therefore also we, having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the looking to the leader and perfect 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 consider him who has endured such opposition from sinners, so that you may not be discouraged, 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? "My son, you let not the discipline of the Lord, neither be discouraged when proved by him;" for whom the Lord loves, he disciplines, and he scourges every son whom he receives.

7 If you endure discipline, God deals with you as with sons; for is there any son whom a Father does not discipline?

8 But if you are without discipline, of which all have become partakers, then truly you are spirituous, and not sons.
9 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?

10 For they, indeed, for a few days disciplined us, according as it seemed meet to them; but he for our advantage, in order that we may partake of his holiness.

11 But all discipline, indeed, as it respects the present, seems not to be of joy, but of grief; yet afterwards it returns the peaceful fruit of righteousness to those who have been trained by it.

12 Therefore, brace up the weathered 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.

13 Further, pursue peace with all, and that holiness without which no one shall see the Lord.

14 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.

15 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.
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xix. 12, 18, 19: ii. 18; Deut. iv. 11 ; v. 22.
: 10. Exod. xx. 10; Deut. v.
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t 21. Exod. lix. 10.
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t 24. 1 Pet. i. 2.
t 24. Ilcb. viii.6: ix. 1.5.
1 25. llcb. ii. 2, 3 ; iii. 17 ; x. 28, M.
iv 10 : Hcb. xi. 4.
I 26. Exod. xix. 1*.
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HEBREWS

[Chap. 13: 13.]

1 Let brotherly love continue.
2 Be not negligent in 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 unpolluted.
5 For Fornicators and Adulterers God will judge.
6 Be not of an aversion disposition; be delivered with present things, for he himself has said, "No, I will not leave Thee; no, no, I will not forsake Thee."
7 So that, taking courage, we may say, "The Lord is My Helper, and I will not fear; what can 'Man do to me?"
8 Remember your leaders,—those who spoke to you the word of God; and viewing attentively the result of their conduct, imitate their faith.
9 Be not you therefore led away by various and strange thoughts.

† REMOVAL OF THE THINGS SHAKEN, AS OF THINGS MADE, SO THAT THE THINGS NOT SHAKEN MAY REMAIN. [Chap. 13: 27.]

† ALEXANDRIAN MANUSCRIPT.—27, so that the things not shaken may remain—omit.

4. For Fornicators.
† 27. Heb. 10: 10—12; 2 Pet. iii. 10.
† 28. Exod. xxiv. 17; Deut. iv. 22; iv. 3. Psa. 1. 2. xviii. 3; Isa. xxiv. 15; 2 Thess. i. 8; Heb. x. 27. 2. Rom. xii. 10; 1 Thess. iv. 9.
† 29. Pet. i. 22; 2 Pet. i. 7. 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.
† 30. Gen. xviii. 8; xix. 2. Col. iv. 18. 4. 1 Cor. vi. 9; Gal. v. 10; Col. iii. 5, 6.
† 31. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 8. 5. Gen. xxviii. 15; Deut. xxix. 6, 8; Josh. i. 5; Psa. xxxvii. 25.
† 32. 16. Psa. xxvii. 1; lvi. 11, 12; cxviii. 6. 17. 1 John viii. 56; Heb. i. 12; Rev. i. 4.
† 33. 18. Eph. iv. 18; v. 6; Col. i. 4; 2; 1 John iv. 1.
HEBREWS.

\[\begin{align*}
\text{Chap. 13: 10.} & \quad \text{HEBREWS.}
\end{align*}\]

*Alexandrian Manuscript.*—11. concerning Sin—omit.

10. Rom. xiv. 17; Col. ii. 1; 1 Tim. iv. 3. 11. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3.

10. 1 Cor. ix. 13; x. 18. 11. Exod. xxix. 14; Lev. iv. 11, 12; vii. 30; ix. 11; xvi. 27; Num. xix. 5.


14. Micah ii. 10; Phil. iii. 20, Heb. xii. 16; xii. 22. 15. Eph. v. 29; 1 Pet. ii. 5.

16. Rom. xii. 12, 13. 17. Phil. iv. 18; Heb. vi. 10.

18. 1 Thess. v. 12; 1 Tim. v. 17; verse 7. 12. Rom. xv. 20; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. 13. Acts xxix. 3; xiv. 16; 2 Cor. i. 12.
HEBREWS. [Chap. 13: 25.]

19 But more especially I entreat you to do this, so that I may more speedily be restored to you.
20 Now may that God of peace, who brought up from the dead that Shepherd of the sheep, (become great by that the Blood of an aionian Covenant,) even our Lord Jesus,
21 knit you together in Every Good * Work, in order to do his will; producing in you that which is well-pleasing in his presence, through Jesus Christ; to whom be the glory for the ages of the ages.
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. Philhemon 22. † 20. Rom. vi. 53; 1 Thess. vi. 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. xl. 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. 13. † 21. Gal. i. 5; 2 Tim. iv. 19; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.
KEF. a'. 1.

1 Iakwbov, theou kai kurioi Iesou Christou, James, of God and of Lord Jesus Anointed, doulous, tais dydakea philai tais en tis a bond-servant, to the twelve tribes to those in the diaspora, chiarien. 2 Pasas xaraan hyggnwthe, dispersion, All joy do you esteem, adelphi mou, othan peirasmas peripseutei poe brethren of mine, when temptations you may fall into va-kiloi, 3 ginwskontes, oti to dokimion umwv rious; knowing, that the proof of you tis pittseos katergazetai upomnni. 4 H de of the faith works out patience. The but upomnni érion telieion exeirw, iva the teli-patience work perfect let have, so that you may be perfect oii kai òloklhri, en ðhdei leipomenoi. 5 En ones and complete ones, in nothing being destitute. de tis ùmwn leipetai sofras, aiteiwp para but anyone of you is destitute of wisdom, let him ask from tòu didontos theou pasin åplwv, kai ðh oneyi-the one giving of God to all liberally, and not censur-ðontos: oti kai ðdypetai antw. "Aiteiwp de en: and it will be given to him. Let him ask but in pistei, ðhdei diakrinojemoiv: ð gap diakrinoj-math, not hesitating; the for one hesitat-vos eoike klwthei thalasshs anemwvemiv kai ing like is to a wave of sea being wind-agitated and ðpimwvemiv. 7 ðy gar iepiav ð gap arwpov ekel-being tossed. Not for let think the man that, vos, òti lhpetai ti para tòu kurio. 8 Ayniavr that he shall receive anything from the Lord. A man diývous, akapastatatos en pasais tais ðdois of double-soul, unstable in all the ways autov. 9 Kaivxasiv ð de ð adelphos ð tapetivos of himself. Let boast not the brother the humble en tw ðvhe: autwp: 10 ð de plwvios, en tw in the humiliation Chamsel; the but rich, in the tapetivos autov ði: ðs svnhs chrístov pare-humiliation of himself, he use as a flower of grass he will leiswta. 11 Aneiteve gar ð ðllos sim tw pass away. Rose for the sun with the kaiswni, kai exéreai e ton xortov, kai to avdws scorching heat, and withered the grass, and the flower autov epeekse, kai ð euvp.etiai tòu puroston ofit fell off, and the beauty of the face autov apowelto: outhe kai ð plwios en tais ofit withered; thus also one rich man in the pòresiais autov maupnethetai. 12 Makarios ways of himself will fade away. Blessed

VATICAN MANUSCRIPT: Title—The Epistle of James.

1 Titus i. 1. 11 Acts xxvi. 7. 1. 1. Deut. xxii. 12: John vii. 35; Acts ii. 5; Pet. i. 1. 1. Matt. v. 12: Acts v. 41; Heb. x. 34; I Pet. iv. 13. 10. 1. Pet. i. 6. 1. Rom. v. 3. 5. 1 Kings iii. 9. 11. 12: Prov. ii. 3. 1. Matt. vii. 7; xxii. 22: Mark xi. 24; Luke xi. 9; John xiv. 13; xv. 7; xvi. 3. 5. 1 John v. 14. 6. James iv. 8. 10. Job iv. 2: Ps. xxxvii. 7 ex. 5. 6; cit. 11; citi. 15: Isa. x. 1 Cor. vii. 31; James iv. 14; Pet. i. 24; John i. 17.
JAMES.

12. Therefore, to quick works not filthiness by Eph.

9 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 But each one is tempted by his own Inordinate desire, being drawn out and allured.

15 Then Inordinate desire having conceived produces Sin; and Sin being perfected t brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 Every good Gift and Every perfect Gift is from above, coming down from the Father of lights, with whom there is No Change, or the least Variation.

18 Having willed it, he begot us by the Word of Truth, t in order that we might be a First-fruit of his Creatures.

19 Therefore, my beloved Brethren, let Every Man be quick to hear, slow to speak, slow to Anger;

20 For man's Anger does not work out God's Righteousness.

21 Therefore, t discarding All Impurity and Overflowing of Malice, embrace with Meekness that Implanted Word which is able to save your souls.

22 But t become Doers of the Word, and not Hearers only, deceiving yourselves.

† Vatican Manuscript.—12. he promised.
23 For if any one is [a] religious, who does not restrain [his] tongue, but praises God and dishonors the [b] Holy Spirit, 24 if [c] any one of you is [. . .] 25 If any one is [. . .]

23 For if any one is religious, who does not restrain his tongue, but praises God and dishonors the Holy Spirit, if any one of you is a doer of the word and not a hearer, he is a man full of the brightness of the world, no mirror, that reflects anything.

24 If any one is religious, who does not restrain his tongue, but praises God and dishonors the Holy Spirit, if any one of you is a doer of the word and not a hearer, he is a man full of the brightness of the world, no mirror, that reflects anything.

25 If any one is religious, who does not restrain his tongue, but praises God and dishonors the Holy Spirit, if any one of you is a doer of the word and not a hearer, he is a man full of the brightness of the world, no mirror, that reflects anything.
JAMES.

[Chap. 2. 15.

5 Hearken, my beloved brethren! Has not God chosen the poor of the world, rich in Faith, and Heirs of the Kingdom, which he promised to those who love him?

6 But you dishonor the poor. Do not the rich domineer over you, and do they not drag you into Courts of Justice?

7 Do they not revile that honorable Name which has been named on you?

8 If indeed you keep a royal Law according to the scripture, 'Thou shalt love thy neighbor as thyself,' you do well.

9 But if you respect persons, you commit Sin, being convicted under the Law as Transgressors.

10 For whoever shall keep the Whole Law, but fail in one point, has become guilty of all.

11 For he who said, 'Thou shalt not commit adultery,' said also, 'Thou shalt do no murder.' Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak you as if you do, but you are not poise, as if you commit transgressions, as if you are innocent, as if you are not condemned, as if you have not practical mercy; glory over mercy.

* Vatican Manuscript.—14. the—omit.

† 5. John vii. 48; 1 Cor. i. 26, 28.
† 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 6.
† 5. Exod. xx. 6; 1 Sam. ii. 50; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 22; 1 Cor. ii. 9.
† 2 Tim. iv. 8; James i. 14.
† 6. J. Cor. xi. 22.
† 6. Acts xiii. 50; xvii. 6; xviii. 12; James v. 6.
† 8. Lev. xix. 13; Matt. xxii. 30; Rom. xiii. 8, 9; Gal. v. 14; vi. 9; xii. 10; 10. Dent. xxvii. 26; Matt. v. 19; Gal. iii. 10.
† 13. Job. xii. 5; Prov. xxiii. 15; Matt. vi. 15; xvii. 35; xviii. 4; Luke vi. 13; 14. Matt. vi. 20; 1 James i. 25.

pouywn; 5 Akousate, adelphoi mou agaphtoi, evil things: Hear you, brethren of me beloved ones, the God chose the poor of the world, not the rich one, which he promised to those loving him?

5 Theis de hetimaste tois ptochou. You but dishonored the poor. Not the ptochous kai plaisastinouc, kai autou rich ones dover over you, and they eilecousin ymas eis kritismen: 7 Ouk auton Blas-drug you into courts of justice. Not they revile phioum: to kalon onoma to ekpielen ef the honorable name that has been named on ymas; 8 Ei mevnoi mou telieite bayiskon, you? If indeed a law you keep royal, kata tis garan Agathesin tois phtsion according to the writing. Thou shalt love the neighbor soun os seavont, kalos poieite. 9 ei de pros- of all as thyself, well you do; but if you poiete, amartian ergaxeste, elegechomoi spect persons, sin you work, being convicted into toun mou os parabat. 10 Ottis yap under the law as Transgressors. Whoever for olon toun mou thermes, poioi de ev eni, whole the law keeps, shall fail but in one, ygeouve pantov enovos. 11 O gar eivon. My has become of all guilty. The for one having said: Not moicheia, eie kai Mη phonevus, thou mayest commit adultery, said also: Not thou mayest murder eiv de ou moicheias, phonevus de, gevo- if now not thou commit adultery, thou dost murder, but, hast be- vnas parabatou mou. 12 Ottou laletei kai become a transgressor of Law. Thus speak you as autw poieite, os dia mou euangellias thus do you, as by means of a law of freedom meliontes kivnesbas. 13 H gar krities anilews being about to be judged. The for judgment merciless tw mou poistantai elous: katakouxatost elous for him not having practised mercy;glories over mercy krities.

Ti [to] ofelos, adelphoi mou, evan pistin What [the] profit, brethren of me, if faith lege tis echein, erga de mou echi; mou dunatai may say any one to have, works but may not have: not is able ti pistis oswai auton; 15 Ean de adelphos the faith to save him? If but a brother or
James 2:16

16 and if 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 *his FATHER justified by Works, *when he brought up Isaac the son of his own to the altar? 22 Thou seest *Thou 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, 24 And Abraham believed *God, and it was counted to him for Righteous- ness; and he was called 25 A Friend of God." 26 You see That a Man is justified by Works, and not by Faith alone.

27 And in like manner also Laban the harlot 28 of the body without breath dead is, so also the faith without works is PROFANE.


* 16. 1 John iii. 18. 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xv. 7; xix. 15. 20. Gen. xxii. 9, 12. 21. Heb. xi. 17. 22. Gen. xv. 3; Gal. iii. 6. 23. 2 Chron. xxv. 7; Isa. xlii. 8. 24. Josh. iii. 1; Heb. xi. 5.
KEF. γ'. 3.

1. Μη πολλοί διδασκαλοί γίνεσθε, αδελφοί. Not many teachers become you, brethren.

μοι, ειδοτές, δι' μείζον κριμα σήμερομεθα. of me, knowing, that greater condemnation we shall receive.

2. Πολλα γαρ πταίομεν ἀπάντες εἰ τις εν λόγῳ Many for we stumble all; if any one in word

οὐ πταίει, οὕτως τελείοι αντίριν, δυνάτος χαλιν- not stumbles, this a perfect man, able to bridle

γωνίσαι καὶ ὅλων ὁ σώμα. 3. ήτοι, των ἱππῶν also whole the body.

Lo, of the horses

tους χαλινους εἰς τα στοματα βαλλομεν προς the bite into the mouths we put, in order to

το πείδοσθαι αυτους ἡμιν, καὶ ὅλων το σώμα that to make obedient them to us, and whole the body

αυτων μεταγομεν. 4. Ίδου, καὶ τα πλοια, τηλιο- of us we turn about. Lo, also the ships, so

καυτα ουτα, καὶ ὑπο σκληρων ανειμων ελαυνο- kave the, under violent and, by violent winds being

μενα, μεταγεται ὑπο ελαχιστου πηδαλιου, ὅπου driven, are turned about by a very small halm, wherever,

αν ἡ ὁρμη του ευθυνοντος ουβληται. 5. Οὕτω the will of the one steering pleases. Thus

και ἡ γλῶσσα μικρον μελος εστι, και μεγαλαυ- also the tongue a little member is, and greatly boast.

ξεί. Ίδου, ολιγον πυρ ἥλικην ὅλην αναπτει. Lo, a little fire how great a mass of fuel kindles.

6. Και ἡ γλῶσσα πυρ, ὁ κοσμος της αδικιας And the tongue a fire, the world of the wickedness;

[οὕτως] ἡ γλῶσσα καθίσταται εν τοις μελε- [thus] the tongue is placed among the mem-

σιν ἡμιων, ἢ σπιλουσα δολο το σώμα, και φλο-

beros ofus, that spotting whole the body, and setting

γιόσουτα τον τροχον της γενεσεως, και φλογιζο-

ναι της χελης του πνευμονος, και χειρον εἰναι the wheel of the nature, and being set on

μενη ὑπο της γενεσεως. 7. Πασα γαρ φυσις fire by the gehenna. Every for species

θηρων τε και πετεινων, ἐρπετων τε και ενα-

of wild beasts both and of birds, of reptiles both and of

λιων, δαμαζεται και δεδαμασται τη φυσει things in the seas, is subdued and has been subdued by the nature

την ἀνθρωπινην. 8. την δε γλῶσσαν ουδες δυνατον by that belonging to man; the but tongue no one is

tαι ἀνθρωπων δαμασαται ἀκαταπατεσαν κακον, able of men to subdue; an unruly evil,

μεσητι ου χασασθηρους. 9. ἐν αυτη ευλογου-

ναι την ἀνθρωπινην full of poison death-producing. By her we bless

μεν τον θεου και πατερα, και εν αυτη κατα-

the God and father, and by her we curse

μεθα τους ἀνθρωπους τους καθ' ὁμιλιων θεου the men those according likeness of God

γεγονοτας* 10 εκ του αυτου στοματος εσερχεται having been made; out of the same mouth goes forth

* VATICAN MANUSCRIPT.—4. SO GREAT.

5. How great a Fire it kindles.

 CHAPTER III.

1. † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.

2. For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole body.

3. Behold! † we place BİTS INTO THE MOUTH OF THE HORSES to make them OBEDIENT TO US, and we direct their Whole body.

4. Behold! the ships also, though † so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the will of the PILOT chooses.

5. Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles!

6. (And † the tongue is a Fire,—the world of wickedness;) thus is that TONGUE rendered among our MEMBERS, which † DEFIES the Whole body, and sets on fire the WHEEL OF NATURE, and is set on fire by GEHENNA.

7. For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8. but the tongue of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

9. 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 Bless-
James.

CHAPTER 3: 11.

Not ought, brethren of me, tauta ou'to" yin eite. Not the fountain out of the authe dpôs betaie to qâvuky kai to píkro'tu; same opening send forth the sweet and the bitter?

11 Mëtì ë pëth eie òth these things so to be. Not the fountain out of the authe dpûs betaie to qâvuky kai to píkro'tu; same opening send forth the sweet and the bitter?

12 Mëtì ëtutai, aâdël'éi mou, svkë elaias poi- Not is able, brethren of me, aâg tree olives to fai, ëi apelpòs svkà; ou'tas ou'te aluvkon duce, or aâ vine ðgë; thus neither salt qâvuky ekisai eudôw. 13 Tîs sofo's kai exupî'ê- sweet to make water. Any one wise and discreet, mow ev ù'mo; deiatë ek thà kalh ànastrô- among you, let him show out of the honorable conduct ðs thà erga autòv ev pràutetì sofia's: 16 aì the works of himself with meekness of wisdom; if de ëhlo'v píkron exete kai eîrìveiavn ev th kar-, but rivalry bitter you have and strife in the heart, dìa ù'mon, pì karakavnaxhèse kai pëvedèse o'th, not do you boast and doyou speak falsely kara thà alpèthias: 15 Ouk exòtìv autà ëi concerning the truth? Not is this the sofia aâwvthèn katerkömvên, all' epîegiôs, wisdom from above coming down, but earthly, ëkukhì, dàmovnìdhas. 16 Ótou gar ëhsos kai' soukÌ, demonstral. Where for rivalry and eîrìeia, ekei akatosthia kai pan fànelon, strife, there disorder and every foul prægyma. 17 'H de aâwvthèn sofia prwòv ù'mo'v deed. The butt from above wisdom first indeed ágnh ëstìn, epeita eirênika, epeieikhs, exupè- pure itis, then peaceable, gentle, easily òthès, méstì elèusos kai karptos agàthos, persuaded, full of mercy and of fruits good, adiakritos [kai] anupòkrîtos. 18 Karptos òè without partiality [and] without hypocrisy. Fruit and dîkaiosunh ev eirênì spèiretei tois poiuòsiv of righteousness in peace is shown by those making eirênì. Kef. 3'. 4. 1 Pòthev polèmyo kai peace. Whence wars and makai ev ù'mo'; Ouk euteuev, ek thà ëhdonen ëfíthe'mon amon. You not, hence, from the pleasures ù'mo'th thà stratèuomènon ev thà melèsvn wì'mo'; of you of those warring in the members olgyo.? 2 Extermuete, kai ouk exete: euteuète kai ëh- You strongly desire, and not you have; you murder and are loutè, kai ou dûnavse eiteu'gén maçhèse kai serious, and not you are able to obtain; you fight and toleu'mèn, ouk exete, dìa to ùth aiteîstha you war, not you have, because the not to ask;

17. and—omit.

1. whence Contentions.

† 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 9. † 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. 10. 0; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

17. and—omit.

2. Neither can Salt Water yield Sweet.

1. whence Contentions.
James 4:3

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 "self in opposition to the "Haughty, but gives FA- " 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 humbled in the presence of the Lord, and he will lift you up.

11 Speak not against each other, Brethren. He who speaks against a 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 the who is able to save and to destroy; but who art thou, 11 or judges, 12 the—omit.

* Vatican Manuscript.—4. Adulterers and—omit.
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 before testimony against you, and consume your bodies like fire. ¶You have laid up treasures for the Last Days.

4 Behold! ¶That hire, which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies.

*Vatican Manuscript.—12. thou who art judging thy neighbor? 14. for the —omit. 15. shall both live.

†13, Prov. xvii. 1; Luke xii. 18. ¶14. Job vii. 7; Psa. cxi. 3; James i. 10; 1 Pet. 24; 1 John ii. 17. †15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. ¶16. 1 Cor. v. 6. ¶17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; ii. 17, 18, 23. ¶11. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. ¶2. Job xxii. 28; Matt. vi. 20; James ii. 2. ¶3. Rom. ii. 5. ¶14. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. ¶1. Deut. xxiv. 15.
5 \( \text{Etreunphastate epit tis ghs, kai } \) epargalptaste: You lived luxuriously on the land, and were wanton; \\
6 \( \text{adephaste tas karhias, ymow - } \) ev myera \\
7 \( \text{you nourished the hearts of you (as) in a day } \) \\
8 \( \text{of sin. } \) \\
9 \( \text{Katedikastrate, ephenuosato ton di- } \) \\
10 \( \text{of slaughter. You condemned, you murdered the just } \) \\
11 \( \text{kaios ouk antistasei ymow, } \) \\
12 \( \text{on: not he opposes you. } \) \\
13 \( \text{Makropumaste ouv, adelphoi eis tis } \) \\
14 \( \text{be you patient then, brethren, till the } \) \\
15 \( \text{raroypia tis kuriotou. Idoiv, } \) \\
16 \( \text{he gave you ekde- } \) \\
17 \( \text{presence of the Lord, } \) \\
18 \( \text{h, the husband iman. } \) \\
19 \( \text{chetai ton timon karpon tis ghs, makrothumw } \) \\
20 \( \text{pect the precious fruit of the earth, living patience } \) \\
21 \( \text{en' autw eis an labh } \) \\
22 \( \text{for it did he may receive (rain) early and } \) \\
23 \( \text{philow } \) \\
24 \( \text{makrothumaste kai ymies, stathizeste } \) \\
25 \( \text{of patience, } \) \\
26 \( \text{the presence of the Lord. } \) \\
27 \( \text{ypixe. } \) \\
28 \( \text{Mh stenaiste cat' allhlaiv, adel- } \) \\
29 \( \text{has approached. Not murmure you against each other, breth- } \) \\
30 \( \text{phoi, iiva mh kriosthe } \) \\
31 \( \text{idou, } \) \\
32 \( \text{o kritis pro tov } \) \\
33 \( \text{so that you may not judged; lo, the judge before the } \) \\
34 \( \text{thron easterk. } \) \\
35 \( \text{Tpolyeidumia labete, adelphoi } \) \\
36 \( \text{door has been standing. An example take you, brethren } \) \\
37 \( \text{get, to poluyplagwvost estivn } \) \\
38 \( \text{Lord and } \) \\
39 \( \text{of the suffering evil and of the patience, } \) \\
40 \( \text{tous proftitas, oi elalhsean tis omotati kuriotou } \) \\
41 \( \text{the prophets, who spoke in the name of Lord. } \) \\
42 \( \text{Idou, } \) \\
43 \( \text{makriqoimenous tous upaevntas } \) \\
44 \( \text{the Lord, } \) \\
45 \( \text{we call those patiently enduring; the } \) \\
46 \( \text{upomounon IwB hkoystate, kai to teles kuri- } \) \\
47 \( \text{of Job, you heard, and the end of Lord } \) \\
48 \( \text{eistei, } \) \\
49 \( \text{to poluyplagwv } \) \\
50 \( \text{you saw, because very compassionate } \) \\
51 \( \text{and merciful, } \) \\
52 \( \text{Pro pantos } \) \\
53 \( \text{de'} , adelphoi, } \) \\
54 \( \text{one, meriful. } \) \\
55 \( \text{Above all things but, brethren of me, } \) \\
56 \( \text{m} \) \\
57 \( \text{m} \) \\
58 \( \text{m} \) \\
59 \( \text{m} \) \\
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78 \( \text{m} \) \\
79 \( \text{m} \) \\
80 \( \text{m} \) \\
81 \( \text{m} \) \\
82 \( \text{m} \) \\
83 \( \text{m} \) \\
84 \( \text{m} \) \\
85 \( \text{m} \) \\n86 \( \text{VATICAN MANUSCRIPT.—5. as—omit. } \) \\
87 \( \text{7. rain—omit. } \) \\
88 \( \text{10. of me—omit. } \)
JAMES.

Elders of the Congregation, and let them pray over him, having anointed him with Oil in the Name of the Lord; 

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. 

† The Earnest Supplication of a Righteous man is very powerful. 

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 † he prayed, 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. 
10. a Soul from its Death. Subscriptio—

Or James. 

‡ 10. Gen. xx. 17; Num. xi. 21; Deut. xix. 18—20; Josh. x. 12; 1 Sam. xii. 13; 1 Kings xiii. 0; 2 Kings iv. 33; xii. 15, 20; xx. 2, 4; Psa. x. 17; xxiv. 15; crlv. 18; Prov. xv. 29; xviii. 9; John ix. 31; 1 John iii. 22. 

24 *
KEF. a'. 1.

1 Peter, an apostle of Jesus Christ, to the Sojourners of the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 chosen, according to the Foreknowledge of God the Father, in Sanctification of Spirit, and the Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

3 Blessed be THAT God and Father of our Lord Jesus Christ, who according to his great Mercy, has begotten us through a living Hope, through the Resurrection of Jesus Christ from the Dead,

4 to an Inheritance incorruptible, and undefiled, and unfading, preserved in the Heavens for you,

5 who are guarded by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

6 In which be you glad, though now for a little while, (since it is necessary,) you are distressed by various Trials,

7 so that the Proof of Your Faith, being much more precious than that Gold which perisheth, though proved by Fire, may be found to Praise and *Glory and Honor, at the Revelation of Jesus Christ;

8 whom, not having seen, you love; *on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,
9 obtaining the issue of the faith—ever 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 GLORIES; 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 EvanEALIZED you with holy Spirit sent from Heaven; into which things Angels earnestly desire to look. 13 Therefore, having girded up the loins of your mind, and being vigilant, do you hope perfectly for the fulfillment of those things, which have been written; but conforming yourselves to the former in the ignorance of your LUSTS, you— 14 and after you have knowledge of the HOURS, and the cause of them, conforming yourselves to the former LUSTS, you— 15 but as HE who called you is holy, do you also become holy in all your Conduet; 16 for it has been written, * you shall be holy, because I am holy.* 17 And if you invoke the Father who impartially judges according to the work of each one, pass the time of your sojourning in fear; *VATICAN MANUSCRIPT.—9. of you—omit. 11. of Anointed—omit. 16. you shall be holy. 10. an—omit. 1. 20. Rom. vii. 22; 10. Matt. xxiii. 17; Luke x. 24; 11. 1 Pet. iii. 10; 2 Pet. i. 91. 12. Acts ii. 4; Heb. ii. 4; 12. Exod. xiv. 10. 13. Luke xii. 35; Eph. vi. 14. 13. Luke xxii. 34. 14. Acts xviii. 30; 1 Thess. iv. 5. 15. Heb. xii. 14; 2 Pet. iii. 11. 16. Lev. xi. 14; 2 Pet. iii. 11. 17. Deut. x. 17; Acts x. 34; Rom. xi. 11. 17. Heb. xi. 28.
I. Peter.

[Chap. 2 : 2.]

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 Envying, 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.—† bib faithfull to that God.

‡ 22. through Spirit.—omit.
I. Peter.

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 you 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.—3. indeed—omit. 5. for a holy.—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.

8. being unbelievers.

† 2. Psa. xxxviii. 8; Heb. vi. 5. 4. Psa. cviii. 22; Matt. xxxi. 42; Acts iv. 11. 5. Heb. iii. 8. 5. verse 9. 7. 5. Rom. xii. 1; Heb. xiii. 15, 16. 8. Isa. xvii. 16; Rom. ix. 33. 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. 8. 1 Cor. i. 23. 8. 1 Thess. v. 9; Jude 4. 9. 1 Pet. i. 2. 10. Rev. i. 5; v. 16. 10. Acts xv. 14. 11. Acts xvii. 18; Eph. v. 6; Col. i. 13. 12. 10. Rom. ix. 25. 11. Heb. xi. 13; 1 Pet. v. 17. 11. Rom. xii. 11. 11. James iv. 1.
I. Peter

12 his conduct among the Gentiles, \[having\] pleased you among the Gentiles \[therefore] to every human creation dia tov kuriou eite basilei, \(\text{opp.}\) deis, \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

13 'Epotaqyete \[ou\] \(\text{opp.}\) pater anavorfwn ktwse By you subject therefore to every human creation dia tov kuriou eite basilei, \(\text{opp.}\) deis, \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

14 eite \(\text{opp.}\) egeion \(\text{opp.}\) deis, \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

15 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

16 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

17 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

18 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

19 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.

12 \(\text{opp.}\) oito eito to thelma tou \(\text{opp.}\) of good-doers, \(\text{opp.}\) the freedom \(\text{opp.}\) your God, \(\text{opp.}\) for doing the works, having looked on, may glorify the God in a day of inspection.
I. 

1. I. Peter. 

2. 22. 

3. Chap. 3: 5. 

4. Were called; because even Christ suffered on your behalf, leaving you a copy, so that you may follow in his footsteps; 

5. who committed no sin; neither was deceit found in his mouth; 

6. who being reviled, did not revile in return; suffering, he did not threaten; but delivered himself up to him, who judges righteously; 

7. 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. 

8. 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 chastened 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 *nekro 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 themselves, submit-
I. PETER.

σομεναι τοις ιδιοις ανδρασιν· ὑσσαρα ὑπηγε- 
yaing to the own husbands; as Sarah heark-

κουσε τω Αβρααμ, κυριου αυτων καλουσα, ἃς 
to the Abraham, lord him calling. of her 
egεναινήτε τεκα, αγαθοποιοναι και μη φοβου-

to become children, doing good and not fearing 

ου βαγαμι μηδεμιαν πτυχην. 7* ΟΙινδρες διωιως, 

not one terror. [The] husbandsin like manner,

συνοικουντες κατα γνωσιν ὡς αυθεντερω 

dwelling with according to knowledge as 
a weaker 

σκεπει τω γυναικειων, απομονουντες τιμην ὡς 

vessel with the female, bestowing honor as 

και συγκληρονομοι χαριτος ἑως, εις το μη 

also being joint-heirs of gracious gift of life, in order that not 
gυκοτοπεσον τας πρωτευχας ῥων, 

be hindered the prayers of you.

Γυναικειων δυσσφρονες, συμπαθεις, 

The but end, all off like kind, sympathetic ones,

φιλοδελφοι, ευπλαγχαι, τα σφρονει 
vilers of brethren, compassionate ones,

μη ακοπινοντες κακον αντι κακου, η λωθορια 

not returning evil account of evil, or reviling

αντι λωθοριας τουναντιον δε ευλογονουντες 

on account of reviling; on the contrary but invoking blessings;

[ειδοτες,] ώτι εις τουτο εκληθητε, ενα ευλο-

[knowing,] that for this you were called, so that a bless-

γιαν κληρονομοσ τη. 10' Ο γαρ θελων ἴσων 

The for one wishing life

γιανται, και ιδειν ἥμερας αγαθας, παιςατω την 

agataν, and see ἥμερας, παιςατω the
to love, and to see days good, let him restrain the

γλασται [αυτον] απο κακου, και χειλη 

[αυτον] του μη λαλοις δολον 11 έκκλη- 

[of himself] of the not to speak deceit; let him

ματω απο κακου, και ποιησαι αγαθον ἐγρη 

ματω aπο κακου, και ποιησαι speak deceit.
turn away from evil, and let him do good; let

σατω ειρηνην, και διωγατω αυτην. 12' Οτι οι 

σατω ειρηνην, και διωγατω αυτην. 12' τη 

him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου επι δικαιονε, και ωτα αυτων 

οφθαλμοι κυριου επι δικαιονε, και ωτα αυτων 

eyes of Lord on just ones, and ears of him

eis δεινην αυτων προσωπον δε κυριου επι 

towards prayer of them; face but of Lord against

ποιησαις τα κακα. 13' Και τις δι κακωσιν 

τις δι κακωσιν those doing evil.

ημαι εν αυτων μιμηται γενησε; 14' Αλλε 

ημαι εν αυτων μιμηται γενησε; if of the good 

imitators you become? But if

και παρατησε δια δικαιοσυνην, μακαριοι. Τοι 

cαι παρατησε δια δικαιοσυνην, μακαριοι. To the 

even you suffer because of righteousness, happy ones. The

δε φοβον αυτων μη φοβησητε, μη δει τοις 

dε φοβον αυτων μη φοβησητε, μη δει two of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

6 as Sarah obeyed A-

1 as Calling Him 

Lord; Whose Children you 

are become, doing good, and not fearing Any 

Terror.

7] In like manner, 

Husbands, dwell accord- 

ing to Knowledge with the 

FEMALE, as the λεaker 

Vessel, bestowing Honor, 

as being also Joint-heirs of the 

Graceful gift of Life, 

so order that your PRAY-

ERS may not be hin-

dered.

8] Finally, the all of 

the kind, sympathizing, 

loving as brethren, κοm- 

passionate, humble;

9] not returning Evil 

for Evil, nor Reviling for 

Reviling; but, on the 

contrary, invoking bless-

ings: Because for this you 

were called, that you may inhere a Blessing.

10 " For the WISHING 

to enjoy Life, and to see 

good Days, let him re-

strain his TONGUE from 

Evil, and his Lips from 

SPEAKING Decent;

11 let him turn away 

from Evil, and do Good; 

let him seek Peace, and 

pursue it;

12 " for the EYES of the 

Lord are on the Righte-

ous, and his Ears to-

wards their Prayer; but 

the Face of the Lord is 

against Evil-doers.

13] And who is ηη that 

will injure you, if you become *imitators of the 

good one?

14 But even if you suf-

fer on account of Righte-

ousness, you are blessed. 

And fear not with their 

FEE, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit. 

9. knowing—omit. 

10. of himself— 

omit twice. 

13. zealous of.

† 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19. 
† 7. 1 Cor. xii. 
† 8. 1 Thess. iv. 4. 
† 8. Rom. xii. 16; Heb. xiii. 1; Pet. ii. 17. 
† 8. Rom. vii. 12; Eph. v. 32. 
† 9. Prov. xvii. 3; xx. 29; Matt. v. 39; Rom. xii. 17. 
† 10. 1 Pet. iii. 12. 
† 10. James i. 26; 1 Pet. ii. 1, 22. 
† 11. Psal. xxxvii. 27; Isa. i. 16, 17. 
† 12. John x. 81; James v. 10. 
† 13. Prov. vii. 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; but with Meekness and Fear;

16 having a good Conscience, THAT in what they may speak against you, THEY may be ashamed, who Slander 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 ANOINTED preached in Prison,

20 who formerly disobeyed, if 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.
KEF. 5', 4.

1. *Vatican Manuscript.*—1. on behalf of us—omit.
   3. of life—omit.  
   7. but—omit.  
   8. *the—omit.

8. for us—omit.

For ruling men the flesh, all licentiousness, fornication, and the like, being sinners, they will not be hospitable. Luke 10: 25; 1 Cor. ii. 11. 

1. *Christ then having suffered in the flesh, arm yourselves also with the same Mind,* (for *the having suffered in flesh has ceased from sins*)

2. so as no longer *to live the remaining time in the flesh according to the lusts of men, but according to the Will of God.*

3. 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, imperious banquets, and lawless idolatries;

4. in which they are greatly surprised that you do not run with them the same dissolute course of profligacy, blaspheming;

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, that as they were judged indeed according to a body of sin, so they are judged in the presence of God. 

7. *Panta* *de* *telos* *gyvile* in spirit. All things [but] the end has approached; so be ye of one mind, be sober, be vigilant in the presence of God. 

8. Above all things but the among yourselves agapev ektenh exoutes: *agape* kalove serving having; because [the] love will be plhosiam. *I* *diloxeiou* *eis* *allhlos,* *souvera multitud* *sins,* hospitable ones towards each other, 

9. *ekapistos* *kallos* *elabhe* without murmurings; each one as received
received a free gift, so minister it among yourselves, as good stewards of the manifold favor of God.

11 If any one speak, let him 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 tests you.

15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddlesome 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 first 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—οὕτως.

16. in this name.
I. PETER.

5:1,5-19

THE ELDERS, therefor, who are among you
I exhort, who am a CO-ELDER, and a Witness of the SUFFERINGS of the ANointed one, and a PARTAKER of that GLORY which is going to be revealed;

1. BE ye牧ors of the flock of God which is with you, overseeing not by constraint, but voluntarily; neither for base gain, but readily;

2. *[neither as *being lords of the HERITAGES, but being *Patterns to the FLOCK:]

4. and when the *CHIEF SHEPHERD is manifested, you will obtain the UNFADING *CROWN of GLORY.

5. In like manner, let the Younger persons be subject to the Seniors; and all of you submit to each other, and be clothed with HUMILITY; Because *God is opposed to the Haughty, *but he bestows favor on the Humble.

6. *Be you humbled, therefore, under the MIGHTY Hand of God, that he may exalt You in due Time;

7. *having cast All your ANXIETY on him, because he cares for you.

8. *Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, *seeking to devour;
I. PETER.

I.Subscription

That the faith and God of all Christos o kallogas hymas eis tyn aionion auton favor that one having called us into the everlasting of himself doxan ev Christo [Iesov,] oI yon padoantas, glory by Anointed [Jesus,] little having suffered, autos kataartisi [yous,] strophes, sthevento himself to complete [you,] he will confirm, he will thee, [theeunesis,] To him (the glory, and)
to krateos eis tous aiwnas [tovn aiwnwn] amyn, the power for the ages [of the ages] so be it. 12 Dia Silouanov hymn tou piostrou adelphou, by means of Silvanus to you of the faithful a brother, ws logiometai, di' olignon erga, para kalw as I think, in a few words, exhorting Kai epimarturon tautn einai alitheia charin tou and strongly testifying this to be the true favor of the theou, eis hym esthmathe. 13 Apostasietai ymas I, God, in which you have stood. Salutes you she ev babylouni syneklekt, kai Markos o vinos in Babylon chosen jointly, and Mark the son mou. 14 Aphotasei allagous ev philmati of me. Salute each other with a kiss agaphe. Eirnun hymn pasi tois ev Christo of love. Peace to you to all those in Anointed [Iesov,] [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. Subscription—First of Peter.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grofius approves the addition, and Basset observes that Peter omitted the word ecclesia as is often done with regard to words in common 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.—McKnight.

* Acts xiv. 22; 1 Thess. iii. 3. 10. Cor. i. 9; 1 Tim. vi. 12. 10. Heb. xii. 21; Jude 24. 11. 1 Pet. iv. 11; Rev. i. 6. 12. 9 Cor. i. 19. 13. Acts xi. 25. 14. Rom. xvi. 10; 1 Cor. xvi. 20; 2 Cor. xii. 12; 1 Thess. v. 20. 14. Eph. vi. 23.
1 Simon Peter, a Bond-servant and an Apostle of Jesus Christ, to those who have obtained equal 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, superadd to your Faith Fortitude, and to Fortitude Knowledge, 6 and to Knowledge Self-control, and to Self-control Patience, and to Patience Piety, 7 and to Piety Brotherly-kindness, and 8 to Brotherly-kindness Love.

For these things being in You and abounding, they will not permit you to be inactive nor unfruitful in the Knowledge of our Lord Jesus Christ.
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.

10 Therefore, brethren, more earnestly endeavor to make your calling and Election sure; since 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 Honor 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 in my voice which was brought from heaven.
II. PETER.

Heaven for his heard, being with him on the holy Mountain.

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 ascertainings, 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 if 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 Deceitful 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

* Vatican Manuscript.—18. the—omit. 21. holy—omit. 21. Men from God spoke,

1 Pet. i. 11. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 10; iii. 18. I. Deut. xiii. 1:
1 Matt. xxiv. 11. Acts xx. 30; 1 Cor. xi. 10; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;
Jude 18. * 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 20;
1 Pet. i. 18; Rev. v. 0. † 1. Phil. iij. 19. ¶ 3. Rom. xvi. 18; 2 Cor. xii. 17, 18;
1 Tim. vi. 5. ♦ 3. 2 Cor. ii. 17. 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 21
II. PETER.

[Chap. 2: 14.]

1. a Herald of Righteousness, bringing a Deluge on a World of Impious men;

2. and condemned the Cities of Sodom and Gomorrah, reducing them to ashes, making them an Example for the impious hereafter;

3. but rescued Righteous Lot, being grievously harassed with the Lewd conduct of the Lawless;

4. (for that Righteous man dwelling among them, was daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds);

5. the Lord knows how to rescue the Pious out of Trial, and to keep the Righteous for a Day of Judgment to be cut off;

6. but more especially those who go after the Flesh in the Lust of Pollution, and who despise Dominion; daring, self-willed, they are not afraid to revile Dignities;

7. where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;

8. but these, like natural Irrational Animals, made for capture and slaughter, reviling things which they do not understand, will be destroyed by their own corruption;

9. receiving a Reward of Unrighteousness. They esteem luxurious festivity by Day a Pleasure; & Spots and Blemishes, revelling in their Love-feasts, while feasting together with you;

10. having Eyes full of an Adulteriness, and unrestrained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit. they have a Reward of Unrighteousness. 13. LOVE-FEASTS.

II. PETER.

[Chap. 2: 15.]

...having a heart exercised in Lasciviousness; Children of a Curse;

15 having forsaken the Right Path, they wandered; having followed the way of the Balaam, the son of *Beor, they loved the Reward of Unrighteousness;

16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a *Man's Voice restrained the MADNESS of the PROPHET.

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 Sensual Lusts and Impure practises, *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 ensnared.

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. Men's, 19. for an age.—omit. 22. but.—omit.

KEF. γ'. 3.

1 Tauten ἡδη, αγαπητοι, δευτεραν υμιν This now, beloved ones, second to you ἕγραψα εἰσιστολήν, εν ἀσί διεγερω ύμων en I write a letter, in which I stir up of you ὑπόμνησει την εἰλικρινία διανοιαν μνησθηναι a remembrance the sincere mind; to be reminded των προειρημενων ἡματων ύπο των ύμων of the having been spoken before words by the holy προφητων, και της των αποστολων ἡμων εὐ- prophets, and of the apostles of us com-
tολης του κυριου και σωτηρος παρουσιας; του πρω-
midioi, διλευουνται επ᾿ εσχατον knowing, that we come in last των ἡμερων εν εμπαιγµονῃ εµπαικται, κατα τας of the days with scoffing, scoffers, according to the εἰς ετθείμια αυτων περευμενοι, και λεγον- eti, where is the promise of the presence αυτου; αφ’ ἑς γαρ οἱ πατερες εκοιµήθησαν, απ’ him? from whom for the fathers fell asleep, παντα οὕτω διαμενει απ’ άρχης κτισεων, alithings thus remain from a beginning of creation. Λανδαινει γαρ αυτους τουτο θελοντας, οτι ουρα- It escapes notice for them this being willing, that heaven νιη απελαλαι, και γη εξ ουδως και δi’ of them, and the earth εναι of old, and earth out of water and through ουδατο Sneastoua, η των θεου λογοι water having been placed together, by the of the God word, ενδια το σε κοσµος ουδα τατα by means of which the things then world by water having κλαυσθεις απολεστο; οι ει των ουρανων η γη been dissolved was destroyed; the but now heavens and the earth τρ’ αυτω λογον πεθαιναρεινοι εις, τυραννος γιατ᾿ ὁ by the him word having been treasured up are, for fire τραυματισμον· εις ἡμεραν κρίσεως και απολειποντι es being kept to a day of judgment and destruction των αισθην ανδρων. Εν δε τουτο μη of the impious men. One but this not the lord ἔσται ἡμας, αγαπητοι, οτι μια ἡμερα παρα λανδαινειτε ὑμας, ελεηθηνες, οι δια γιατρεις και εσκερνεται των λαθεων ανθρωπων. 8 Εν δε τουτο μη ἔσται λογον εις της της επαγγε- one. Not is slow [the Lord of the promise, λις, ας τινες βραδυντα ἐνγυναι αλα as some slowness account; but

9. the—omit.

* Vatican Manuscript.—7. same Word.

1 1 Tim. iii. 1. 2 Prov. xxvi. 11. 3 Ps. xlii. 2. 4 Gen. ii. 4; Matt. xix. 48. 5 Pet. ii. 10; Luke xi. 43. 6 Matt. xxv. 21; Acts xvii. 27. 7 Rom. xvi. 13. 8 Gen. vii. 11—23; ii. 5. 9 Heb. ii. 3; Heb. x. 27.
II. PETER.

**makrophumi eis ἡμας μη Βουλομενος τινας απο-

is long-suffering towards us not desiring some to

πεσαι, αλλα παντας εις μετωοιαν χωρησαι.

perseih, but all for a reformation to come.

10 Ἡγεζ δε ἡ ἡμερα κυριου ὡς κλεπτης, εν ἢ

Will come but the day of Lord as a thief, in which

οἱ ουρανοι βοηθησον παρελευσονται, στοιχεια

the heavens with a rushing sound will pass away, elements

dε καινουμενα λυθονται, και γη και τα εν

and burning intensely will be dissolved, and earth and all in

cαντη εργα κατακαπησεται. 11 Τουτων ουν

these things therefore

παντων λυμενων, ποταπων δει ὑπαρχειν

all being dissolved, what ones it behoves to be

κατα προσδοκωντας κατα σφενδοντας την

looking for and hastening the presence

tης του θεου ἡμερας, δι' ἦν ουρανοι πυρον

of the of the God day, on account of which heavens being on

την μενοι ληθονται, και στοιχεια καινουμενα

and elements burning intensely

tηκεται. 13 Καινος δε ουρανος και γην και-

New but heavens and earth new

μελται. 12 Περι την φρονησιν και σφενδοντας

according to the promise of him we look for,

υνα το επαγγελμα αυτων προσδοκωμεν;

in which righteousness dwells. Therefore, beloved ones.

ταυτα προσδοκωντες, σφουνσατε απιλιοι κατ

these things looking for, do you diligently endeavor spotless and

ομωντοι αυτω ευρεθηναι εν ειρηνη, έκαι την

blameless by him to be found in peace, and the

tου κυριου ἡμων μακροθυμιαν, σωτηριαν ιγεισθε

of the Lord us long-suffering, salvation do you reckon;

καθως και ο αγαπητος ἡμων αδελφος Παυλος

as also the beloved of us brother Paul

κατα την αυτο δοθειαν σοφιαν εγραφεν

according to the his having been given wisdom wrote

την αυτο την εν πασαις [ταις] επιστολαις,

to you, as also also in all these letters,

κατα την εν αυταις περι τουτων εν οϊς εαυτι δισ-

speaking in them concerning these things, in which is hardly

υνη την, ζ οι αμαθειας και ασπηρικ-

understood some things, which those unlearned and unstable

τοι στεβλουντω, ζ και τας λοιπας γραφας, προς

to the own of themselves Destruction.

διοις αυτων αποκλειαν. 17 Τιμεις ουν, αγα-

You therefore, be-

* Vatian Manuscript.—10. discovered.

11. thus. 11. you—omit. 16.

the—omit.

1 0. Isa. xxvi. 18; 1 Pet. iii. 26. 1 0. Rom. ii. 4; 1 Tim. ii. 4.

10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 5, xvi. 15. 1 1. 1 Pet. i. 15. 1 2. 1 Cor. iv. 7; Titus i. 13. 1 2. Psa. i. 5; Isa. xxxiv. 4. 1 5. Micah i. 4. 1 3. Isa. xlv. 17; lxvi. 22; Rev. xxi. i. 57. 1 4. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 15; v. 23. 1 5. 1 Pet. iii. 20. 1 6. Rom. viii. 10; 1 Cor. xv. 24; 1 Thess. iv. 15.
loved, 

being forewarned, 

be on your guard, lest being led away by the de-

creit of the lawless, you should fall from your own 
stability;

but grow in 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.

17. Mark xiii. 23; 2 Pet. i. 12. 
18. 2 Tim. iv. 18; Rev. i. 6.
**FIRST OF JOHN.**

**CHAPTER I.**

> 1 What was from the Beginning, what we have heard, what we have seen with our eyes, what we beheld, and our hands felt, concerning the Word of Life:

> 2 And the Life was made manifest, and *what* we have seen, we also testify, 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 to you, *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.

sins, he is faithful and just to forgive our sins, and to cleanse us from All Unrighteousness.

10 If we say That we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

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 on account of our sins, and not on account of ours only, but also on account 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, 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.—6, thus—omit.

7. from a Beginning—omit.

† 9. Ps. Hil. 12. 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; iv. 24. 2. Rom. iii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. 2. John i. 20; iv. 42; xi. 51, 52; 1 John iv. 14. 3. 4. 1 John i. 6; iv. 20. 4. 1 John i. 8. 5. 1 John iv. 12. 13. 6. 6. Matt. xl. 20; John xlii. 15; 1 Pet. ii. 21. 7. 7. 2 John 5. 8. 1 John iii. 11. 8. John xiii. 34; xv. 12. 8. Rom. xii. 12; Eph. v. 8; 1 Thess. v. 2.
I. John.

if not in the world, the light now shines. The one saying in the light was one born of the Father, and the life was the light of mankind, and the light shines in the world, and the light was not received by the world, as it was received by the world, and the world abides in darkness till now. The one loving the darkness abides in the darkness, and the light he received, because the darkness blinded the eyes of men. And the light of the world is the true light which now shines. He who says he is in the light, and hates his brother, is in the darkness till now.

10 He who loves his brother, abides in the light, and he who hates his brother is in the darkness, and if there is no stumbling-block to him. 11 But he who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. 12 Dear children! I write to you, because your sins are forgiven you through his name. 13 Fathers! I write to you, because you have known him from the beginning. Young men! I write to you, because you have overcome the evil one. Children! I have written to you because you know the father. 14 Fathers! I have written to you, because you have known him from the beginning. Young men! I have written to you, because you are strong, and the word of God abides in you, and you have overcome the evil one. 15 Love not the world, nor the things in the world. If anyone loves the world, the love of the father is not in him; 16 because everything in the world—the desire of the flesh, and the desire of the eyes, and the pride of life—is not from the father, but is from the world.

17 And the world is passing away, and its desire; but he who does the will of God abides for the age.
I. JOHN.

13 [Chap. 2: 27.]

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 you...
I. John.

1. See What Love the Father has given us, that we should be called Children of God! On this account the world does not know us; because it did not know him.

2. Beloved! now are we Children of God, and it has not yet been seen what we shall be. We know, however, that if he should appear, we shall be like him, because we shall see him as he is.

3. And every one having this hope in him purifies himself, as he is pure.

4. Every one who practises sin, also practises iniquity; and sin is iniquity.

5. And you know that he was manifested to take away sins; and in Him there is no Sin.

6. Every one who abides in Him does not sin;† every one who sins has not seen him, nor known him.

7. Dear children! let no one deceive you. ¶ He who practises righteousness, is Righteous, even as he is Righteous.

* Vatican Manuscript.—I. God, and such we are.

† but—omitted.

§ of us
I. JOHN. [Chap. 3: 16.]

8 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 practices 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 eternal Life abiding in him.

16 By this we have known love, Because we lay down our lives for the brethren.
I. JOHN.

1. But whoever has the goods of the world, and may see his brother 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 condemn 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! I 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.


† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxxiii. 81; Rom. xii. 9; Eph. iv. 15; James ii. 15. † 10. 1 John xviii. 37; 1 John i. 8. † 20. 1 Cor. iv. 4. † 21. Job xxi. 26. † 21. Heb. xi. 22; 1 John i. 28; iv. 17. † 22. Ps. xxxiv. 15; cliv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. viii. 8; xxi. 22; Mark xi. 24; John xiv. 33; xv. 7; xvi. 28, 24; James v. 17; 1 John v. 14. † 22. John viii. 39; ix. 22. † 24. John xiv. 23; xv. 10. † 24. John xvi. 27. † 1. Matt. xxiv. 4. † 1. 1 Cor. xiv. 20; 1 Thess. v. 21; Rev. ii. 2. † 1. Matt. xxv. 6, 24; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 1 John 7.
I. JOHN.

1. JOHN.

1: 3. 1 John ii. 18, 22; 2 John 7.
1: 4. John iii. 11; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2: vii. 12. 1: 5. John iii. 31; xv. 10; xvi. 14. 1: 6. John viii. 47; x. 27; 1 Cor. xiv. 27; 2 Cor. x. 7. 1: 8. 1 John iii. 11; iv. 6. 1: 8. ver. 16. 1: 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. 1: 9. 1 John v. 11-12. 1: 10. John xv. 16; Rom. v. 8, 10; Titus iii. 4. 1: 10. 1 John ii. 2. 1: 11. 2 by this you know the spirit of God; - every spirit which confesses Jesus Christ to have come in the flesh, is from God; and 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; whoever 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 everyone 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 love of God, that we loved him, and sent forth him that love us, and sent forth his son as a propitiation for our sins. 1: 10. have loved.
I.

Beloved! if God so loved us, we also ought to love each other.

11 [Though] no one has seen God at any time, [yet] if we love each other, God dwells in us; and his love has been perfected in us.

12 By this we know That we abide in Him, and he in Us, because he has imparted to us of his Spirit.

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 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 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, is not able to love God, who is in him. —

* Vatican Manuscript.—15. Jesus Christ.

16. abides in Him. 10. him—

omit. 20. is not able.


† 18. verse 12. 10. 1. John iv. 1, 2.
I. JOHN.

1. Kai ταυτή την καταυτή ναρκην ἐχομεν α' αυτοῦ, ἵνα ἀγαπων τον θεον ἀγαπαν καί τον ἀδελφον αυτοῦ.

The commandment we have from him, that the one loving thee should love also the brother of himself.

KEΦ. ε'. 5.

CHAPTER V.

1 Ἰδος οἵποις εἰσιν ὁ Χριστός

Every one who believes 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 children of God, when we love God and practise 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 overcomes 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,—Jesus the Anointed one; not by the water only, but by the water and the blood; and the Spirit is that which testifies, Because the Spirit is the Truth.

7 For there are three which testify;

VATICAN MANUSCRIPT.—20. how—omit. 1. also— omit. 2. practise. 5.

And with. 6. the— omit. 6. by.
I. JOHN.

1. If the testimony of the men were borne one to another, the same is greater; and the three for the one is sure.

2. For this is the testimony of God, that he has testified concerning his son.

3. And this is the testimony, that God has given to us, that He who believes in the Son has the testimony of God,

4. And this is the boldness which we have towards him, that if we ask anything according to his will, he hears us; and if we know, that he hears us, whatever we may ask, we know, that we have the petitions which we have asked from him.

5. If any one sees his brother sinning a sin not to death, let him ask, and he will give him life, for those sinning not to death.

6. If there is a sin to death, he shall ask, and he shall not be heard.

7. Concerning theSPIRIT, and the WATER, and the BLOOD: and the three are for ONE.

8. 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.

9. 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 alien 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 alien Life.

14. And this is the confidence which we have towards him, That if we ask anything according to his will, he hears us.

15. And if we know that he hears us, whatever we may 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.

17. All Unrighteous-
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 that he 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 abiding Life.

21 Dear children! keep yourselves from the idols.
SECONi OF JOHN.

1 The elder to the Chosen Cyria, 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 thy CHILDREN walking in Truth, as we received a Commandment from the Father.

5 And now I entreat thee, Cyria, 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 one, has
II. JOHN.

100 put eic: 1 meynov ev tv diadach * [tov Xristo- not has; the one abiding in the teaching [of the Anointed,] tou,] otous kai tov patera kai tov uion eixe. this both the father and the son has. 10 Ei tis ercetai pros umas, kai taunti tvn. If any one comes to you, and this the diadach y ou ferei, m Xauvane te auton eis teaching not brings, not do you receive him into oikian, kai xairen autw me legete. 11 'O yap house, and health him not say you. The for leynw autw xaiwor, koinoiei tois ergois auton onesaying to him health, ... partakes in the works of him tois pournous. in the evil ones. 12 Pollla eixw umin grafein, ouk epowlhyn. Many things having to you to write, not I wished dia xartov kai melanos. elpiscow yap elathv by means of paper and of ink; I hope for to come pros umas, kai stoma pros stoma laistai, ima to you, and mouth to mouth to speak, so that h xara hina h peplhwmene. 13 Aspaizetai the joy of us may be having been perfected. Salute se ta teken tis adelphs sou tis eklecths. thee the children of the sister of thee the chosen one.

not GA. 2. who abides in the doctrine, has both the father and the son.

10 If any one come to you and bring 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, Mouth to Mouth, † so that *our joy may be complete.

13 *The children of thy chosen sister salute thee. *

† 10. Chairin was a form of salutation, expressive of friendly feeling. The Greek usually began their letters with it. See Acts 27. 23; James 1. 1.
‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8; 2 Tim. iii. 5; Titus iii. 10. 12. 13. John xvii. 13. 1 John i. 4. 13. 1 Pet. v. 12.
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 walkest * in the truth.

4 I have no greater * Joy than in these things, 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 worthy of the God;

7 for on behalf of his Name they went forth, receiving nothing from the Gentiles.

8 We, therefore, ought to * entertain such, that 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! * do not thou imitate that which is evil, but that which is good. * He who does something.

* Vatican Manuscript.—Title—Third of John.

Pleasure. 4. in the truth. 5. this to Strangers. 9. entertain.

† 1. 2 John 1. † 3. 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.
12. Testimony is borne to Demetrius by all, even by the truth Herself; and we also testify, and you know, that the testimony of us all is true. 13. Many things I had to write, but not with ink and pen to thee to write; 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.

* Vatican Manuscript.—12. thou knowest. 13. to write to thee, but. Sub.

† 12. 1 Tim. iii. 1. † 12. John xxi. 24. † 13. 2 John 12.
1 Judas, Messiah's dearest, addressed as one
2 earthly, urging them to hasten only in their
3 own knowledge to wish for mercy, and love to multiply
4 them, in having done so, to write to you, concerning
5 the common salvation a necessity I had to have written
6 to you, exhorting you to earnestly contend for the once
7 having received to be yours. 
8 For some men have come in privily, who of old
9 were previously designated for this judgment, impious, changing the
10 favor of our God into licentiousness, and the only sovereign and Lord of us
11 Jesus Christ's Anointed one. To remind you of old, having been
12 delivered to the saints faith. Privily entering
13 the times and ages, of old, procegammes for some men, those of old having previously de-
14 noted to you, as the judgment, impious, the of the
15 judgment of the ungodly, which metatistles, eis apellayin, God of us favor changing into licentiousness,
16 and the only sovereign and Lord of us
17 Jesus Christ's Anointed one. To remind you of old, having been
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109 the times and ages, of old, procegammes for some men, those of old having previously de-
110 noted to you, as the judgment, impious, the of the
111 judgment of the ungodly, which metatistles, eis apellayin, God of us favor changing into licentiousness,
JUDAS.

but Michael the chief messenger, when with the accuser diakrinomous dielegent pei toui Mawesos... 

...in the manner they do not understand, but what they know naturally as irrational animals, these things they are corrupt.

11 Alas for them! Because they went in the way of Cain, and rushed into the error of Balaam for a Reward, and destroyed themselves in the rebellion of Korah.

12 These are hidden rocks in your love-feasts, feasting together without fear, feeding themselves; Clouds without water, being swept along by Winds; bare autumnal Trees, unfruitful for two seasons, dead, rooted up;

13 wild Waves of the Sea, foaming out their own Shame; wandering Stars, for which has been kept the Gloom of darkness for the Age.

14 And in Knoch also, the Seventh from Adam prophesied of these, saying, "Behold, the Lord came with his Holy Myriads,

15 "to execute Judgment against all, and to convict all the impious ones of them concerning all of the impious works of impurity which they did impiously, and tributive justice of an aionian Fire.

8 In like manner indeed These Dreamers also pollute the Flesh, and despise Lordships, and revile Dignities.

9 But Michael, the archangel, when contending with the enemy he reasoned about the body of Moses, did not presume to bring against him a reviling judgment, but said, "The Lord rebuke thee."

10 Yet these blaspheme what indeed they do not understand, but what they know naturally as irrational animals, in these things they are corrupt.

11 Alas for them! Because they went in the way of Cain, and rushed into the error of Balaam for a reward, and destroyed themselves in the rebellion of Korah.

12 These are hidden rocks in your love-feasts, feasting together without fear, feeding themselves; clouds without water, being swept along by winds; bare autumnal trees, unfruitful for two seasons, dead, rooted up;

13 wild waves of the sea, foaming out their own shame; wandering stars, for which has been kept the gloom of darkness for the age.

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15 "to execute judgment against all, and to convict all the impious ones of them concerning all of the impious works of impurity which they did impiously, and..."
JUDAS.

16. JUDAS.

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 eternal 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.

"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.

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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 eternal 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.

1 15. 1 Sam. ii. 3; Psa. xxxi. 18; xcv. 4; Mat. iii. 13. Prov. xxii. 23; James ii. i, 0. 1 17. 2 Pet. iii. 2. 1 18. 1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. i. 1; iii. 8. 1 19. 1 Cor. ii. 14; James iii. 15. 1 14. 1 21. Titus ii. 13. 1 23. Rev. iii. 4. 1 24. Rom. xvi. 25; 1 Th. iii. 20.

1 24. Col. i. 22. 1 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.
THE APOCALYPSE.

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, 2 who testified the word of God, and the testimony of Jesus Christ, whatever things he saw.

3 Blessed is he who reads, and those who hear the words of the prophecy, and keep them, 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 who has freed us from our sins by his own blood, 6 and made us a kingdom,—Priests for his God and Father; *to him the

* The Revelation is not found in the Vatican MSS., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the Vatican MSS., 1100, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows.—A. = Codex Alexandrinus, probably of the fifth century; B. = Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C. = Codex Ephraemi Rescriptus, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D. = Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Vatican MS., 1209.
be the glory and the
EIGHT FOR THE AGES
OF THE AGES.
Amen.
7 Behold! he is com-
ing with the clouds, 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 ♦ 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 ac-
count of the word of God,
and the TESTIMONY of
Jesus.
10 ♦ 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 Golden
Girdle;
14 and his HEAD and
HAIRS white as white

* VATICAN MANUSCRIPT, No. 1100.—9. Christ Jesus (a.) Jesus (b.)
9. on account of.—omit (a. c.)
12. was speaking (b. c.)
13. seven.—omit (a. c.)

† Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. ✇ 7. Zech xii. 10; John xix. 37.
† 8. Isa. xi. 4; xiv. 6; xivii. 12; verse 17; Rev. vii. 8; xli. 6; xxii. 13. 8. verse 4;
Rev. iv. 8; xi. 17; xvi. 5. 9. Phil. i. 7; iv. 14; 2 Tim. i. 8.
† 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. 12. E. i. xiv. 37; Zech.
iv. 1; xv. 20. ✇ 11. Rev. ii. 1. ✇ 15. Ezek. i. 20; Dan. 13: x. 16; xiv. 14.
† 13 Dan. v. 5. ✇ 13 Rev. vi. 6.
kai oï ofphalmoi auton òis plasos puros. 15 kai oï and the eyes of him as a flame of fire; and the theodoi autou omoi xalkolízantos, òis en kainw feet of him like to a white brazen, as in a furnace tétpurwmenw, kai òis fýnhe autou òis fýnhe having been set on fire, and the voice of him as a voice ùdatw poivw. 16 kai eXw ev òi deixia autou and having in the right of himself xeirop aperes òepitw kai ek ton stromatos hand stars; and out of the month autou duofoia diastomoi oxeia ekpopoemwv of waters many, and kai òi oris autou, òis òis hlios fainei en òi en the sun shines in the dynamei autou. 17 Kai òtew eidoi auton evpea power of himself. And when I saw him I fell proso tous puidas autou, òis nukros kai ethke òi at the feet of him, as dead; and he placed the deixw autou ep' eme, legwv Me fobow evw right of himself on me, saying: Not do thou fear; I eimi ò prosos kai òis eschatos, 18 kai òis òis am the first and the last, and the living one; even egenomen yekros, kai idou òwv eimi eis tous I was dead, and lo, I live for thee, and the aiwvous twn aiwvous kai eXw tas klesis twn ages of the ages, and I have the keys of the ovanaton kai twn abou. 19 Prassov ouv a death and of the unseen. Write thou therefore the things eides, kai òi eisw, kai òi mellexi ginvefa thou saeest, even the things there, and the things about to occur ueta tauta 20 to mopsiropion ton òepet aste- after these; the secret of the seven stars poion òwv eides ep' tis deixia mou, kai tas which thou sawest on the right of me, and the òepet luxvias tas ophsas. Oi òepet aperes, seven lampstands the golden. The seven stars, aggeloi twn òepet ekklhpwv eisw kai ai lux-messengers of the seven congregations are; and 'h lamp- niai ai òepet, òepet ekklhpwv eisw. the seven stands the seven, seven congregations are.

KEFF. β'. 2.

1 T'w aggelw tis ev Epefou ekklhpwv gia- By the messenger of the Ephesus congregation dothon ψon. Tade legew ò kratev touts òepeta aste- write. These things says the one having the seven stars ev tis deixia autov, òi pravpntov ev metw twn en the right of himself, the one walking in midst of the òepet luxvias twn ophsas. 2 óida ta erga sou, seven lampstands the golden. I know the works of thee, kai ton koupo [toux] kai twn úpomounou sou, and the toil of thee, and the patient endurance of thee.

† 17. FIRST-BORN (A.) 2. thy—is omitted by a C.

† 14. Dan. x. 6; Rev. ii. 18. 15. Ezek. x. 7. 16. Rev. ii. 12, 16; xiii. 15, 21. 17. Acts xxii. 13; Rev. x. 1. 18. Ezek. xii. 28. 19. Dan. viii. 18; x. 10. 20. Rev. xii. 12; verse 11; Rev. ii. 8; xxii. 18. 21. Rev. iv. 9; verse 11; Matt. v. 15. 22. Rev. i. 16, 20. 23. Rev. ii. 13. 1. 2. Psal. i. 6; Ver.
3. thou hast not been weary (A. C.) speedily—is omitted by (A. C.)

3. Thou hast not been weary (A. C.).

4. speedily—is omitted by (A. C.)

5. Wood is the primary signification of σύλον, and may here denote, as in Rev. xxii. 2, an aggregation of dendra, or trees, commonly called a wood, or forest; a wood of life, occupying a place on both sides of the river.

6. my—is omitted by (A. C.)

7. First-born (A.)

8. thy works, and—is omitted by (A. C.)

† 3. thou hast not been weary (A. C.)

† 2. 1 John iv. 1. 3. Gal. vi. 9; Heb. xii. 3. 5. 6. verse 15. 7. Matt. xi. 15; xiii. 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 0. 7. Rev. xxii. 2, 14. 7. Gen. ii. 9. 8. Rev. i. 18, 17, 18. 9. Luke xii. 11; 1 Tim. vi. 18; James ii. 5. 9. Rom. ii. 17, 28, 29; ix. 6. 9. Rev. iii. 9. 10. Matt. x. 22.
APOCALYPSE.

Chap. 2: 11.]  

11. 'Ο εχὼν οὐς, ἀκούς  

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And by the messenger of the in Thyatira congregation says, and to the wife of the one who has his eyes as a Flame of Fire, and his feet like fine Brass; and 11 I know Thy works, and love, and faith, and service, and patient endurance, and the last works to be more than the first.

20 But I have this against thee, Because thou heattest alone the woman Jezebel, who calls herself a Prophetess; and she teaches and seduces My servants, to fornicate, and to eat idol-sacrifices.

21 And I gave her time, so that she might reform; but she is not disposed to reform from her fornication.

22 Behold! I will cast her, and those committing adultery with her, into a Bed—into great Affliction; unless they reform from her works.

23 And I will kill her children with Death; and all the congregations shall know That I am He who searches Reins and Hearts; and I will give to you, to each one, according to your works.

24 But I say to you, to the rest in Thyatira, as many as have not this teaching, who knew not the depths of the adversary, (as they say); I lay on you no other burden, but what has been concealed; and I will give to him a white Pebble, and on the pebble a new Name engraved, which no one knows but He who receives it:

18 And by the messenger of the congregation in Thyatira write; These things says that son of God, who has his eyes as a Flame of Fire, and his feet like fine Brass; and 11 I know Thy works, and love, and faith, and service, and patient endurance, and the last works to be more than the first.

20 But I have this against thee, Because thou heattest alone the woman Jezebel, who calls herself a Prophetess; and she teaches and seduces My servants, to fornicate, and to eat idol-sacrifices.
exete, kratiasate axris ou av ἑξω. 26 Kai ὅ you have, hold fast till of which I may have come. And the

nikov, kai ὅ τηρων ἄχρι τελους τα ἐργα one overlooking, and the one keeping till an end the works

μου, δυσων αὐτω εὐοσιαν επι των ἐθνων 27 καὶ

of me, I will give to him authority over the nations; and

ποιμανει αὐτους εν βαβδω σιδηρα, ὥς τα σκευη

he shall rule them with an Iron Sceptre, as the vessels

ta κεραμικα σωτριβεται, ὥς καγω ειδηρα

those earthen ones it is breaking together, as also I received

παρα του πιστους μου. 28 καὶ δυσων αὐτω του

from the father of me, and I will give to him the

αστερα τον πρωινου. 29 Εἰ εξαν σου, ακού

star the morning. The one having an ear, let him

σατω τι το πνευμα λεγει ταις εκκλησιαις. hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

1 Kai τω αγγελῳ της εν Σαρδεσιν εκκλησιας

And by the messenger of thee in Sardis congregation

γραψω. Ταδε λεγει ὃ εξων τα ἐπτα πηνυ-

These things says the one having the seven spirits

ματα του θεου, καὶ τους ἐπτα αστερας. Οδα

of the God, and the seven stars, I know

σου τα εργα, ὧτι ονομα εχεις ὧτι ζης, καὶ

of thee the works, that a name thou hast that thou livest, and

νεκρος ει. 2 Γινων γρηγορων, καὶ στηρισον
dead thou art. Become thou vigilant, and strengthen

ta λοιπα ὧ εμελλον αποδανειν ὑν γαρ

the things remaining which were about to die; not for

εδρηκα σου τα εργα πεπληρωμενα ενωπιον

I have found thee the works having been completed in presence

tου θεου μου. 3 Μηνυμονευσον ευς ειλη
day of the God of me. Remember thou therefore how thou hast re-

φας [*[και ηκουσας, και τηρει,] και μετανοη-

ceive [and thou didst hear, and observe] and reform.

σου. Ειναν ευς τρι γρηγορησης, Ἠω

If therefore not thou shouldst have watched, I may have come

επι σε ὧ κλεπτης, καὶ ου μι ονως

epi on thee as a thief, and not thou mayest have known

πουαν ὧραν ἑξω επι σε. 4 Αλλ' εχεις

what hour I may have come on thee. But thou hast

ολιγα ονοματα εν Σαρδεσιν, ὧ ουκ εμολυναν

a few names in Sardis, which not soiled

τα ιματια αυτων και περιπατησουσι μετ' ειμον

the garments of themselves; and they shall walk with me

the remaining things. 3. and thou hast heard, and observe—omit (b.)

* VATICAN MANUSCRIPT, No. 1100.—55. shall open.

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-

tgether;) 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 messenger of the congregation in Sardis write; These things says 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, therefore, how thou hast received and heard, and observe it, and ‡ reform. † If therefore, thou shouldst not watch, I may have come [epi 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 garments; and they shall walk with me...
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, the he who opens and no one shall shut, 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 I loved thee.

10 Because thou hast kept the word of My patient Endurance, I 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 hast shut, and no one shall open.

* Vatican Manuscript, No. 1180.—5. thus be clothed, (A. C.) who shuts and no one shall open.  
9.  Ec. 9n (n).  
7. Acts iii. 14. 1. John v. 20; Verse 14; Rev. i. 5; vi. 10; xix. 11. 7. Isa. xxii. 23; Luke i. 32; Rev. i. 18. 7. Matt. xvi. 10. 2. 1 Cor. xvi. 9; 2 Cor. ii. 12. 9. Rev. ii. 9. 0. Isa. xlii. 25; lx. 14. 10. 2 Pet. ii. 9. 11. Luke i. 1. 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. 11. verse 3; Rev. ii. 25.
APOCALYPSE.


17. my—omit.

17. POOR.

* 11. Rev. ii. 10. 12. 1 Kings vii. 21; Gal. ii. 9.

† 12. Gal. iv. 20; Heb. xii. 21; Rev. xxi. 2, 10.

‡ 12. Rev. xii. 4. 13. Col. i. 15.

§ 17. Hoshea xii, 8; 1 Cor. iv. 5.

¶ 18. 2 Cor. v. 3; Rev. vii. 15; xvi. 15, xix. 8.

* 13. Job v. 17; Prov. iii. 11. 12. Heb. xii. 5, 6; James i. 12.
love, reprove and admonish; be zealous, therefore, and reform.

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 I 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 encircled 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 clothed with garments white, and on the heads of them crowns golden. And from the throne proceed Lightnings and Voices and Thunders;

* Vatican Manuscript, No. 1100.—50, will both enter. . . .

21. with me—omit. 1. must occur. Immediately after these things I was in Spirit. 2. the throne one sitting, to look upon like a Jasper-stone.

1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. 1. Rev. i. 10. 1. Rev. xii. 13.
2. Rev. i. 10; xvii. 3; xxi. 10. 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9.
3. Ezck. i. 28. 4. Rev. xi. 16. 4. Rev. iii. 4, 5, &c.
5. Rev. viii. 5; xvi. 18.
7 And the first living one was like a lion, and the second living one was like a calf, and the third living one had the face of a man, and the fourth living one was like an eagle.

8 And the four living ones, one of them had six wings, six, round about, and they had six names of elders, which they had.

9 And one of the elders answered, and said to me, What are these, my lord? And I said to him, These are the four living ones, whom you saw going round about the throne.

10 And they have a thousand names of elders of the living ones, whom they had.
1. And I saw on the right of him sitting on the throne, a Scroll, having been written within and without, and 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 wept 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, the root of David, the Root of Jesse, 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 because thou didst create all things, and on account of thy Will they were, and were created."

CHAPTER V.

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 wept 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, the root of David, the Root of Jesse, 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 because thou didst create all things, and on account of thy Will they were, and were created."

* VATICAN MANUSCRIPT, No. 1100,—I. outside (b.).

3. HEAVEN above, nor.

5. he is also opening, (b.).

6. those—omit (b.).

7. the Scroll—omit (a.).

† 1. Ezek. ii. 9, 10.
† 2. Isa. xxiv. 11; Dan iv. 4.
† 3. verse 15; 
† 5. verse 1; Rev. vi. 1.
† 6. Isa. lxii. 7; John i. 29, 30; Rev. xvi. 19; Rev. xii. 8; verse 6.
† 6. Zech. iii. 9; iv. 10.
† 6. Rev. iv. 5.
† 7. Rev. iv. 2.
† 8. Rev. iv. 5, 6; 
† 8. verse 15;
before the Lamb, having each *a Harp and golden Bowls full of incense, which are the Prayers of the Saints.

9 And they sang a new Song, saying, *"Thou art worthy to open the Scroll, and to open its Seals; because thou wast killed, and didst redeem [us] to God, with thy Blood, out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God [a] a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard a Voice of many Angels in a Circle of the Throne, and of the Living ones and of the Elders; and the number of them was *Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, *"Worthy is the Lamb which was killed to receive the power, and *Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 And Every Created thing which is in the Heavens, and on the Earth, and under the Earth, and on the Sea, * as it, and all the things therein, all, I heard saying:

14 And the four Living ones said, *"Amen."

And the Elders fell down and did homage.
KEP. 5'. (6. 1
1 Kai eidoν ote n ποιɛρ τo arπiνo μιαν eκ tov
And I saw when opened the lamb one of the
θητα σχιαγιδων, kai ηκουσα ένον eκ των τεσ-
seven seals, and I heard one of the four
σαρων (ων λεγοντων, δις φωνη βροντηs:
living ones saying, as a voice of thunder;
Eρχου παραι νικης. 2 Kai * [ειδον, και] ιδου
Come thou and see thou. And [I saw, and] lo
ίπτοσ ενεκον, και ο δαθμενος επι αυτων εχω
a horse white, and the one sitting on him having
toν επι και εσοδη αυτω στεφανον, και εξηλαθε
a bow; and was given to him a crown, and he came out
νικων, και ίνα νικηση.
conquering, and that he might conquer.
3 Kai ote n ποιɛν την σφαγια την δευτεραν,
And when he opened the seal the second,
ηκουσα του δευτερου (ων λεγοντων: Ερχου.
I heard the second living one saying; Come thou.
4 Kai εξηλαθεν αλλος ιππος πυρος και τω καθη-
and came out another horse red; and to the one
μεν επι αυτων εσοδη αυτω λαβειν την ειρηνη
sitting on him it was given to him to take the peace
εκ της γης, [και] ίνα αλληλους σφαξων.
of the earth, and that each other they might kill; and
και εσοδη αυτω μαχαιρα μεγαλη.
was given to him a sword great.
5 Kai ote n ποιεται την σφαγια την τριτη
And when he opened the seal the third
ηκουσα του τριτου (ων λεγοντων: Ερχου παραι
I heard the third living one saying; Come thou
και ιδου.
and I saw.
Kai * [ειδον, και] ιδου ιππος μελας, και
living ones saying, a black horse, and to the one
και οι δαθμενος επι αυτων εχων λυγον εν τη χειρι
sitting on him a black horse; and given to him a
την οδυ την τον και των των τεσ-
of himself. And I heard a voice in midst of the four
σαρων (ων λεγοντων: Χοιρις σιτον δημαριον,
living ones saying; A small measure of wheat for a denarius,
και τρεις χοιρικες κριθης δημαριον και το ελαι-
and three small measures of barley for a denarius; and the
και τον νικον μη αδικησης.
oil and wine thou mayest hurt.
6 Kai ote n ποιεται την σφαγιατην την τεταρτην,
And when he opened the seal the fourth,
ηκουσα του τεταρτου (ων λεγοντων: Ερχου.
I heard the fourth living one saying; Come thou
και ιδου.
and I saw.
6 Kai * [ειδον, και] ιδου ιππος χωλι-
and I saw, and I saw a white horse, and
πας, και ο δαθμενος επανω αυτου, ονομα αυτω
and the one sitting on him, a name to him
θανατος και ο αδης ηκολουθει [μετε] the Death;
and the unseen followed [with]

* VATICAN MANUSCRIPT, No. 1100.—1. That.
and—omitted (n.). 4. and—omitted (n.).
5. I saw, and—omitted. 8. I saw, and—omitted.
† 1. and see is omitted by a c. after "Come;" also in verses 3, 5 and 7.
2. I saw, and (a c.).
3. I saw, and (a c.).
4. The word chenix denotes a measure containing
5. one wine quart, and a twelfth part of a quart.
6. I saw, and (a c.).
† 1. Rev. v. 5—9. † 1. Rev. iv. 7. † 2. Zech. vi. 3; Rev. xix. 11. 1 &

CHAPTER VI.

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 be-
hold! ‡ a white Horse,
and he who sat on him
having a Bow; and a
Crown was given to him;
and he came out conquer-
ing, 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
Che-

nices of Barley for a Denari-
us; 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 be-
hold! ‡ a pale Horse, and
one was sitting on him,
whose NAME was DEATH,
and HADES followed after
9 And when he opened the fifth Seal, I saw under the altar the souls of them that were slain because of the word of God, and because of the testimony which they held; and they cried with a loud voice, saying, How long, Lord, holy and true, dost thou not judge and take vengeance for our blood from 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 while, until their fellow-servants and their brethren, who were about to be killed, should be completed.

12 And I saw when he opened the sixth Seal, the earth was shaken, and a great earthquake was; and the sun became black as sackcloth of hair, and the moon became blood; and the stars of the heaven fell to the earth, as fig trees cast their unripe figs every man from himself.

15 And the kings of the earth, who were glorified with their lieutenants, and heard the voice, and saw the smoke of the fire, fell upon their faces, and gave their power and authority over to the beast of the earth.

* Vatican Manuscript, No. 1169.—9. of the Lamb which (b.)

† 11. severally a white Robe, (a c.)

 9. Rev. viii. 3; ix. 13; xiv. 18.
 10. Rev. xvi. 4.     11. Rev. iii. 4, 5; xii. 9, 14.
 14. Psa. cli. 20; Isa. xxxiv. 4; Heb. 11. 12, 13.
 23, 24; Rev. xvi. 20.
the earth and the great men, and the commanders, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 ¶ and they say to the mountains, "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 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, nor the trees, till we have sealed the bond-servants of our God on their *foreheads." 4 ¶ And I heard the number of the sealed, ¶ a Hundred and forty-four Thousand sealed, out of every Tribe of the Sons of Israel;
APOCALYPSE.

[Chap. 7: 12]

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 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, 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."
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; and will wipe away the God 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
And the second messenger sounded, and it was as though a great mountain burning with fire was cast into the sea; and the third of the sea was dried up, and the third of the ships were destroyed. And the third of the sea became blood; and the third of the creatures which were in the sea, having life, died; and the third of the ships were destroyed.

And the second angel sounded his trumpet, and a great star, burning as a torch, fell from heaven; and it fell on the third of the rivers, and on the fountains of the waters. And the name of it was Incense was given, that he should give it for the prayers of all the saints which is before the throne.

And the third angel sounded his trumpet, and a great lightning came down from heaven, destroyed the third of the rivers, and the name thereof was "Death," and the third of the creatures which were in the sea died, because of the pains of those fires. And the fourth angel sounded his trumpet, and his voice said to the four winds of the earth, "Send forth the four winds of the earth upon the earth, and on the sea, and upon the beasts of the earth!" And the fifth angel sounded his trumpet, and he said, "See, my servants, whom I have sealed, that they should not worship the images of heaven, nor worship the golden altars which are in the wilderness of the kings of the earth; and they that had the sign of my servant were killed for the word of God, and for the testimony which they held. And they overcame him by the blood of the Lamb and by the word of their testimony."
And the name of the star is called Wormwood; and the third of the waters became Wormwood; and many of the men died because of the bitterness of the waters.

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 not might shine to the third of the stars, and the night in like manner.

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; they should not injure the grass of the earth, nor any Green
APOCALYPSE.

\[ \text{Chap. 9: 5.} \]

\[ \text{VATICAN Manuscript, No 1189} - 0. \text{as Breastplates—omit.} \]

\[ \text{many Chariots} \text{ rushing to Battle.} \]

1. 9. \[\text{Many Chariots rushing to Battle.}\]

2. 9. \[\text{the Stings in their tails had power to injure men} (b.)\]

3. 12. \[\text{Two Woes more are coming after these things.}\]

4. 13. \[\text{And the sixth Angel sounded his trumpet, and}\]

\[ \text{thing, nor Any Tree, but} \text{the men} \text{who have not the seal of God on their foreheads.} \]

5. \[\text{And it was said to them that they should not kill them, }\]

6. \[\text{but that they should be tormented five Months;} \]

7. \[\text{and their torment was as the Torment of a Scorpion when it stings a Man.}\]

8. \[\text{And in those days men }\text{shall seek death and not find it; and}\]

9. \[\text{shall desire to die, and death will fly from them.}\]

10. \[\text{And the forms of the Locusts were like Horses prepared for War;}\]

11. \[\text{and on their heads were as it were golden Crowns, and their faces were as the faces of Men.}\]

12. \[\text{And they had Hair as the Hair of Women, and their teeth were as Lion's teeth.}\]

13. \[\text{And they had Breastplates, asiron Breastplates, and the sound of their wings was as the Sound of Chariots of many Horses rushing to Battle.}\]

14. \[\text{And they have tails like Scorpions, and Stings; and in their tails was their power to injure men five Months.}\]

15. \[\text{They have }\text{over them a King, the Angel of the Abyss; whose name in Hebrew is Abaddon; and in the Greek he has the name Apollon.}\]

16. \[\text{One Woe is past; behold! Two Woes more are coming after these things.}\]

17. \[\text{And the sixth Angel sounded his trumpet, and}\]
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 of Brass, and Hyacinthine Phur-like, and Heads of the Horses as Kefalai Leontov, and EK tov stoma This autov, he's offisons, and out of the mouths of them, ekoreoventai pur kai vampoi kai theioi. 18 Ape goes out fire and smoke and brimstone. By the thriov plhionan touton apekaivnethan to the three plagues, these were killed the tripov ton anvrotov, ek tov puros kai tov third of the men, by the fire and the KAPNOI kai tov thei. Tov eKoreumeno en tov smoke and the brimstone that going forth out of the stoma This autov 19 H yar eKorea tov pur that mouth of them. For the Authority of the Horses en tov stoma This autov epsi, and en taiv ouvias in the mouth of them is, and in the tails of them, the for tails of them like serpents, having kefalai and en autas adikou. 20 Kai oi ing heads; and with them they injure. And the loioi ton anvrotov oiv ouk apekaivnethan remaining ones of the men who not were killed en taiv plathias taivais, ou metenovsns ek by the plagues these, not reformed from the works of the hands of themselves, so that not they might nuprosai ta diaunia, kai ta eidola ta xurva worship the demons, and the idols the golden ones kai ta argyra kai [ta xalka] kai ta lymbh and the silver ones and the {the copper ones} and the stone ones

* Vatican Manuscript No. 1100.—20, and Brass—omit.

† 14 Rev xvi. 12. † 16. Rev vii. 4. † 17. I Chron. xil. 8; Isa. v. 28. 20. 19. Isa. ix. 15. † 20. Deut xxxi. 20. † 20. Lev. xvii. 7; Deut. xxxiv. 17; Psal. evi. 37. 1 Cor. x. 20. † 20. Psal cxv. 4; cxxv. 15; Dan v. 23.
of wood, which can neither see, nor hear, nor walk;

21 nor did they reform from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

CHAPTER X.

1 And I saw another strong Angel come down from heaven, investing with a cloud; and the rainbow was over his head, and his face was 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 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."

5 And the Angel whom I saw standing on the sea and on the land, raised his right hand towards heaven,

6 and swore by him who lives for the ages of the ages, who created the heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, " that the time shall be no longer [delayed];

7 but in the days of the blast of the seventh

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*VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (b.).
2. a Scroll.
3. and the sea, and the things in it— omit. 

1 21. Rev. xxi. 15. 2 1. Matt. xxi. 2. Rev. i. 16. 3 1. Matt. xxi. 2. Rev. i. 16. 4 1. Matt. xxi. 2. Rev. i. 16. 5. Exod. vi. 8; Dan. xi. 7. 6 Nch. xix. 3; Rev. vii. 2; xiv. 7.
7 1. Rev. xi. 13.
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 the 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 Kings.'

CHAPTER XI.

1 And a Reed was given melikea 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; Because it 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

* Vatican Manuscript, No. 1160.—7. his servants the prophets.

9. to him—

10. the scroll,

11. they say to me (a. b.)

11. concerning.

† 8, verse 4.

† 9. Jer. xv. 16; Ezek. ii. 8; iii. 1—3.

† 10. Ezek. iii. 10.

† 1. Ezek. xii. 3; Zech. xi. 1; Rev. xxii. 15.

† 2. Ezek. xi. 17, 20.


† 2. Dan. viii. 10.

† 2, Rev. xiii. 5.
shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are the two Olive trees, and those 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 shall make War with them, and shall 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 will be glad, and will send gifts to each other; because there the two Prophets...
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 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 he 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 they

† Vatican Manuscript, No. 1160.—11. Three Days and a Half.
† 11. Spirit of God from out of Life entered. † 11. Fear was on them. † 13. Day (b.)

† 12. I heard, † with many MSS. and versions.
KEF. 1β. 12.

1 And sign was given to her, that she should be clothed with the sun, and that the moon should be under her feet, and the dragon that out of the deep of the bottomless pit was thy enemy, and the earth, and the dragon was under the throne, and seven stars:—

5 And she brought forth a son, a male, who is about to rule over all the nations, and the rod of iron, and she was snatched away to her God and to his throne.

*VATICAN MANUSCRIPT, No. 1100.—of the—omit (n.)

—omit (n.) 2. cried (n. c.)

† 18. Dan. vii. 10; Rev. vi. 10. † 18. Rev. xix. 5; xx. 12. † 18. Rev. xii. 10. 19. Rev. xv. 5; vii. 18; xvi. 21. ‡ 2. Isa. lvii. 7; Gal. iv. 10. ‡ 3. Rev. xvii. 3. ‡ 3. Rev. xvii. 9, 10. ‡ 3. Rev. xii. 1. 4. Rev. xix. 9, 10, 10. 4. Rev. xvii. 18. 4. Dan. vii. 10. 5. Psa. ii. 9; Rev. ii. 7; xix. 15.
6 And the woman fled into the desert, where she has a Place prepared by God, that there they may nourish her * a thousand two hundred and sixty Days.

7 And there was a War in heaven; i 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, "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.

11 And they conquered him through the Blood of the Lamb, and through the Word of their testimony; and they loved not their life, to the death.

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."
14 And there were given to the woman 
(two Wings of the Great Eagle, that she might fly 
to the Desert, into another 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 against 
that remainder of her Seed, 
who keep the Commandments of God, 
and have § the Testimony of Jesus.

CHAPTER XIII.

1 And § I was placed on the Sand of the Sea. 
And I saw § a Wild Beast ascending from the Sea, 
having ten Heads 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 like a Bear's Feet, and his Mouth 
as a Lion's Mouth; and the Dragon gave him 
his Power, and his Throne, § and great Authority.

3 And one of his Heads 
was as it were mortally wounded; 
and yet his Mortal Wound was healed.
and wondered the Whole earth after the beast, 4 and they worshipped the dragon, Because he gave the authority to the beast; and they worshipped the beast, saying, 5 "Who is like the beast? and who is able to make war with him?" 6 And there was given to him a mouth speaking great and blasphemous things; and Authority was given him: to act forty-two 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 for Captivity, into Captivity he goes away; and if any one will kill with the Sword, with the Sword must he be killed. Here is the Patient Endurance and the Faith of the Saints.

And I saw another Wild beast ascending from the Earth; and he had two Horns like a Lamb, and he spoke as a Dragon.

11 And all the Authority of the first Beast he executes in his presence,

VATICAN MANUSCRIPT. No. 1189.—6. and—omit.

10. may lead into Captivity, if any one will kill, (b c.)
and makes the earth and those who dwell in it to worship the first beast, whom 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 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 MEN and the BONDMA N, that they should give to him worship. 

17 *[and] so that no one may be able to buy or sell unless HE who has the MARK, or the NAME of the BEAST, or the NUMBER of his NAME.
APOSTLE.

1 And I saw, and I heard; and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty-four thousand, having the name of the Father written on their foreheads; and the number of them were a thousand and two hundred and thirty thousand. 2 And I heard a voice from heaven, as the voice of manywaters, and as the voice of a great thunder; and the voice which I heard was as that of Harpers playing on their Harps; 3 and they sing 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. 4 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. 5 And in their mouth was found no falsehood; for they are blameless. 6 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, — 7 saying with a loud Voice, "Fear * God, and give Glory to him; Because the Hour of his JUDGMENT is come; * and

* VATICAN MANUSCRIPT, No.1100.—8. on the MARTH. 4. These are those who were not defiled with WOMEN; for they are Virgins — omit (m.) 6. Another — omit (m.) 7. the Lamb, and give (m.)

1 1st Rev. v. 5. 1 1st Rev. vii. 4. 1 1st Rev. vii. 5; xiii. 10. 1 2nd Rev. 1. 15; xix. 6. 1 2nd Rev. v. 8. 1 3rd Rev. v. 9; xvi. 3. 1 4. 2 Cor. xi. 1. 1 4. James 1. 15. 1 5. Eph. v. 27; Jude 24. 1 6. Rev. viii. 13. 1 7. Rev. 21. 1 8; xv. 4. 1 7. Nub. ix. 6; Psa. xxxiii. 6; xxiv. 6; xxiv. 6; Acts xv. 15; xvii. 24.
APOCALYPSE. [Chap. 14: 13.]

8 And Another, a Second Angel followed, saying, "Fallen is Babylon the Great, who has given All the nations to drink of the Wine of her Forication."

9 And Another a Third Angel followed them, saying with a loud Voice, "If any one worship the Beast and his Image, and receive a Mark on his Forehead, or on his Hand, he shall drink of that Wine of the Wrath of the Holy Angels, and in the Presence of the Lamb, and the Smokes of their Torment Rises up for Ages of Ages; and they have No Rest Day and Night, who worship the Beast and his Image, and if any one receive the Mark of his Name."

10 Even he the One shall drink of that Wine of the Wrath of God, which is Mingled Unblemished in the Cup of his Indignation; and he shall be tormented with Fire and Sulphur in the Presence of the Holy Angels, and in the Presence of the Lamb. And the Smoke of their Torment Rises up for Ages of Ages; and they have No Rest Day and Night, who worship the Beast and his Image, and if any one receive the Mark of his Name.

12 Here is the Patience of the Saints,—

13 And I heard a Voice from Heaven, saying, "Write—From this Time blessed are those dead, who Die in the Lord; Yes, says the Spirit, that they may Rest from Worship him who Made the Heaven and the Earth and the Sea, and the Fountains of Waters.

8 And Another, a Second Angel followed, saying, "Fallen is Babylon the Great, who has given All the nations to drink of the Wine of her Forication."
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 Hour to reap is come; Because the Harvest of the Earth is dry."

And an Angel came forth out of that temple, which is in Heaven; he also having a sharp Sickle.

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 Bridles of the horses from furrows.
KEF. 16. 15.

1 And I saw another sign in the heaven, great and wonderful, seven angels having the seven last plagues; and the first born of the race of the earth had been executed. 2 And I saw as a sea burning with fire, and those being conquerors of the earth, and of the seven plagues, having been mingled with fire, and those being conquerors of the seven plagues, having been mingled with fire, and those being conquerors of the earth, and the one who was standing in the glassy sea, having harps of the heaven, and the glassy harps of the heaven, and singing the song of Moses the servant of God, and the song of the Lamb, saying, 

Matthew 24:30-31

And then shall they see the Son of man coming in a cloud with power and great glory. And then shall he send his angels, and gather his elect from the four corners of the earth, from the uttermost part of the heaven to the uttermost part of the earth. 3 And he that was wounded by the sword shall live: and God shall wipe away tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
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 messengers.

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 into the sea; and it became Blood, as of one Dead; and every living Soul died,—those in the sea.

3 And the second poured out his bowl into the rivers, and into the fountains of waters; and they became Blood.

4 And I heard the angel of the waters saying, Righteous art thou, O Lord, which hast judged these things; for these are the deaths of the ten thousands: O Lord, who art just.

5 And the third poured out the blood of the Saints and of the Prophets, who were slain, and they were not avenged: Because thou hast judged those who judged them.

6 And I heard the voice of his mouth saying,—Righteous art thou, O Lord, and just, O Lord, in the judgments which thou hast made: for thou hast judged right.

7 And I saw another mighty angel coming down out of heaven, and he had the key of the bottomless pit: and he laid hold upon the dragon, that ancient serpent, which is the Devil and Satan, and bound him a thousand years.

8 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he should be loosed a little season.

9 And I saw thrones, and they were seated upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast or his image, and had not received the mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

10 But the rest of the dead lived not again until the thousand years should be fulfilled: and this is the first resurrection.

11 And this is the first resurrection: the dead came out of the graves, both small and great, and reigned with Christ a thousand years.

12 But the nations which were saved did not dwell in the city, but were round about it in the wilderness: yet there shall be no more mourning for them, for the first resurrection: for the mourning of their protection was long.

13 And I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth: Yea, say, blessed they be which believe in the Lord from henceforth: Yea, saith the Spirit, because that God gave them rest.

14 And they washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: that he should walk before him, and serve him in his sight for ever.

16 And they shall not hurt nor offend any more; for the prophecies are fulfilled.

17 And God shall wipe all tears from their eyes: and there shall be no more death, neither mourning, nor crying, nor pain any more; for the former things are passed away.

18 And he said, Be holy: for the Lord God sanctifies you: and all they that are sanctified are written in the book of Life of the Lamb of God.
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 air; and there came forth a loud Voice from the temple of heaven, from the throne, saying, "It is done."
KEP. \(\text{c}^{17}\). 17.

1 Kai ηλθεν εἰς ὑπὸ τῶν ἑπτά αγγέλων τῶν
And came one of the seven messengers of those

2 ἔχοντων τὰς ἑπτὰ φιάλας, καὶ ἐλαχίστε μετ᾽
having the seven bowls, and spoke with

3 ἡμῶν, λέγων Εὐρυ, δείξω σοι τὸ κρίμα της
me, saying, Come hither, I will show thee the judgment of the

4 πορνης τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν
of the harlot, of that sitting on the

5 ύδατῶν τῶν πολλῶν, μεθ᾽ ὑς ἐπορευόμενοι
water the many; with whom committed fornication

6 οἱ βασιλεῖς τῆς γῆς, καὶ εὑμενύσαν οἱ κατοι-
the kings of the earth, and were made drunk those inhabitants

7 κοιτῶν τῷ γην * [εκ τοῦ οἴου τῆς πορνείας
the earth (with the wine of the fornication

8 αὐτῆς.] 3 Kai ἀπενεγκέ με εἰς ἐρήμον ἐν
And he carried away me into a desert in

9 πνεύματι καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit, and I saw a woman sitting on

10 θηρίον κοκυκίων, γεμοῦ οὐρατωτών βλάσφημας,
a wild-beast scarlet, being full of names of blasphemy,

11 ἔχον κεφαλάς ἑπτά καὶ κερατά δεκα.
had heads seven and horns ten. And the

12 γυνὴν τὴν περιβελτιμένη πορφυρον καὶ κοκκί-
woman was having been clothed purple and scarlet,

13 νον, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμω-
and having been gilded and with a stone precious

14 καὶ μαργαρίταις, ἔχουσα χρυσὸν ποτηρίου ἐν
and pearls, having a cup in

15 τῇ χείρι αὐτῆς γεμοῦ βασάνων,
the hand of herself being full of abominations, and the

16 ἄκαθαρτα τῆς πορνείας αὐτῆς, 4 καὶ εἰπὼν τὸ
uncleanlinesses of the fornication of herself, and on the

17 μετωπὸν αὐτῆς οὐνομα γεγραμμένον
forehead of herself a name having been written; Mystery;

18 Βασίλευς ἡ μεγάλη, ἡ μητέρα τῶν πορνῶν καὶ
Babylon the great, the mother of the harlots and

19 τῶν βασάνων τῆς γῆς. 6 Kai εἶδον τὴν
and of the abominations of the earth. And I saw the

20 αὐτῶν τοὺς ἀιματοὺς τῶν ἄγων,
woman drunk with the blood of the holy ones,

21 καὶ εἰς τὸν αἰματὸς τῶν μαρτυρῶν Ἰησοῦς. Καὶ
and with the blood of the witnesses of Jesus. And

22 εἶδαμαι, ὅτι αὐτὴν διδυμά μεγά.
I wondered, having seen her: a wonder great.

23 Kai εἶπε μοι ὁ ἀγγέλος Διατηρεῖ αἰώναμας:
And said to me the messenger: Why didst thou wonder?

24 εὐχαρίστησεν τῷ μυστηρίῳ τῆς γυναικός, καὶ
And there will tell the secret of the woman, and

25 τοῦ θηρίου τοῦ βασανότος αὐτής, τοῦ ἐχοῦν
of the wild-beast of that bearing her, of that having

26 τὰς ἑπτὰ κεφαλάς καὶ τὰ δεκα κερατά,
the seven heads and the ten horns.

CHAPTER XVII.

1 And one of those

2 ἡμῶν having the seven bowls came and

3 spoke with me, saying,

4 Come, 1 I will show thee

5 the judgment of 2 that

6 great harlot, 3 who

7 sits on 4 many waters;

8 and with whom the

9 kings of the earth

10 committed fornication, and

11 the inhabitants of the

12 earth were made drunk

13 with the wine of her

14 fornication.

15 3 Kai ἀπενεγκέ με εἰς ἐρήμον ἐν

16 πνεύματι καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit, and I saw a woman sitting on

17 θηρίον κοκυκίων, γεμοῦ οὐρατωτών βλάσφημας,
a wild-beast scarlet, being full of names of blasphemy,

18 ἔχον κεφαλάς ἑπτά καὶ κερατά δεκα.
had heads seven and horns ten. And the

19 γυνὴν τὴν περιβελτιμένη πορφυρον καὶ κοκκί-
woman was having been clothed purple and scarlet,

20 νον, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμω-
and having been gilded and with a stone precious

21 καὶ μαργαρίταις, ἔχουσα χρυσὸν ποτηρίου ἐν
and pearls, having a cup in

22 τῇ χείρι αὐτῆς γεμοῦ βασάνων,
the hand of herself being full of abominations, and the

23 ἄκαθαρτα τῆς πορνείας αὐτῆς, 4 καὶ εἰπὼν τὸ
uncleanlinesses of the fornication of herself, and on the

24 μετωπὸν αὐτῆς οὐνομα γεγραμμένον
forehead of herself a name having been written; Mystery;

25 Βασίλευς ἡ μεγάλη, ἡ μητέρα τῶν πορνῶν καὶ
Babylon the great, the mother of the harlots and

26 τῶν βασάνων τῆς γῆς. 6 Kai εἶδον τὴν
and of the abominations of the earth. And I saw the

27 αὐτῶν τοὺς ἀιματοὺς τῶν ἄγων,
woman drunk with the blood of the holy ones,

28 καὶ εἰς τὸν αἰματὸς τῶν μαρτυρῶν Ἰησοῦς. Καὶ
and with the blood of the witnesses of Jesus. And

29 εἶδαμαι, ὅτι αὐτὴν διδυμά μεγά.
I wondered, having seen her: a wonder great.

30 Kai εἶπε μοι ὁ ἀγγέλος Διατηρεῖ αἰώναμας:
And said to me the messenger: Why didst thou wonder?

31 εὐχαρίστησεν τῷ μυστηρίῳ τῆς γυναικός, καὶ
And there will tell the secret of the woman, and

32 τοῦ θηρίου τοῦ βασανότος αὐτής, τοῦ ἐχοῦν
of the wild-beast of that bearing her, of that having

33 τὰς ἑπτὰ κεφαλάς καὶ τὰ δεκα κερατά.
the seven heads and the ten horns.

34 * Vatican Manuscript, No. 1100.—2. with the wine of her fornication—omit. 3. scarlet. 4. the fornication of the earth (5.)

1 1. Rev. xii. 1. 2. Rev. xvi. 19; xvii. 16, 17, 10. 3. 1. Nahum iii. 4. Rev. xix. 2. 4. Rev. xvii. 10. 1. 1. Jer. ii. 13; ver. 15. 2. 2. Rev. xviii. 3. 4. 2. Jer. ii. 7; Rev. xviii. 9. 3. 1. Rev. xiv. 3. 5. Rev. xvii. 10. 2. 1. Rev. xiii. 5. 6. Rev. xiii. 38. 3. 4. Jer. ii. 7; Rev. xviii. 15. 4. 4. Rev. xviii. 15, 16. 4. 5. Rev. xviii. 9; xix. 2. 5. 5. Rev. v. 10; xii. 11. 6. Rev. xviii. 24.
8. To θηριον ἐδεις, ἢν, καὶ οὐκ ἐστι, καὶ
The wild-beast which thou sawest, was, and not is, and
μελετε αναθανανει ἐκ τῆς αβυσσου, καὶ εἰς από
about to come up out of the abyss, and into des-
λειαν ὑπαγειν καὶ θανασασται οἱ κατοικουντες
struction to go; and will wonder those dwelling
ἐπὶ τῆς γης, ὥν οὐ γεγραπται τα ονοματα επι
the earth, of whom not has been written the names on
το βιβλιον τῆς ζωῆς απο καταβολης κοσμου,
the scroll of the life from a casting down of world,
βλεποντων το θηριον ὅτι ἢν, καὶ οὐκ ἐστιν,
beholding the wild-beast because was, and not is,
καὶ παρεσται. 9. Ὑδε ο νους ὦ ἐκχων σοφιαν,
and will be present. Here the mind the one having wisdom.
Αἱ ἐπτα κεφαλαι, ἐπτα ὀρη εἰσιν, ὅπου ἡ γυνη
The seven heads, seven mountains, are, where the woman
καθηται ἐπ' αὐτων. 10. Καὶ βασιλεις ἐπτα
sits on them. And kings seven
εἰσιν οἱ πεντε επεσαν, ἐς εἰς ἐστιν, ὃ αλλος
are the five fell, the one is, the other
ουτω ηλθεν, καὶ ὅταν εληφθη, ὀλιγον αὐτον δει
out not yet is come, and when he may come, all little he behoves
μεναι. 11. Καὶ το θηριον, ὃ ην, καὶ οὐκ ἐστιν,
to remain. And the wild-beast, which was, and not is,
καὶ αὐτος οὐδος εστιν, καὶ εκ των ἐπτα ἐστιν,
even he eighth is, and out of the seven is,
καὶ εἰς απωλειαν ὑπαγει. 12. Καὶ τα δεκα κεφα-
and into destruction goes. And the ten horns
tα ἡ eides, ἐκα βασιλεις εἰσιν, οἰνιμεν
which thou sawest, ten kings are, as well
βασιλειαιν ουτω ελαιουν, αλλ εξοισιαν ὡς βασι-
not out received, but authority as kings
λεις μιαν ἄραν λαμβανονοι μετα τον θηριον,
one hour they receive with the wild-beast.
13. Οὕτωι μιαν εχονις γνωμην, καὶ την δυναμιν
These one have purpose, and the power
καὶ την εξοισιαν ἐαυτου το θηριον διδασκιν,
and the authority of themselves to the wild-beast they give.
14. Οὕτωι μετα τον αριων το πολεμησον και το
These with the lamb will make war; and the
αριων νικησει αυτων, ὧτι κυριος κυριων εστι
lamb will overcome them, because a Lord offereth he is
και βασιλει αριων και οἱ μετε αυτον, και
and a King of kings; and those with him,
κλητοι και εκλεκτοι και πιστοι. 15. Καὶ λεγει
chosen ones and faithful ones. And he says
μοι; Τα ὑπακτα ἡ eides, ὧν ἡ πορνη καθη-
thou; The waters which thou sawest, where the harlot sits,
tαι, λαιοι και χολοι εις, και ευθη και γλωσσαι,
peoples and crowds are, and nations and tongues.

* Vatican Manuscript, No. 1160.—8. the Name, (A B.)
† 12. yet, omitted by A.
‡ 13. Authority, (A B.)
And God gave into the hands of the harlot, and to her will make her [even naked], and she will eat of her will, and she will see Ish. and burn her with fire.

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.

And the woman, whom thou sawest, is that great city, which holds sovereignty over the kings of the earth."

CHAPTER XVIII.

† After these things I saw another angel coming down from heaven, having great authority; and the earth was illuminated with His glory.

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;

And I heard another voice from the heaven, saying...

* Vatican Manuscript, No. 1100.—10. and naked—omit.

† 3. of the wine, emitted by a c. 3. fallen, (A B C.)

‡ 10. Jer. i. 41, 42; Rev. xviii. 16. ‡ 10. Ezek. xi. 37—44; Rev. xviii. 16. ‡ 16. Rev. xviii. 8. ‡ 17. 2 Thess. ii. 11. ‡ 17. Rev. x. 7. ‡ 18. Rev. xvi. 10. ‡ 18. Is. xiii. 21; xxi. 8; xxiv. 14; Jer. i. 30; ii. 37.

17. 2. Is. xiv. 23; xxxiv. 11; Mark v. 2, 3.

3. verse 11. 15; Is. xvii. 15.
Come you out from among them, and be clean; yet I will take no of you; make you pure and holy; for I am the Holy One of Israel, and my people shall be holy, saith the Lord God. Woe to you, ye that desire the day of the Lord! to what purpose is it unto you? it shall be darkened before you all. Ye shall not see the day of the Lord; it shall not be upon you, saith the Lord of hosts. Therefore are the prophets of Jerusalem so called, who have prophesied the things as they have seen them, and have said: To you thus says the Lord of hosts: I will harm the earth, and the sea, and the whole world, with all the inhabitants thereof, with all the ordinances of the heavens. Therefore shall the earth be swept clean by fire; and the fire shall not be quenched. But woe to them that are at ease, saith the Lord God. For the day of the Lord is come, when he shall make the earth a dust. For the day of the Lord shall come as a thief. And the heavens and the earth shall be changed, saith the Lord. But woe to them that are at ease, saith the Lord God. Woe to them that are at ease in Zion! therefore shall the day of the Lord come upon them as a thief. The heavens and the earth shall be changed, saith the Lord. Therefore shall the earth be swept clean by fire. Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. Woe to them that are at ease, saith the Lord God. Wrath shall be poured out upon them, and the fire of the Lord shall be kindled against them. For woe to them that are at ease in Zion! Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. Woe to them that are at ease, saith the Lord God. Wrath shall be poured out upon them, and the fire of the Lord shall be kindled against them. For woe to them that are at ease in Zion! Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. 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Woe to them that are at ease, saith the Lord God. Wrath shall be poured out upon them, and the fire of the Lord shall be kindled against them. For woe to them that are at ease in Zion! Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. Woe to them that are at ease, saith the Lord God. Wrath shall be poured out upon them, and the fire of the Lord shall be kindled against them. For woe to them that are at ease in Zion! Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. Woe to them that are at ease, saith the Lord God. Wrath shall be poured out upon them, and the fire of the Lord shall be kindled against them. For woe to them that are at ease in Zion! Therefore shall the day of the Lord come upon them as a thief, and the heavens and the earth shall be changed. Woe to them that are at ease, saith the Lord Go
Because no one buys their merchandise any more; 13 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 of Horses, and of Chariots, and of Bodies, and *Lives of Men.

14 And the Fruit season of the 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 in one hour such great Wealth is laid waste. 19 And *Every Pilot, and Every Voyager, and Mariner, and as many as work on the sea, stood at a distance, 18 *and cried out, beholding the smoke of her burning, saying, *What city is like to the great city?"
and cast dust on their heads, and cried
[on klaimoues kai peinavorites, legevtes] Ovai,
out weeping and mourning, saying: Woe,
*[ovai] * *polis * megalh, en * epilouvth.
[woe, the city the great, by which were enriched
pantes ois elxontes pliao en to thalass 
all those ships on the sea by the
thumpos to aktis, oti mia upa 
preciousness of her, because in one hour she was made desolate.

20 Euphrainov ev' auty, ouvane, kai ois agioi kai
Rejoice thou over her, O heaven, and the holy ones and
apostoloi kai oi proleptes, oti ekri 
and prophets, because judged
the apotheosis autis.

21 Kai ge
eis the God the judgment of you on her.
And took up one

22 Kai frown kitharofwv
Not may not be found any more. And a voice

23 Kai kai mousikov kai aulitwv kai sakkistov ois 
and musicians and of flute-players and of trumpeters not

24 Kai en auty aipta prople 

All the nations.

And fa these bloods of proph 

and aijwv euryh, kai panta twv es 

and of holy ones found, even of all those having been

1 Meta tauata nkousa wv fownh *[megalyh]
After these things I heard as a voice

KEF. 16'. 19.

19 And they cast Dust
on their HEADS, and cried,
[weeping and mourning, saying, "Alas! alas!
THAT GREAT CITY, by which were enriched out
of her WEALTH all those
HAVING the SHIPS on the SEA! Because in One
Hour she was desolated."

20 ¶ Exult over her, O
Heaven! and you SAIN 
TS, and you APOL 

21 And one strong AN 
gel 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 Harp 
ers, 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 any
more; and Sound of Mill 
stone shall be heard in thee
no longer;

23 and ¶ Light of Lamp
shall shine no more in thee;
and ¶ Voice of Bride 
groom and of Bride shall
be heard no more in thee;

Because thy MERCHANTS were the GREAT ONES of the EARTH—¶ Because by thy SORCERIES
All the NA 
TIONS were deceived."

24 And ¶ in the her
¶ 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

* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit.
† 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. 19. the ships, (A B c.)
§ 21. Jer. li. 64. 21. Rev. xi. 8, xvi. 20. 21. Rev. xi. 8, xvi. 20. 22. Isa. xxiv. 7; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxix. 13.
great Crowd in heaven, saying, "Hallelujah! the salvation and the glory and the power of our God; 2 because true and righteous are his judgments; because he judged the great harlot who corrupted the earth with her fornication, and avenged the blood of his servants [shed] by her Hands. 3 And a second time they said, "Hallelujah!" And their voice rises up for the ages of the ages. 4 And the twenty-four elders and the four living ones fell down and worshipped that God who sits on the throne, saying, "Amen! Hallelujah!" 5 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, and as the sound of many waters, and as the sound of mighty thrun. And I heard as it were the voice of many angels round about the throne, saying, "Amen! Hallelujah!" 7 And the voice which I heard came from the throne saying, "Give praise to our God, all you his servants, who fear him, both great and small." 8 And I heard as it were the voice of many angels round about the throne, saying, "Hallelujah!" for our God reigned! 9 And he says to me,
Write thou; Blessed ones, those into the supper of the marriage
of the Lamb having been called. And he says to me; These
things are of the God, and I fell before the feet of him to worship him;
and he says to me; See not; a fellow-servant of thee 
this, and of the brethren of thee of those having the
martyrdom of Jesus; to the God do thou give worship.
(For the testimony of Jesus is the spirit
of the prophecy.)

11. And I saw the heavens opened, and beheld, a white Horse; and he who
sat on him was called, Faithful and True, and in Righteous
ness he judges and makes war.

12. And his eyes were as a Flame of Fire, and on his head
a white crown; and he had a Broad-sword in his breast;
which no one knows, if not himself; and having
been clothed with a mantle, he carried a broad-sword in blood,
and as it were a name inscribed on his

13. And the armies those in the heaven followed; an end; and ev 
which no one knows, if not himself; and having
been clothed with a mantle, he carried a broad-sword in blood,
and as it were a name inscribed on his

14. And those armies in heaven followed him on white Horses,
clothed in white pure Fine linen.

15. And out of his mouth proceeds a sharp Broad-sword, 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 is on the

12. Names written, and a

* Vatican Manuscript, No. 1160.—12. as—omit (A.)
Name written (n.) 15. two-edged (n.)

† 10. of the, omitted by A. 11. called, omitted by A.

‡ 9. Matt. xii. 2; Luke xiv. 15, 16. 19. Rev. xii. 15. 16. 1. 10. 1 John v. 10; Rev. xii. 17.
† 11. Acts x. 20; xiv. 14, 15; Rev. xii. 9. 11. Rev. vi. 2. 12. Rev. i. 14; ii. 18. 12. Rev. vi. 2. 13. John i. 1; John v. 7.
‡ 2. Thess. ii. 8. 14. Rev. iv. 4; vii. 9. 1. Isa. xiii. 15. 2. Isa. xiii. 5; Rev. xiv. 10, 16.
APOCALYPSE.

17 And I saw an Angel standing in the sun; and he cried with a loud Voice, saying 1 to All those NIBLES WHICH FLY In Mid-heaven; † "Come, assemble yourselves to the GREAT SUPPER OF GOD;"

18 † 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 out of HEA-

† Vatican Manuscript, No. 1100.—one—omit (n.)
† 10. his armies, (a.)
APOCALYPSE.

20 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 Judgement was given 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 forehead, and on their hand; 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 is the second death no authority, but they shall be Priests of God and of the Anointed, and shall reign with him a thousand years.

20:7 and when the

VEN, 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.

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12. the GREAT and the LITTLE, (A.)

11 And I saw a 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 those 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.
14. And I saw a new heaven and a new earth, for the first heaven and the first earth were gone away, and there was no more sea. And He said, ‘Behold, I make all things new.' And He said to me, 'Write, for these words are faithful and true.' And the Spirit said to me, 'They have been done.' And the eyes of heaven and earth were closed, and the earth was no more. And the holy city, the new Jerusalem, was seen coming down from heaven, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them, and He will be their God. And God will wipe away every tear from their eyes; and there shall be no more death, nor sorrow, nor crying, nor pain; for the former things are passed away.' And He said to me, 'Write, for these words are faithful and true.'

15. And the angel who spoke with me said, 'Come, I will show you the future of the nations.' And when he had led me away in the Spirit, into the wilderness, he showed me a great multitude of people, who had not been washed, standing before the Lamb. And He said, 'These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. For they are the ones who have overcome the world.' And He said to me, 'These are the ones spoken of in the book of life, the book of the Lamb who was slain.' And after this, I saw the Lamb seated on the throne, with the four living creatures and the twenty-four elders, adoring Him who is seated on the throne, saying, 'Amen! Blessings and glory and wisdom and thanksgiving and honor and power and strength, to our God forever and ever. Amen.'
Apostolos, 6. Clovis, and Bibles, of the like 12. Apocalypse. he the behavior the his, and autos estai moi o nios. 8. Tois de deilos kai he shall be to me the son. To the hot cowards and apostoi, kai ebdelugmenois, kai phoneusai faithless ones, and abominable ones, and murderers and thronoi, kai phnakois and eidovalatrai, and fornicators, and sorcerers and idolaters, and tais tois pseudeis, to meros autan en ta lymh
all the liars, the portion of them in the lake ta kaiomen phyri kai thei, d estin o thanatos in that burning with fire and brimstone, which is the death d deuteros.
the second.
9. Kai plhke eis tw teta aghgelon twn exou-
And came one of the seven messengers of those having tw tae epit apelas tas egeusas tw epit
the seven bowls those being full of the seven plhny twn eschaton, kai eilephseis met' emoun,
plagues the last ones, and talked with me,
legev, Devaro, deivw poui tnu wulfh tou
saying, Come thou, I will show thee the bride of the
arype tou thyn ynuaka. 10. Kai apnraghe me en
laugh the wife. And he bower away me in
pneumatik ep' orpos megax kai u tôn, kai
spirit to a mountain great and high,
edixe moi tnu poln tnu égnan ierousalhm,
he showed me the city the holy Jerusalem,
katabasinovas ek tou ougon apou tou theou,
coming down out of the heaven from the God,
exousan tnu doxan tou theou d phosthr
giving the glory of the sun; the luminary auths ómios lidoi tymiastas, wos lidoi iapadi
or like to a stone most precious, as to a stone jasper
prystatlikonti. 12. exousa teixos megax kai
being crystalline; having a wall great and
vphlon, exousa pulonon dokekay, kai eti tois
high, having gates twelve, and at the
pujson aggelous dokekay, kai ouromata epis-
gates messengers twelve, and names having
gegrammenà, d esti povon dokekay phylon [tou]
written, which is the twelve tribes [of the
vian Isrash. 13. Apo anato-ous, pulones treis
sons of Israel. From oak, gates three;
apo Borpa, pulones treis apo Notou, pulones
from North, gates three; from South, gates

* VATICAN MANUSCRIPT, No. 1109.—7. I will give to him, (6.)
8. Sinners, and Abominable, (8.)
9. Woman, the bride of the Lamb, (3.)
10. The names of, (1.)
12. Of the omisf (A. B.)
13. And on the West three Gates, and on the North three Gates, and on the

† 11. Having the glory of God, omitted by A.
16. Rev. i. 8; xxii. 13.
17. Zech. viii. 8; Heb. viii. 10.
19. Heb. xii. 14; Rev. xxii. 15.
9. Rev. xix. 7; verse 2.
11. Rev. xxii. 5; verse 27.
15. Rev. i. 10; xvii. 3.
12. Ezek. xlvi. 31—34.
And the city had twelve foundations, and upon them twelve names of the twelve apostles of the Lamb. And he who spoke with me, had a golden reed, that he might measure the city, and its gates and its walls. And the city lieth quadrangular, and its length is as much even as its breadth. And he measured the city, with the reed to four thousand furlongs; the length and the breadth and the breadth of it are equal. And he measured its wall, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's. And the building of its wall was Jaspcer; and the city was pure Gold, like pure Glass. 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; the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasis; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst. 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.

* Vaticans Manuscript, No. 1100. 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, as they are found in A B G. 

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1. § 19. Isa. liv. 11. ‡ 21. Rev. xxiii. 2.
And I saw no Temple in it; for the Lord God, the Omnigodot, is the Temple of it, and the Lamb.

And the city shall not need sun, or moon, for the glory of God enlightens her, and its lamp is the Lamb.

And the nations shall walk by means of its light, and the kings of the earth *breathe their glory into it;

And its gates shall not be shut by Day; for there will be no Night there;

And they shall bring the glory and the honor of the nations *into it.

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 ✧ Wood of Life, bearing twelve Fruits, yielding for each Month its own Fruit; and the leaves of the wood 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 ✧ it, and his servants will serve him.
And he saith unto me, "These words are faithful and true; and the Lord God of the spirits of the prophets sent his angel to show to his ser-
vants what it is necessary to have done speedily.

And he said unto me, "These are the words of the prophecy of this book." And John said unto me, "Come quickly, and behold, for the time is near.

And he said unto me, "Behold! I am coming speedily; and my reward is with me, to give to each one as his work is."
APOCALYPSE.

[Chap. 22: 13.]

13 Εὐαγγελίζοντες τὸν Κώστυνον [Χριστοῦ]  

The favor of the Lord Jesus.

21 Τὸν Χαρίς τοῦ Κυρίου Ἰησοῦν. [Ἀμαζωνίτης]

with all [of the holy ones.]

† 14 WASH their robes, (A. n.)  
21. Anointed omitted by A.  
21. of the

† 13 ᾿Ε ἐστιν ἀλήθεια, καὶ ὁ Ἱωάννης καὶ ὁ Ωτακώρ καὶ ὁ Ἐκάτων καὶ ὁ Εὐφρατής καὶ ὁ Ὁριαστής καὶ ὁ Ἐρυθρός καὶ ὁ Βυθιστής, καὶ ὁ Σαφός καὶ ὁ Κασιπάρις καὶ ὁ Παρθένος καὶ ὁ Πιερός καὶ ὁ Ἐκατόντας, καὶ ὁ Εὐφρατής καὶ ὁ Ὁριαστής καὶ ὁ Ἐρυθρός καὶ ὁ Βυθιστής, καὶ ὁ Σαφός καὶ ὁ Κασιπάρις καὶ ὁ Παρθένος καὶ ὁ Πιερός καὶ ὁ Ἐκατόντας.  
14 Ἐρημισθήσονται ἑκάστην ἡ οἰκουμένη, καὶ δόξησις καὶ εἰρήνη καὶ τὸ τελεῖον.  
15 Εἰς τὴν ἐστίνην αὐτῶν εἰς τὸ ἔριδον τῆς ἡμέρας, καὶ καταπτώσεις ἐστὶ τοῖς πολιτισμοῖς, καὶ ἐπάνω ἐπὶ πᾶσαν τὴν ζωήν.  
16 Οἱ δὲ πλαγίαι ἀπὸ τοῦ θεοῦ Ἰησοῦ Χριστοῦ πᾶσαι τῆς ἡμέρας.  
17 Ὁ Ναός, ὁ Κωνσταντίνος, ὁ Λόγος, ὁ Πατήρ, ὁ Οἰκονόμος, ὁ Θεός, ὁ Θεός, ὁ Θεός.  
18 Εἰς τὴν ἐστίνην αὐτῶν εἰς τὸ ἔριδον τῆς ἡμέρας, καὶ δόξησις καὶ εἰρήνη καὶ τὸ τελεῖον.  
19 Εἰς ἔτος ἐπεμένειν και ἐπεκαλύφθη.  
20 Ἡ θυσία τοῦ Θεοῦ Ἰησοῦ Χριστοῦ.
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 BUD that blossomed, Heb. ix. 4. See the account, Num. xvi.

AADDON, [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. Luke xi. 31; Heb. xii. 24; called "righteous" by Jesus, Matt. xviii. 25.

ABLENÉ, [the father of morning], a Province of Cæo-Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESCENSION, [Matt. xxiv. 15; Dan. ix. 27; xii. 11] properly refers to the ensigns or banners 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 tent from Sheem, 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 xii. 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 son; hence, "Abraham's bosom" denotes both the honor and felicity. Luke xxxi. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was "hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which hew 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.

ACELDAMA, [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; a native of Achaia, I Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of 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 30 years, or to about A. D. 63. The chief design of the writer ap-
which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," 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 xvi. 11, Acts iv. 36, 37. 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and seat of Egypt, founded by Alexander the Great, about B. C. 332, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned, he said, by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolic discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; Gal. iv. 24.

ALELUIA, or Hallelujah, [Praise you the Lord.] A common exclamation of joy and praise in the Jewish worship. The saint's song at the fall of Antichrist, Rev. xix. 1-6.

ALTHOUGH he did all things: an attribute of Deity, also of the glorified Jesus, Rev. i. 8; iv. 8, 6.

ALPHA and OMEGA, the first and last letters of the Greek alphabet; both applied to Jesus, Rev. i. 18, 26.

ALPHEUS [thousand, chief.] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR, a seat of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to Saul, 2 Cor. v. 20; Eph. vi. 19.

AMEN! [See Precious Stones.]

AMPHIPOLIS, now called Emboloi; a city lying between Macedon and Thrace, 45 miles E. by N. of Thessalonica, Acts xvii. 1.

AMPLIUS [large.] An individual highly esteemed by Paul, Rom. vi. 8.


ANATHHEMA MARANATHA, a Syriac exclamation, signifying, Accursed, our Lord comes. This language must not be regarded as an imprecation, but as a prediction of what certainly come to pass. In devoting any person to destruction, or in pronouncing an anathema, they sometimes added, "The Lord will put this sentence in execution hereafter. Acts xix. 37. Anathema Maranaatha, '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 them.] Acts xvii. 7. This, both in the Greek and Hebrew languages, signifies a messenger. It denotes office, and not the nature of the agent. The word occurs 153 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 angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In both the Old and New Testaments, angels are occasionally rendered by the term messenger, and frequently by the word angel, which is, indeed, now naturalized and adopted into our language.

ANNA, [greek,] a prophetess and widow, of the tribe of Levi. Luke ii. 20—38.

ANNAS, [one who answers.] an high priest of the Jews, Luke iii. 2; 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. In all the copies of the Hebrew text, which 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 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's epistles, 11 times in all, 1 John iii. 5, 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 Nicator, about 300 years B. C., and named after his father Antiochus. 2. Antioch of Pisidia, near Iconium. These cities of Christ were first styled Christians, Acts xi. 20. 2. Antioch, now Askhehr, a town of Asia Minor, in Pisidia, 150 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 vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royal. Luke xxix. 1. —Also, the faithful martyr mentioned in the Hebrews, Heb. xi. 36.

ANTIPATRIS, [against the father.] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of Antipater, the father of Herod.


APOLLO, [one who aestroyes.] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures, Acts xix. 24.

APOLLO, [a destroyer.] a disciple of Paul, going to the Hebrew name Abado-n. Rev. ix. 11.

APOLSTLE, 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, Gal. iii. 24; 1 Pet. ii. 8. In the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,
Sylvanus, Timothy, &c., as Apostles of Chri.

APPHIA, [that produces], Philemon 2.

ATITI FRIDC, a town of Italy, near the modern town of Picono, on the road to Naples, about 40 miles S. E. of Rome. Acts xv. 20.

AQUILA, [an eagle], a tent-maker, mentioned Acts viii. 23, with whom Paul wrought and lodged.

ARABIA, [winter, wild, and desert], a country in the centre of the Red Sea, and south of Palestine and Syria, extending 150 miles from north to south, and 120 from east to west. It was divided into 1. Arabia Felix, of the Happy, in the south, which is very fertile; 2. Arabia Petra, or the Rock; in the north-west, including Dumm; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Ismaelites chiefly settled this region. Mentioned historically, I Kings x. 1—5; 2 Chron. ix. 1—14; Gal. i. 17; prophetically, Isa. xxii. 23—24.

ARABIANS, mentioned Acts ii. 11.

ARCHANGEL, or the chief angel, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, [the prince of the people], a king under Cesar, and son of Herod the Great. Matt. ii. 23; Mark vi. 64.

ARCHIPPUS, [governor of horses], a minister or servant of the Lord, and mentioned Col. iv. 17; Phil. 2: 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 xvii. 19.

ARETAS, [one that pleases], a king of Arabia, who was the successor of his father, Aretas, 29 38. 39.

ARIMATHAEA, [a lion, dead to the Lord], or RAMAH, a town of Judea, supposed to be the modern Rema, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [a good prince], Paul's companion on a fellow-trip. Acts xix. 20; xx. 4; xxv. 2; Col. iv. 10; Phil. 24.

ARK, [Noah's], described, Gen. vi. 14—16; 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; xxxiv. 1—7; Josh. iii. 15—17; 1 Sam. iv. 11; v. 6; vi. 1, 2; 2 Sam. vi. xxv. 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, Moors 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, this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.


AS, [kahol, sound], a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.


ASIA, [suddy, boggy], in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Myisia, Troas, Lydia, Lydia, and Caria; and sometimes only 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.


ASYNCUTES, [incomparable], a disciple at Rome. Rom. xvi. 14.

ATTIENS, [without increase, of Minereus], the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 500 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15—16.

ATONEMENT, from katallage, reconciliation, is a term once thus rendered in the Common Version, Rom. viii. 20, and evidently has the original and old English sense of at-one-ment attached to it. The sense by which two enemies were reconciled or made at-one, or their state of harmony restored is that of the original.

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 Caesar, and emperor of Rome. Acts viii. 9. It is not known at what period he first gave the title of Emperor to the Roman Empire, but Alluot has the original and old English sense of at-one-ment attached to it. The sense by which two enemies were reconciled or made at-one, or their state of harmony restored is that of the original.

AZOR, [a helper], the son of Eliakim, Matt. i. 13.

AZOTUS, [pillage], or Asoedon, now Esdud, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [confusion], capital of Babyloni- um, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe; and for centuries it was not a city at all, but a sea port, or seaport, or salt ancient things translated it not as one word, but transferred; and twice, vi M. 4; 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 word. 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. xv. 15, 16, "he shall pour the oil on his finger in it, and he shall sprinkle the oil." Here we have the words, to pour, to sprinkle, and to dip, to draw.

BAPTISM, baptism, baptism. These words are never translated sprinkling or pouring in any version. Baptism occurs 22 times, and baptism 4 times.
BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. xiii. 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. i. 15—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.

BAKACHIAS, [who blesses God] the father of Zachiah, mentioned Matt. xxvi. 35.

BAILEUS, [son of Jesus] in Arabic his name was Elymas. See Elymas.

Bacon, [the son of a dove, or of Jonathan] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxii. 16—17.

BAINES, [son of exhortation] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 30, 37; xi. 20—30; xii. 25; travels with Paul, Acts xiii.—xv. 35; separates from him, Acts xv. 30—39; his error alluded to, Gal. ii. 11.

BARTICUS, [son of rest] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOHEMEW, [a son that suspends the waters] one of the twelve apostles, probably the same as Nathanael. Matt. i. 8; Mark iv. 33; 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. 3—11; "Arise, take up thy bed, and walk in the name of Jesus." Bed is a symbol of great tribulation and anguish. Rev. xi. 22.

BEELZEBUS, or BAI ZEBUB, [god of the fly] an idol of the Ekronites, 2 Kings i. 5. In the 19th century this was identified with the "Devil" of Lev. xiv. 31; 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 chieft or prince of demons is called thus in Matt. xx. 33, 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.


Barnabas, [one that brings victory] daughter of Agrippa, surnamed the Great, and mother of young Agrippa, king of the Jews. Acts xi. 16.

Bees. —See PROCEM STONES.

Bethany, [house of passage] a town on the east side of the Jordan, where it was usual to be refreshed. John iv. 6.

Bethany, [house of song, of affliction] a village situated at the foot of Mount Olivet, Matt. ii. E. of Jerusalem, on the road to Jerusa-lem.

Bethsaida, [house of merc} a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

Bethlehem, [house of bread] a town of Judæa, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled Bethlem of Judah, or Bethlehem Ephratah. (Micah i. 8). It is learnt from another Bethlehem in Zebulon, near Nazareth, Josh. xix. 15.

Bethpage, [a place of figs] a village on Mount Olive, near Bethany, and nearly 2 miles N. of Jerusalem.

Bethsaida, [a house of fruits] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a wea was pronounced against it by Jesus, Matt. xxi. 31; noted as one of the first places ravaged by the Romans.

Blind Right, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxxii. 29; had a double share of his father's inheritance, Deut. xvi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Ezra, sold his land to him, and gave him his coat, Gen. xxvii. 31; Heb. xii. 16, 17. Reuben forfeited his birthright of his incest, Gen. xix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royal line; and Joseph the double share.

Bishop, episkopos, Overseer; synonymous with Elder, and Shepherd. See Elder.

Bithynia, [violent precipitation], a country of Asia Minor, bounded on the north by the Buzian or Black sea.

Black, or Burna genes, in prophecy is generally symbolic of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel iii. 5; Nahum ii. 10.

Blasphemy, Nba'spehemia, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punished with death, Lev. xxiv. 16, 18, 23; and Jesus declares blasphemy against the Holy Spirit to be unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xi. 10.

Blasphemy, [that buds and brings forth] Chamberlain to Herod, Acts xii. 20.

Blessed, no animal having any was to be sacrificed, Lev. xvi. 19; Deut. xv. 21; xvii. 1; Mal. i. 3, 4; Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

Blindness, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8—18; Elymas, xiii. 11; blindness cured, Matt. ix. 37; x. 29; Mark viii. 22; x. 46; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

Blood, not to be eaten, Gen. iv. 9; forbidden under the law, Lev. xi. 17; vii. 25; xviii. 10, 14; xix. 20; forbidden to Christians, Acts xx. 28. The blood is the life of the animal, and wawholesome for food: besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 24; Ezek. xix. 19; Rev. xiv. 19. 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 Jasper, Josh. x 13; 2 Sam. i. 18; of Samuel concerning the kingdom, 1 Sam. x 25; of Solomon, 1 Kings iv. 32, 53, of the chronicles of Israel, 1 Chron. xxvii. 26; of the acts of Solomon, 1 Kings xi. 41; of Nathan, Samuel, and Jed. 1 Chron. xxxix. 20; of Abijah the Shilonite, 2 Chron. ix. 29; of the visions of Isra, 2 Chron. ix. 29; of Shemaiah, 2 Chron. xii. 13; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 13; Paul's epistle to the Ephesians, Col. i. 2.

BOSOR, [taking away,] the father of Balaam, 2 Pet. ii. 15; also called Borem, Num. xxv. 5.

BOTTLES were anciently made of leather. A "bin of a goat, pulled off who e, and the places where the legs were, being tied up, for the bottle to have been 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 viscerae were the seat of the intellect and of the tenderest passions.

BREAK is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken. They used in parting, as they 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.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken. They used in parting, as they 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.

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 36; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emotionally stilled. "the breaking of bread," says one, "is a figure, as mentioned in Acts ii. 42. See also Matt. xvi. 16; Mark xiv. 22; Luke xxii. 29; Acts x. 6; 1 Cor. x. 16; xii. 23.

BREASTPLATE, A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a precious jewel, Christ'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 according to the number of the Israelites. Num. xvi. 15; xxvii. 8-14.

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 iv. 9; to do for each other, Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. v. 7; Heb. xii. 13.

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, all of which will be, &c. 1 Cor. xi. 2; Rev. xxi. 7-9. The heavenly Jerusalem so called, Rev. xx. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. xix. 13; Luke v. 34. See also Matt. xxv. 1-13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Ps. xv. 6; Ezek. xxxiii. 22. A symbol of destruction, Deut. xxxii. 23; Job xviii. 13; Rev. xx. 12, 20.

CAIAPHAS, [a searcher,] a high-priest of the Jews, and son-in-law to Annas; mentioned John vi. 40, 50; xviii. 13, 14. 5

CAIN, [possession,] the first-born son of Adam; his history, Gen. ix. alluded to, Job xi. 25; Ps. lxxxiv. 11, &c.

CALL, to invite, from kateoo, to call, which occurs about 150 times, and prokaleoo, to call to one, about 30 times.

CALLED, kleteo, derived from the above, occurs 11 times, and is applied to all who professly of Christ, but not the chosen. "Many are called, but few chosen." CALLING, kleteo, profession, occurs 11 times and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest as "the Christian's calling."
ALPHABETICAL APPENDIX

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 some macabre resemblances 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.

CAMEL, [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, such as John the Baptist 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. 25, 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, than for a mustard seed to enter the Kingdom, Matt. xiv. 24, is also found, in a similar one in the Talmud, respecting an elephant going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the narrow gate and the broad way, Matt. vii. 13, which was 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 six miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called Kana-el-Jelih. Dr. Clarke observed among the ruins large stone vessels, capable of holding great gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

CANAAN, [merchant, trader.] the Scripture name of what is now called Palestine, or the Holy Land. In the ancient Canaan, the son of Ham, and grandson of Noah whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israelites. The 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. Joshua, after his triumphs, passed through it, and forms the lakes of Merom and Tiberias, and finally emptied itself into the Lake Asphaltites.


CANDACE, who possesses coronation, 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 assigned to a lamb as an offering, which aliasion is made in Rev. i. 12, 13, 14.

CAPPARNAUM, [the field of repentance, city of comfort,] a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally itinerated during the greater part of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. i. 20-24; xvii. 23; Mark i. 21-35; i. 1; John vi. 17, 50.

CAPPADOCIA, [a sphere.] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Ialys; 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 an ancient metaphor.

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. 12; and the Roman captivity, pretended by of Jesus, Luke xxix. 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 chariots of victors; and noblest 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 xi. 18.

CENCHREA, a port of Corinth, now called Kikria, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Acts xix. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-18; xvii. 51; Luke vii. 2-10; xiii. 47; Acts x. 29, 40. CEPHAS, [a rock, or stone.] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, Petros, 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 ii. 1; xx. 22; Claudius, Acts xi. 28; and Nero, Acts xv. 8; Phil. iv. 22. Calgula, who succeeded Tiberius, is not mentioned.

CESAREA, often called Cesarea of Palestine, situated on the north-west 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, 29. Also Peter, Acts x. 25. It is mentioned in Acts xv. 39; xii. 18. And here Paul made one of his noblest speeches, Acts xxv. -xxvii. 1.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source
of the Jordan; anciently called Panæa, now Brains. 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 town on the Isthmus. Mentioned Matt. xvi. 13; Mark viii. 27.

CHALEDON. See Precious Stones.

CHARGE of Jesus to the apostles, Matt. x. 1, &c.: to the seventy, Luke x. 1–15; to Peter, John xxi. 15–18; to the seven, before the ascension; Matt. xxviii. 18–20; Mark xvi. 15; of Paul to the elders of Ephesus, Acts xx. 17–35.

Charges with them, Acts xxii. 24. It was retaliatory among the Jews to contribute to the expenses of the sacrificial offerings on 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.

CHIRIAC, or HIRAN, now Heron, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.

CHITAIOTHE, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus i. 5; an example of Joseph, Gen. xxxix. 7; in Acts ii. 1–11.

CHIRUB, plural Cherubim, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but not clearly and certainly applied to angels. They were symbolically representative 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. x; Rev. iv.; or as images wrought in thick gold, Ezek. xxvii. 35; xxxii. 7; Ezek. xxii. 23; as having a plurality of faces, Ezek. xxi. 10; xli. 18; and wings, 1 Kings vi 37; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and characteristics of creation in 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 mentioned in the Meditations of Augustus, who resembles an embracing bridegroom, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 25–30; vii. 26. It is probable that the seraphim of Isaiah, (chap. vi.), 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 discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.

CHIRURG, estranged, a word occurring in the New Testament, of a man, a rather worthless term, which some have thought to be the same as the Hebrew kerur, or surgeon.

CHILDREN “of the bride-chamber.” A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

CHILDREN of the promise,” the seed of Abraham according to the 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.

CHILD, the resurrection,” Luke xx. 35. A term corresponding to “the raised up.

CHILDREN, “of the same as Gen. nesareth,—which see.

CHIONES, ekikleia, 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. x. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable 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 appellation, being the title by which many 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.

CHRISTIA, name of the Apostle, Colossians, a country or province of Asia Minor, at the east of the Mediterranean Sea; its capital was Tarsus, Acts xii. 30.

CIRCUMCISION, a cutting around, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God made with him, and made known to him. The promise of the land of Canaan and the seed of Abraham is limited to those who were circumcised, and who continued to bear the name of Israel. The rite was continued by the Jews and others who were circumcised in the flesh. It is intended to be a token of membership in the covenant, and to signify continual separation from the corrupt and heathen world. It is a symbol of the new covenant or testament, John vi. 52. See the notes on the subject.

CITY, Babylon, the Great City, Rev. xi. 8.
xiv. 8; xvi. 10; xvii. 18; xviii. 10, 15, 19, 21; Jerusalem, the Great City, Rev. xxi. 10: the Holy City, Rev. xi. 2: xii. 2; xxi. 10. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, (afterwards named Cephas,) a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xvii. 10. It is now called Gozo, and is occupied by thirty families.

CLAUDIA, [also called) a Christian woman, proph- enight minister.

CLAU'DIUS, Sec CESAR.

LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 26. CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain animals, and certain persons, which were ceremonially unclean.

CLEMEN'T, [mild, gold, merciful,) mentioned Phil. iv. 3.

CLEOPAS, [the whole glory,) the husband of Mary, John xix. 25, called also Alpheus,—whom see. The New Testament speaks of him as a man of parts and address, Luke xxi. 39; John xvi. 32; Acts x. 41; xii. 21. He was probably a different person.

CLOUD, an emblem of prosperity and glory. To ride 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 power. By Daniel it is said, "One like the son of man came with the clouds of heaven," to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxi. 30. Clouds are symbolical of armies and multitudes, probably connected with grand and majestic movements. They betoken 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, Deut. iv. 10, of Palestine, the representations of the majesty of God, Psa. xlvii. 12; xvii. 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 patriarchs, prophets, worthies, 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 gospel. They were filled with the power of the Holy Ghost, and the parted flames looked like tongues; so a flame of fire, with the Jews, called a tongue of fire.

COINISUS, [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 worked 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 encircled the whole body, extending down to the knees. It was knotted under the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxix. 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 him thrice;" so Luke xxii. 34; John xiii. 38. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." This passage may be reconciled 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 judgment, was given in 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 recording his word, says, "in three 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. 30; Rom. xii. 30—32; 1 Cor. xvi. 1; 2 Cor. viii. 1—4; ix. 1.

COLOSSE, [punishment, correction,) a city of Phrygia, situated on a hill near the junction of the Lycur and the Meander, and not far from Ephesus and Laodicea, Col. i. 1; iv. 13. 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 Chonese.

COLOSSEAN, Paul, written 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 Ephesus. Acts xvi. 6; xvii. 29. 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 purpose, the representation of Christ, for the guidance of 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 therein to Jerusalem, according to the prophecy evidently implies that 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.

COMFORTER, a kind of monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 20; xv. 26; xvi. 7; 1 John ii. 1. Comforter is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.
The Greek term κοινός properly signifies what belongs to all, but the Hebrewists applied it to what was profane, i.e. not holy, and therefore of common or profane use, Mark vii. 2, 3; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 45. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man’s house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might fail or be wanting, but in every thing that was possessed. The contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xiv. 1.

CONCILIATION, (reconciliation,) a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 3, 9.

CONFESSION, εκκλησία, occurs 114 times, and is derived from ἐκκλησίων, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the church or ecclesia. CONSCIENCE, occurs in the common version 20 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, συνείδησις, compounded of συν, together, and εἰδος, to see; for knowing. In Latin conciussio, conscience; the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be weak when knowledge is limited, pure when it is not polluted by sin, and true in that it is not polluted with guilt. We have a good conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; pure, 1 Tim. iii. 9; clear or void of offence, Acts xxii. 10; weak, 1 Cor. viii. 7; defiled, Titus 1. 15; Heb. x. 22; seared, 1 Cor. ii. 13.

CONTENTMENT recommended, Prov. xxx. 8, 9; Hcbl. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxvi. 9; 2 Sam. xix. 33—57; 2 Kings iv. 13; Phil. iv. 11.

COPPER, a metal, edifying, recommended, Matt. xxi. 55; xxiv. 11—33; Col. iii. 10; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 56; Eph. iv. 29; v. 3—7; Col. iv. 8—9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xx. 1. Hippocrates, the famous physician and Appelles, the eminent painter, were natives of this island. It is now called Stanceio.

CORINTH, a city of metal, known and wrought before the flood, Gen. iv. 22. Where the word brass occurs in the common version, it should be rendered copper.

CORIUM, a sacred gift, Matt. xv. 5; xxii. 18. The Pharisees taught that a man might ease his conscience of an offense by his four parents, by saying of his property, "He it coriham." In this case, if he did not give his property at this time to the temple he was bound to do so at his death, though his parents should thus be left destitute, they did "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, [which is satisfied, beauty,] a celebrated city of Greece, in the north part of 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 Christians at Corinth, where he had preached with great success, Acts xviii. 1. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation. It appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factions; 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, which were chargeable to their factious leaders. He then treats successively of lawsuits among Christians; the conduct of a 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 among them concerning his own doctrines. He also exhorts to unity and love, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations to Christian sanitation.

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 them. 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 plea, and defended by the recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [of a horn.] a pious Roman centurion, stationed at Caesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and en 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 proselyte to the Jewish religion at the time of Peter's vision.

COTTON, a huge, massive stone, usually distinguished from the foundation, Jer. ii. 28; 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 wide, and seven and a half feet thick.

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 government of the people of God, but was instituted by the command of the Maccabees. It consisted of chief priests and elders, (who were, perhaps, the heads of the tribes or families,) and served, 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.

SOVEREIGNTY, an eager, unreasonable desire of gain; a longing after the goods of another. It is called usulatry, Col. iii. 5. Forbidden, Exod. xx. 17, 19. viii. 17, and 9; condemned, Prov. xxvii. 7; Luke xii. 15; Heb. xiii. 5; threats against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 3; Hab. ii. 9, 11; Rom. viii. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

CRESCENT, [the moon,] a person mentioned 2 Tim. iv. 10.

CRETAGINS, inhabitants of Crete, Titus i. 12.

CRETE, [fleshy,] an island at the mouth of the Aegean sea, between Rhodes and Peloponnesus. Acts xxviii. 7. It is now called Khodes.

CRISPUS, [curled,] the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xvii. 28; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of wood, and of pieces of wood, laid in their places, whether crossing at right angles, one at the top of the other, T, 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 scoundrels and the most atrocious transgressors. Deut. xx. 31; 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. 54; 2 Tim. iv. 17. The vine has been 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. xxiii. 11; 2 Sam. i. 27. In the same relation, that is called a crown which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lixi. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xvi 12, meaning his future ineffable grandeur and sovereignty. Crown of life, a triumphant 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. xiv. 5.

CRUCIFY, to put to death by the cross, Matt. x. 28; it means to subdue our evil propensities.

CRUCIFIXION, Hour of.—Mark xv. 25, states it to be the third, and John xix. 14, the sixth hour. This apparent contradiction is supposed to have arisen from confounding the 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. After this account Semler, Rosenmuller, Ptolemaeus, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated crystal in Ezek. i. 23, is rendered frost in Gen. xxx. 40; Job xxxvii. 19, and Jer. xxxvi. 30; and ice in Job vi. 16, xxxvii. 29, and Ps. cxlvii. 17. The word primarily denotes ice, and is given by some, as a term of honour to a nobleman, from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their brightness and splendor. Ezek. i. 22; Rev. iv. 6; xii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth of the well-proportioned man's stature. The sacred cubit was nearly 22 inches.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxxviii. 23; Matt. xxiii. 23.

CUP, the word is often taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xi. 13; xlv. 2; 1 Kings vii. 23. In a figurative sense, as an emblem of prosperity, See Ps. i. 6; xvi. 1; xxvii. 3; and of Divine judgments and man's deserved misery, Isa. ii. 17, 22; xxiv. 17; Rev. xiv. 9, 10, &c. "Cup of blessing, 1 Cor. x. 18; "Cup of salvation," Ps. cxxv. 13; "a cup of cold water," a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark x. 42.

CUSE, after the fall, Gen. iii. 14—10; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13—36; of the Israelites, if disobedient, Lev. xxvi. 14—39; Deut. xxviii. 13, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Ps. cxlix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs, there it is rendered in the original, and they think God it should be rendered bless. It is actually often so rendered in our Bible, as Gen. xxviii. 11; Judges i. 15; 1 Sam. xiv. 27; 2 Kings v. 13.

CYPRUS, [fair, fairness,] a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mark were natives of it, Acts iv. 30; xli. 16; the gospel preached there, Acts xi. 10; visited by Paul and Barnabas, A. D. 44, Acts xii. 13. See also Acts xv. 39; xxvii. 4.

CYRENE, [a wall, coldness,] a city of Libya in Africa, west of Egypt. Matt. xxvii. 32; Mark x. 42; Luke xx. 16.


DALMANUTHA, [bucket, branch,] a town of Palestine, on the S. E. part of the lake of Tiberias. Luke vi. 19; Mark ix. 32.

DALMATIA, [deer-footed 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 xix. 40; Mark i. 50.

DAMASCENES, [of Damascus,] 2 Cor. xi. 32.

DAMASCUS, [similitude of burning,] the most ancient city on record, and long the capital of Syria: first mentioned in gen.
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xiv. 19; xv. 2: and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains 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 i. 11.

DAVID. [beloved.] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B.C. 1085; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvii. to 1 Kings ii., of the four great rulers of the city 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 last part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

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 sunrise in summer, and the last hour 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. xxxiv. 17; and 1 John iv. 7.

DEACON, dekonos, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD, sea of sodorn, sea of gomorrah, sea of gomorrah is supposed to have stood. The water is clear and limpid, but very salt and alkali, and not inferior to any other lake that is known. DEAD PERSONS, insensible, and know not anything. Job iii. 18; xiv. 21; Ps. vi. 5; lxxxxviii. 10—12; cxv. 17; cxliv. 4; Eccl. ix. 5; xii. 7; xxxvii. 13; and elsewhere.

DEMONIAC, demonized persons, or those who were supposed to have a demon or
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.

DIANA, the silver coin of the Romans, valued in value from 15 to 17 cents, according to the coinage. A denarius was the daily wages of a laborer in Palestine. Matt. xx. 2, 9.

DORCAS in Greek the same as "Zofiba in Syria, for both are names 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 2 drachms.

DRESSES, applied to hilly regions, &c., thinly inhabited, Luke i. 50, Matt. iii. 1; and descriptive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to wash the children's bread to dogs," Matt. xx. 26. The bad properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthines in lust, vomiting and returning to their vomit. Hence the name is given to civilized, ungodly, and profane teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xvii. 15.

DROTT, the symbol of opportunity, way of access or introduction. John x. 7.

DUCAT in Italian, the same as "Ducat in Greek, the same as "Ducat in Latin, the same as "Ducat in English, the name of a piece of gold or silver, and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.

DULCET, a small town of Lycia in Asia Minor, which Paul and Barnabas visited, Acts xiv. 10. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.

EAST, applied to hilly regions, &c., thinly inhabited, Luke i. 50, Matt. iii. 1; and descriptive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to wash the children's bread to dogs," Matt. xx. 26. The bad properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthines in lust, vomiting and returning to their vomit. Hence the name is given to civilized, ungodly, and profane teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xvii. 15.

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 it is used for the people, the nations, the habitable world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural earth, sun, moon, and stars, mountains, rivers, and seas.

1. TITUS, in the time of Elijah, 1 Kings xi. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 56; in establishing the political and moral revolutions and convulsions of society. See Hagg. ii. 6, 7; Heb. xii. 20; Rev. vi. 12.

2. 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. xxvii. 7; Isa. xlii. 11; Matt. i. 1, 2.

3. EAT. See Drink. The Babylonians and Persians used to recline or lie down on their couches in the manner of Jews, adopted his custom, Amos vi. 4—7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.

4. EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification is commanded, 1 Cor. xiv. 12—20; 1 Thess. v. 11; Heb. xiv. 24.

5. EGYPT, [that binds or oppresses], bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by desolate deserts, or parias, and the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxviii. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during the last 1500 years. Symbolical now for wickedness. Rev. xi. 8.

6. 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 them. Those of one synagogue were called the presbuterion, presbytery.

Presbuterion, occurs three times; in Luke xxii. 50, and Acts xii. 5, it seems to apply to the Jewish Sanhedrin; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from Presbuteros, an Elder, which occurs 67 times, and is applied to seniors, or persons advanced in years, ancients, ancestors, fathers, or as an appellation of dignity, to 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 several places. 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 presbuteros, 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.

7. ELIGION, elogeion, elogion, approved, beloved. It occurs only 7 times. See Chosen.

8. 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. 11, 14—16; x. 9, 10, 17; 2 Chron. xxiii. 12—15; Luke iv. 23, 26; Rom. xi. 1—3; 1 Cor. xiv. 17, 18. Promised to return 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 iii. 21—24.

9. ELISABETH, [daughter of God], the wife of Zacharias, mother of John the Baptist, Luke i. 5.

10. ELISIAH, [savior of God], a prophet of Israel, son of Shaphat, Elijah’s successor, 1 Kings xiv. 1; 15: 1—2: 2 Kings ii. 11—37; iv—ix; Luke iv. 27.

11. EJUD, [God is my praise], Matt. i. 14.

12. ELMODAN, [God of measure], Luke iii. 27.

13. ELYMAS, [a magician], or Bar-Jesus, struck down by Saul, Acts xi. 8, 11.

14. EMERALDING, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.


16. ENEAS, [laudable], Acts i. 33.

17. ENEMIES, laws concerning their treatment. Exod. xxii. 4; Prov. xxiv. 17; xxv. 21; Mal. xi. 44; Luke xxv. 27—30; Rom. xi. 21—21; examples, Job xxx. 29—31; 1 Sam. xxiv; xxvi; Ps. xxxv. 4—15; Luke xix. 34; Acts vii. 60.

18. ENMI Y, spoken of, Gen. iii. 13; Rom. viii. 15.

19. ENOCH, [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.

20. ENON, [cloud, his fountain], a place near Salim, west of the Jordan, where John baptized. John iii. 23.

21. ENVOY, or ambassador, mentioned Col. i. 7;

22. EPHPHATODITUS, [agreeable, handsome], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. iii. 15, iv. 18.

23. EPHETUS, [laudable]. Paul’s disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

24. EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle speaks of the gentiles as being 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 teaching of Christ to the gentiles, “the hope of the Gentiles,” James v. 15, founded on 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 walk worthy, and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, 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 instituted both into the Anointed.

25. EPHRAIM, [fruit of my strength], a son of Joseph. The number of Ephraim’s children was fifty thousand and twelve. Num. xxi. 14.

26. EPHRAIMS, the ten lost tribes of Israel, which were divided from the two chief tribes of Judah and Benjamin. The ten lost tribes were divided into two—seven and three. They are mentioned in a list of places. Jer. ii. 20—27; 31, 10. They were the first ten.”

27. EPHRAIMITES, [ten], a name applied to the ten lost tribes of Israel. Judg. x. 31—32; xiv. 3.

28. EPHRIAM, [fruit of my power], a son of Joseph. He was the firstborn of Manasseh, and was numbered among the chief men of the northern kingdom of Israel. 1 Chron. vi. 3, 11—14; ix. 33—35; x. 41.
and the one God was Father of all. Thus they were excommunicated to keep the unity of the
Spirit in the bond of peace.

EPHESUS, city of Asia Minor, situated on the
river Cayster, 55 miles S. by E. of Smyrna,
chezely famed for a magnificent temple of
Diana, accounted as one of the seven won-
derers of the world. It is said to have been
435 ft. in diameter, and its height 250 ft.,
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 it
here.

EPHRAIM, [fruitful] a town of Palestine,
in the country belonging to the tribe of
Ephraim, 8 miles N. E. of Jerusalem. John
xi. 56.

EPICUREANS, [who give assistance], a sect
of philosophers who adopted the doctrines of
Epictetus, who flourished at Athens B. C. 300. They maintained that the world was
made by chance, that there is no pro-
vidence, no resurrection, no immortality,
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
Jude. The messages to the seven congre-
gations, Rev. i. 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:"

EPISTLES OF PAUL.

1 Thess., from Corinta. A. D. 52
2 Thess., 52
Galatians, 52
1 Corinthians, from Ephesus, 55
Romans, from Corint, 57
2 Corinthians, to Philippi, 58
Ephesians, to Rome, 61
Philippians, 62
Colossians, 62
Philemon, 63
Hebrews, Italy, 63
Timothy, from Macornia, 64
Titus, 64
2 Timothy, to Rome, 65

The other epistles were written between
the years 61 and 99; 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
drafted in the primitive church; they are
letters of introduction, and secured the
warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix.
18; Matt. vii. 12; xxii. 39; Rom. xiii. 8; 
James ii. 8.

EVE, [lovel], a Christian converted by Paul,
and treasurer of the city of Corin-
th. Acts xix. 22; Rom. xvi. 23; 2 Tim.
iv. 19.

ESAU, [formed, finished, or according to
some, covered with hair], eldest son of Isaac
by Rebekah, Gen. xxv. 25; xxvi. 34, 35;
xxvii. xxviii. 6—9, &c.; Heb. xi. 20; xii. 16, 17.

EIL, [near me], son of Naam, one of the
ancestors of Jesus, Luke iii. 25.

ESPOUSALS, the act or ceremony of mar-
riage, Jer. ii. 21; but sometimes means only
betrothling, or making a matrimonial en-
gagement, Matt. i. 18; Luke i. 27, 2 Cor.
xi. 2.

ESRON, [the dart of joy], mentioned Matt. 1.
3.

ETERNAL, aionios, rendered in the common
version eternal, and everlasting, is the ad-
jective 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.
EVIIOPHIA, [in Hebrew, Cush, Blackness, in
Greek, Ethiopia], an extensive country in
Africa, comprehending Abyssinia, Nubia,
&c., lying south of Egypt, above Syene, the
modern Assuan, Ezek. xxix. 10; xxx. 6; Acts
viii. 27.

EUROCLUS, [prudent], mentioned 2 Tim.
iv. 21.

EUNICE, [a good victory], the mother of
Timothy, and a Jewess by birth, but mar-
rried to a Greek, Timothy's father, Acts xvi.
12; 2 Tim. i. 5.

EUODIAS, [sweet scent], a female disciple at
Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers
as served in the inner courts, and cham-
bers of kings. See Isa. lvi. 5—9; Matt. xii.
17, 19; Acts vi. 10.

EUPHRAITES, 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, 2 Kings iv. 19—22; Josh.
i. 4; and prophetic allusion to, Jer. xiii.
1—8; Rev. ix. 14; xvi. 12.

EUROCIYDON, a violent and dangerous
N. E. wind, common in the Mediterranean,
about the beginning of winter. Acts xxvii.
14. It is called by sailors a "Levanter.

EUTYCHUS, [fortunate], a young man at
Troas, who fell from an open window on
the third floor, while Paul was preaching
into the court below, Acts xx, 5—12.

EYANGELIST, [publisher of good 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 Evangel-
list," 2 Tim. iv. 5. And Evangelista (Evangelists) are expressly
distinguished from pomenas koiadoskabalos,
(pastors and teachers,) showing the forms
for be itinerant, the latter stationary.

EVL, [visag], the name of the first woman,
and mother of the human race, Gen. i. 26—
31; ii. 18—25; iii. iv. 1, 2, 5; &c.; men-
tioned by Paul, 2 Cor. xi. 8; 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 time immediately
after dark. Where the word occurs in
Exod. xii. 6; Num. ix. 3; Deut. xxviii. 4,
&c., it reads in the original "between the
evenings," and means the twilight. This
was the time the paschal lamb was to be
sacrificed, Gen. vii. 6.

EVIL, sometimes signifies punishment; in
which sense, and in which only, God is said
to create it, Isa. xlv. 7. Evil is also used
synonymously with the word sin, in which
sense the first two persons in the human
race are said not to be tempted with evil (sin),
neither tempteth (causeth to sin) he any man,
James i. 13. Ho poneros, the evil one, is a
term in many places equivalent to ho diu-
bolos, or ho Satanas. See Matt. v. 7, vi. 12.
from grain, formerly made in the shape of a shovcl, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away.

Matt. iii. 12.

Matt. i. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prays, 1 Cor. vii. 5: the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 11, 13. On days, Matt. iv. 18, 19; Jesus, Matt. iv. 2; Luke ln. 2.

Fasting in all 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 his people has kept the Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote: is applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests: and the author, source, or beginner, of anything is said to be the father of the same: and in this sense it is very commonly used in the East to the present day. The authority of a father was very great in patriarchial times, and any outrage against a parent was made a capital crime. Lev. xx.

- 1. U. P. treat of, in a brother, Matt. xviii. 15-7; Gal. vi. 1 2; to be mutually confess James v. 10.

IX. (happily) the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP. Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable: but there is also a fellowship to be avoided, 1 Cor. x. 20. 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 5; Gal. vi. 6; Phil. i. 5: iv. 13; Heb. xii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine worship are the Holy Sabbath, or seventh day of the week. 2. The Passover, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of Pentecost or of Weeks, fifty days after the Passover. 4. The Feast of Trumpets, held on the first and second days of Tizri, the commencement of the civil year. 5. The Day of Atonement, kept on the tenth of Tizri, or September. 6. The Feast of In-gathering or of Tabernacles, which lasted for a week. 7. The Holy Sabbath, a day, during which the land was to lie still, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxxi. 2: and from debt. Deut. xv. 13. The solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The New Moon, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned in the New Testament: the Feast of Purim, established by Judas Maccabees, b. c. 170, to commemorate the cleansing of the temple, after its profanation by Antiochus.
Another feast was that of Lotophagi, or Potamus, when the entire book of Esther is read in the synagogue.

**F FESTS.** [Greek, joyful:] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. xxv; xxvi.

**FIERY DAGS.** javelins or arrows having combustible points. The former part, which being thrown on fire was darts 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. 29; Job xliii. 18; Ps. cviii. 9. What except in the season when figs were not yet, is thought by people to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having leaves but no fruit; for on the fig-tree fruit appears before the leaf.

**FIGURE, shape, resemblance.** Adam, Isaac, &c., and some ancient ceremonies, were figured or types, as they shadowed forth the Christian church.

**FILTH,** excrement; "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 dregs of the people, were sacrificed to the most odious causes by human despotism. The word is applied, with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

**FIRE, the state of combustion; flame.** An emblem of divine destruction; the symbol of divine power, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as that which is pure, 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. 48, is a periphrasis for Gehenna. "Mourn also for the切入 (in Ps. lxxxix. 19) saith, "in the anguish of the land near to Jerusalem, and was a place contemptible, where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom." (Cf. Rev. xiv. 11.

**FIRST.** 1. What is before others, in time or order; so Adam is called the first man, and Christ the second Adam. 2. What is of the lowest degree of badness or of excellence; so Paul calls himself the first or chief of sinners. Hence,

**FIRST-BORN OF THE CREATION.** (Cf. Col. i. 15.

**FIRST-FRUITS.** 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 providence. Exod. xxiii. 19. 16. 10. Christ is called the first-fruits of them that slept," 1 Cor. xiv. 28; and the family of Stephanus, the first-fruits of Achaia. 1 Cor. xvi. 15.

**FIRST-EYEBRNEN.** most of the apostles probably were, Matt. iv. 8; Mark i. 16; Luke iv. 14.

**FISHES, miraculous draughts, Luke xxi. 34; John xxi. 6; one caught to pay tribute, Matt. xxi. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xx. 32—39; John vi. 5—14.

**FLAX,** "smoking flax," Matt. xxi. 20. Flax being a plant which, when it reaches a certain stage, it retires 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 found, 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. 11; Isa. xl. 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, OF GENERAL DELUGE,** occurred A.M. 1856. See account, Gen. vii. 17. Referred to as a type of Christ and the church of Christ, Matt. xxv. 38; 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. iii. 20; and of the final destruction of unrighteousness, July 24, A.D. 1856.

**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. xv. 21.

**FOOD.** meats were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seem to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xiv. 21; Deut. xii. 3. Nearly every creature pronounced unclean was held sacred by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together to 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 was recalled. Gen. i. 29.

**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 absurd person; not one who does not reason at all, but one who reasons 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. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. xxxii. 10; Acts v. 14; Matt. xxviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

**FOREHEAD.** Public profession of religion. Rev. vii. 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 they are. Some, however, think it an
allusion to the custom of marking cattle, &c., with the sign of ownership.

FOG, KNOWLEDGE. *prognosis,* occurs twice, Acts ii. 27; 1 Pet. i. 21; *prognostico,* I foreknew, occurs five times, Acts xxvi. 5; Rom. vii. 20, xi. 2; 1 Pet. i. 20; 2 Pet. iii.

17. Know in the Hebrew idiom, signifies sometimes to approve, &c., and knowledge, and to make known. The Lord approved them that are his. The word knows (acknowledges) tos not.

FORGIVENESS promised, Isa. l. 7; Luke, 17; xxiv. 47. Acts ii. 8, &c.; enjoined Matt. vi. 15; xviii. 21. Eph. iv. 32; Col. iii. 13, James i. 19.

FORENMENT means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11 4 Heresy, 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.

FOWL, a wild animal, probably a jackal, mentioned Isaiah vi. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xxi. 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 vili. 22.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Magician. Numbers xii. 9. It was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FRUITS used figuratively for proofs, Matt. xiii. 12; xii. 16; 2 Cor. ix. 10, Gal. v. 22, 23.; Phil. i. 11; James iii. 17.

FULNESS OF TIME, *pleroma 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 preceed the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FULFONG, the eighth part of a mile, Luke xiv. 13; John vi. 19; xiv. 15.

GABRATHA, *high, elevated, or the pavem ent,* a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the praetorium.

GABBA, the name of one of the angels, mentioned Luke i. 11, 12, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GABAIR, the chief city of Peræa, in Cæsarea Philippi, and Syria, about five miles east of the lake Tibérius. Mark v. 1.


GADIUS, *lord, earth,* the name of one or two eminent Christian martyrs, mentioned Acts iv. 37; 11 Cor. i. 14; 1 John I.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycaonia, on the east by Pontus and Cappadocia, and on the west by Phrygia and Phthia. It took its name from the Gauls who settled there two or three centuries. B.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 founded the congregation of the Galatians, Paul now became 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 lords of Sinait, and the contrast between the two covenants.

GALILEE, *wheel, heap,* the northern part of Palestine, divided into Upper and Lower. Upper Galilea, 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 xxix. 3; Acts ii. 7.

— Sea of. See GENESEPH.

GALL. A general name for whatever is very bitter or nauseous. Primarily it denotes the sublimate or a quick-fried extract of the gall bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts vii. 53.

GALMILIEL, *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 gardens of Eden, where the tree of life and tree of the knowledge of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathæa, and the garden of Gethsemane. See GARDENS.

GARDENS. To lay up stores of rainiment, 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 xiv. 13; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning the Virgin Mary was especially seen in black clothing. 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 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 are 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 goats,* a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 20.
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 vale of Hinnom. This 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. Continental fires were kept to cure their final dispersion. 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 what house 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 means sometimes a line of descent, as in Matt. i. 11; or persons existing at any particular period, Matt. i. 17. Some translate genea, race, but that is the word race, which sense is scarcely admissible. Macknight says that hee genea autae, as it is found in that passage, means the generation or persons therein living contemporary with Christ.

GENESIS, [without of the prince:] a fine lake, 17 miles long, and 5 or 6 broad, situated about 89 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by a scenery, and is visited by the Savior and his disciples. It is so called Chinnereth, 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, more highly commended. John iv. 17. Recommended, 2 Tim. ii. Titus iii. 2. Christ an example, 2 Cor. iv. 2. the apostles, 1 Thess. iii. 17.

GERSENES, [those who come from piligrimage:] a people mentioned Matt. viii. 28; probably the same as the Garenes.

GETHSEMANE, [a very fat valley:] a retired garden at the foot of Mount of Olives, Luke xxi. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, one of which has been esteemed by its admirers the grove of Christ.

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," x. 17. Dorea and not chars, is the word used here for gift. Dorea is also found in John of 10. Rom vii. 15. 17. 2 Cor xiv. 5. Eph iii. 7; 19. Heb vi. 4—in all 4 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, 10; xvii. 14; xl. 34, 35. The Shekinah was a peculiar glory of the glory of God. Exod. iii. 2—5; xii. 21, 22; Lev. xvi. 2—4; John vii. 1, 2. The following passages will illustrate the New Testament use. Matt. vi. 29; 1 Cor. xiv. 41; Heb. i. 13; x. 23; 2 Thess. i. 7; 1 Cor. xiv. 40.

GLUTTONY censured, Dent. xxi. 20; Prov. xxi. 13; xxv 10; 1 Pet. iv. 18.

GNASHING of teeth, rage, Ps. xxxiv. 10; Acts vii. 54; angerist, Ps. xxi. 10; Matt. v. 22; xxvi. 34; xxvii. 52; xxviii. 13.

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. Havermack defines Jehovah to be the Eurusking One, and considers Elohim to be the plural number, 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, persons or beings who are gods, is applied to angels. Ps. xxi. 7; Heb. i. 6; to judges or great men. Exod. xxviii. 28; Ps. lxxxiv. 1; John x 34, 35; 1 Cor. viii. 5; and to idols. Dent. xxxii. 17.

GOG and MAGOG, mentioned Ezek. xxxviii.; xxxix; Rev. xvii. 8.

GOLD, employed as a comparison, Ps. xix. 10; as a simile, Job xxxii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOtha, [a heap of skulls.] See CaERTAY.

GOLGOTHA, [a mountain of Mournful people.] See above.

GOSPEL, euangelion, 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 vii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. Euangelenon occurs 70 times; evangelion to proclaim good news, 56 times; from euangelion, which also contains Evangelists, one who tells glad tidings. Acts xxii. 26; Eph. iv. 11; 2 Tim iv. 5.

GRACE, charis, favor, and occurs 150 times. The lexicon 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 New Testament 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 viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Pharoh to heat their ovens.

G R A V E S. See Tomb or Sepulchre.
GREEKS, in Hebrew Javam, Isa. lxvi. 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 are said to have been Greeks. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 25; xi. 2; Zech. ix. 13; Acts xx. 2.

GRECIANS, the inhabitants of Greece, Test. iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; x. 10—1; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 19; 1 Cor. i. 21—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.

HABAKKUK, [a favorite], a Jewish prophet who flourished about 600 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. xi. 12—15.

HADÈS, 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 as the Greek word for the Hebrew word shéol, denoting the abode or world of the dead, and means literally that which is in darkness, hidden, invisible, or obscure. As the word hadès did not come to the Hebrews from any classical source, or from any classical word translated into the Septuagint, as a translation of their own word shéol, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word shéol is translated by hadès in the Septuagint, 60 times out of 63; and though shéol in many places, (such as, Gen. xxxv. 35; xiii. 33; 1 Sam. ii. 7; 1 Kings ii. 9; Job xiv. 13; xiii. 18, 10, &c.), may signify kebir, the grave, as the common receptacle of men, yet it has the more general meaning of death; a state of death, the dominion of death. To translate hadès 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 hadès and its Hebrew equivalent shéol, but the theological definition given to it at the present day the term means expresses it.

HAGAR, [a stranger], a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1 &c; Gal. iv. 21—31.

HAGGAI, [solemn feast], the tenth of the minor feasts. His prophecy was given during the rebuilding of the temple, Ezra. c. 50.

HAIL, a symbol of violent enemies, Isa. xxvii. 8, 2; xxx. 50, 51; xxxix. 19, Rev. viii. 13.

HAIL, precepts regarding it, 1 Cor. xii. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 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 Halleluia. See Halleluia.

HAND, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and another animal has any member comparable with it. The right hand is mentioned in the Bible, and its presence, hence the many allusions to it. The right hand is called the "right hand of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was attributed to the chief monarch, that is, to power and majesty, and the Messiah is the "Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xvi. 60, 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 is one of the earliest acts on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or PROSTITUTE, frequently used figuratively for an idolatrous community. Cities are frequently represented under the types of virgins, wives, and harlots, 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.

HATRED, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolic of the season of future reward—particularly the punishment of the wicked. Matt. ix. xiii; John iv. 63.

HATE, this word is 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 hate I," and that is loved in an inferior degree to Jacob. So Luke xiv. 29, is to be understood.

HATRED, condemned, Lev. xiv. 17; Prov. x2. 19; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes sovereignty, as it is the seat of the winds, and the governing or governing principle in man; hence a head of a people, or 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. 40; (2.) to yield a willing assent, with a firm purpose to believe and obey it. John viii. 25 is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1-1; xii. 25; James i. 22.

HEART, 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, Matt. x. 15; and as the great evil which encompasses the heart is unbelief, so the only purifier of the heart mentioned in Scripture is faith, Acts xiv. 9.

HEAVEN. The Jews spoke of three heavens. (1.) The atmosphere, or lower re-
HERMIONES, [begotten of Mercury] and PHYGELLUS, [a fugitive] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment.

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 Bethlehem. (2.) Herod Antipas, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) Herod Agrippa I., the son of Aristobulus, and grandson of Herod the Great, who caused 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 fifth year of his age. (4.) Herod Agrippa II., son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.

HERODIAN, [song of Jason.] Paul's kinsman, Rom. xi. 11.

HERODOTUS, 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 determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxvii. 19; Luke xx. 10.

HERODIAS, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.

HERAKLIS, [holy city.] A city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the time 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 Kaleisi.

HIDED, "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 fields, or on the ruins of the town. Without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

HILL, one who is to succeed to an estate. Christians are heirs of God both by birth and by will; an important and delightful consideration.

HILL, ascending, climbing up.] the father of Joseph, the husband of Mary. Luke i. 23.

HILL. See Habakk and Habakkah.

HIND, a name 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. 5. 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 sect and heresy. In scripture usage it generally designates a religious system rather 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, acretis, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.

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. White denotes victory and purity; black represents distress and general calamity; red denotes war and fierce hostility; pale is the symbol of death and destruction.

HUSANNA, a form of accostatory blessing or praise, signifying: Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and bessings on him!"

HOSIEA, (a siren,) the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 7:0 and 7:4 B. C. Paul quotes from his prophecy in Rom. i. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 5; Heb. xiii. 2; 1 Pet. iv. 9.

HOURS. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 10; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very well-merited reward.

HUMILITY taught, Micah vi. 8; Matt. xviii. 4: xii. 12; Luke xviii. 14; Rom. xii. 2, 3, 10, 16; Rom. ii. 3, &c.

HUNGER, an established symbol of affliction. To "anger and thirst no more," denotes perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See Precious Stones.

HYMENÆUS, (marital, marriage,) mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or PSALMS, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxii. The origin of this word properly signifies "players disguised," as the Greecian actors used to be, in masks.

ICONIUM, [Icome,) a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, and lies W. N. W. of Tarsus. Acts xii. 51; xiv. 1, 10; xvi. 2; 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. i. 11, &c. "Idle word," Matt. xii. 36, in the Greek means false, profane, or licentious word.

IDOL, IDOLATRY, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. (1 John v. 21.)

IDOL, (red, earthy,) a country lying in the north of Arabia, and south of Judah. Mark iii. 18.

IGNORANCE, voluntary, censured, John iii. 9; 2 Pet. iii. 5; involuntary, excusable, John iv. 41; 1 Tim. i. 13, but not when there are means of information. John iii. iv. 40; Acts xvi. 11, 30; 2 Pet. iii. 5.

ILLYRICUM. [Iov,) a province lying N. W. of Macedonia, along the eastern coast of the Adriatic Gulf, and now called Servomia. Rom. xv. 19.

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 a well-known word; but a very suitable and applicable title to the person, and most appropriate to the nature and glory of the God and Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or LAYING ON OF HANDS. This phrase, denoting the committal of some solemn 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, Eph. vi. 2. The persons who laid on hands were, in all these instances, 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.

IMPUTE, logizomai, 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. 15, &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 in any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.

INCORRUPTIBLE, God is, 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 Cor. iii. 14.

INCORRUPTIBILITY, to be sought after. Rom. ii. 7: 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. 42, 50, 53, 54.

INFAMIES. (1.) Bodily Grace, for 1538, is, (2.) Weakness of human nature, Gal. iv. 18; Rom. viii. 6. More infirmities are not sins, except so far as we bring them on ourselves. Christ's are only sins if we give a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4; Prov. vii. 12; 2 Tim. ii. ii. instances of, Gen. xiii. 23: Judges viii. 34: 1 Sam. xvii. 53.

INN, in our Bible, generally means a caravansera. 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 them from a family. They are found in every part of the East. In the place of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSRIPTION OR SUPERSCIPTURE, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of the Artaxerxes, 23 years, is inscribed on the Arundel marble.

TO THE NEW TESTAMENT.
Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.

IN RECESSION OF Christ for us, Rom. viii. 5, 6; Heb. vii. 25, 26. Not to be made by us for others, Rom. xv. 20; 2 Cor. i. 11; Eph. i. 16; vi. 18, 10; Col. iv. 3, &c.; instances, Gen. xvii. 23—53, &c.

IRON, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22; found in the hardness, Lev. xxvi. 10; of the iron mines, Deut. viii. 9, and of the furnace in which it was made, Deut. vii. 30. The bedstead of Og, king of Bashan, was of iron, Deut. iii. 11.

ISAAC, [laughter.] the promised son of Abraham, born A. M. 2107; Gen. xvii. 9, 10; xxi. 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 may be tried, and, if he has a living 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, born B.C. 800, as he was absent about 60 years, during the reign 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 in it. Prophecies are most frequently found in 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. 3.

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. i. 1—7. Were one nation until the reign of Rehoboam, 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—33; Deut. iv. 27, 28; xviii. 15—63; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—9; Is. i. 21, 29; iv. 1—2; xv. 1—3; xvii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx; xxxi, &c.; Hosea iii. 5; Amos ix. 14, 15, &c., &c.; the same represented by the redead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; the straining of the cord in the last days, Isa. ii.; ix. 1—7; xxiv. 6; xxxvi., &c.

ISSACHAR, [price, reward.] the fifth son of Jacob and Leah, Gen. xii. 14—19; born A. M. 27.

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 PISCES STONES.

JACOB, [he that supplants.] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.

JACOB'S WELL. a fountain of water about one mile and a half from Sichar, on the road to Jerusalem.


JAMBRIES, [the sea work of terror.] 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. 18. He was the author of the Epistle to the Hebrews. His name was given by the Lord 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.

Epsile of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the peculiar position of the Jewish church was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.


JANNES, [who speaks.] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.

JARED, [he who descends.] one of the antediluvian patriarchs, Gen. v. 15—30; Luke iii. 37.

JASHON, [he that curseth.] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9, Rom. xvi. 21.

JASPER, See Precious Stones.

JEPHEHITAH, [he that opens.] his history, Judges xi. 1—7; mentioned Heb. x. 33. 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 say to him, Jehovah's son, or Jehovah's servant, doth he 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 and Samuel devoted Samuel before he was born, 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 bewail her virginity; that the women went four times every year to mourn for her, and talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man.

JEREMIAH, [exaltation of the Lord.] the prophet of the 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 ruin of the idolatry of the Jews, and their restoration, together with the blessings of the reign of Messiah.

JERICH, [this moon.] a city of Judah; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for pa...
trees, and was once a large city, but now a

JERUSALEM, [vision of peace], a celebrated
city of Asia, capital of ancient Judah, and
of modern Palestine. It is probably the place
for its ancient temple, for the death and resur-
rection of our Savior, and for its signal de-
struction by Titus. It was built on four
hills—Zion, Acre, Moriah, and Bezetha.
The name Zion was often applied to the
whole city. Most of Jerusalem is situated
on Mount Moriah, and is chiefly noted for its
ancient temple, and the death and resurrec-
tion of our Savior. It is the most power-
ful city that ever existed. It is now the
residence of 20,000 inhabi-
tants.

JESUS, [to be, or who is], the son of Obed,
and father of David. Ruth iv. 22; 1 Sam.
xiv. 33.

JESTING, not to be used, Eph. v. 4.

JESUS, [a savior], the Son of God, the
Messiah, the Savior of the world. This
name is composed of Yahu, or Yah; I shall
be; and Savah, Powerful;—"I shall be
mighty to save, and strong to deliver," and will save his people from their sins," Eusebius says, "The name Jesus means the salvation of God. For Isaia among the Hebrews is salvation, and among the Greeks is the son of Yahu, of the house of Joshua; and Jesus is the salvation of Yahu, i.e. salvation of God." The "name of Jes-
sus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," onoma to hupér tôn onomaton, ver. 9, viz. the supreme
dignity and authority with which the Fa-
ther has invested Jesus Christ, as the re-
ward of his disinterested exertion in the
cause of the divine glory and human hap-
iness.

Joan, the name formed from that of Judah,
and applied in its first use to one belonging
to the tribe or country of Judah, or rather
perhaps to a subject of the separate king-
dom of Judah, 2 Kings vi. 6; xxv. 5. Dur-
ing the captivity the term seems to have
been extended to the people of the Hebrew
language and country without distinction.
Esther iii. 6, 9; Dan. iii. 8, 12; and this
loose application of the name was pres-
erved after the restoration to Palestine, when
it is found again not only among the decen-
dant of Abraham in the largest possible
sense, but even proselytes who had no
6, 10.

JOANNA, [peace or gift of the Lord,] the wife
of Chuza, Herod's steward; who after being
cured by our Savior followed him, Luke
viii. 3. Also the son of Rhesa, Luke iii. 27.

JOB, [he that weeps,] a patriarch celebrated
for his patience under complicated and
severe trials, and the constancy of his piety
and fortitude. His book is of very great an-
tiquity; its style, &c., harmonizes with the
Pentateuch. The scene is laid in Idumea, a
part of Arabia Petraea. Supposed to have
been contemporary with Moses. See Exek.
xiv. 14, 20; James iv. 11.

JOB, [that wills, commands], one of the
twelve minor prophets, the son of Pethuel.
He was contemporary with Isaiah and
Amos, and delivered his predictions in the
reign of Uzziah, between 815 B.C. 853 B.C.
and 809 B.C. His book is often quoted from by Peter on the
day of Pentecost, Acts ii. 16.

JOHN, [the gift or favor of God,] the Apostle
brother of James, and the son of Zebedee, a
native of Bethsaida in Galilee. He was the
disciple whom the Savior loved, and sup-
posed to have been the youngest. He
received Mary into his house after the
death of Jesus, which seems to have been
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 reli-
gion, and was rewarded by the Roman
emperor, to the Isle of Patmos, where, ac-
cording 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 Nero became emperor, he
was reconciled, and dismissed to write his
Gospel and three Epistles. He died at Ephesus at the age of 100 years, in the third year of
Trajan.

JOHN, Gospel of. This book was not writ-
ten, as some suppose, to supply omissions
made in the other Gospels by the Hebrews;
but as they had written chiefly of the life
and actions of their Master, John wrote
chiefly of his person and office, and in re-
fection of errors which had sprung up.


— 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 lewd practices, for the sake of which the Hebrews allowed themselves to be degraded in theirornings, and to be burdened with the errors of others. They are written in the name of the Father, Son, and Holy Ghost, and apply to the three persons of the Godhead.

— 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 turn to God and be immersd 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</p>
the Jordan," comprised Perea, Ratanee, Trachonitis, Iura, Galaditaa, Gaulotis, and Decapolis.

JOSEPH, increase, addition, the son of Jacob and Rachel, and brother to Benjamin, Gen. ii. 32. His line is traced in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

"the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. This is the nearest of kin to Heil, the father of Mary, he was espoused to her according to law. He was the natural, that is, birth, son of Jacob, and the legal son of Heil: or, as we call it, son-in-law; hence called by Luke, the son of Heil, in virtue of his being Mary's husband.

— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

— called Barsabas, one of the ten persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

— or Joseph, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jue, and consequently one of those whom he called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xvi. 40, 47.

— or Joseph, surnamed Barnabas, Acts iv. 36.

OSIAS, [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 comprises 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, 18; 2 Kings xxiii. 8; Zech. iii. 2, 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 20 miles. Acts i. 11.

JOY, when to be shown, Luke x. 29; Rom. xii. 13; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 1; Col. ii. 16; Eph. iv. 30.

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.

JUDEAL, or Judea, 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 portions—Galilee in the north, Samaria in the middle, and Judaea in the south. The conquest 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. 26 and xxvi. 1.

JUDAS (the same meaning as Judah,) Iscariot, 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 Jesus; called also Thaddens, or Lebbeus, and Zeolotes, 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.

— son of Damascus with whom Paul lodged, Acts ix. 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 40 years which elapsed from the death of Joshua to the accession of Saul. Acts xii. 10.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by stoning or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Ezek. xiv. 14; Jude 6. The place of the administration of justice, under the Roman government, was called the judicium, or "court of Jerusalem," John xiii. 28; xiv. 9; and the tribunal, or place of pronouncing sentence, the judgment seat, Matt. xxv. 19.

JULIA, dowry,] one whom Paul salutes, Rom. xvi. 13.

— Julia,] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, young,] a female relative of Paul's, Rom. xvi. 7.

JUPITER, the father who helps,] the most powerful of the heathen deities, Acts xv. 12, 13; xiii. 35.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. Justifying occurs in reference to God, Rom. iii. 26; Gal. iii. 6. Believers are said to be justified by Christ, Acts xii. 30; by favor, Rom. iii. 24; by faith, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated justification are ἀμαρνάσθη and ἐκκαίμον, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, just, upright,] mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, the turbid,] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xvii. 1.

KEY. A symbol of power and authority. Rev. xi. 18. Campbell 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 tablets into his coffin.

KEYS of the kingdom of heaven,] Matt. xvi. 19; Ps. lxxii. 8; 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 i. 14—42: x.

KING, a title applied in the Scriptures to men, Lev. xvii. 13; 1 Tim. ii. 2; 1 Pet. ii. 11—14, to Christ, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 40; vi. 15; xviii. 32, 37; to men as invested with regal authority by their fellows; 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, according to Dr. Gene Campbell, it is generally synonymous with reign. Baileia, with
the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 39; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 39, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 5, 6; Acts xiv. 22; 1 Cor. ii. 10; 2 Cor. vi. 11, 12.

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 confined to men apart 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. vi. 10; Luke xxii. 41; Acts ix. 30; xx. 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 their name. 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 xvi. 8; 2 Cor. xii. 19. Rom. i. 21; ii. 4; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. vii. 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. 12.

LAMB, the well-known type and symbol of the Messiah. See Gen. xxvii. 8; Exod. xiii. 3—5; Isa. iii. 17; John i. 29; 1 Pet. i. 19; Rev. v. 6—13, &c.

LAME [see also, "poor."], 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 lintel 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 hold 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. xiii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Lamps containing 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; Acts xii. 21.

LAODICEA, [just people.], a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. iii. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14—22.

LASCIVIOUSNESS censured, Rom. xiii. 13; 2 Cor. xiii. 21; 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 that of 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 impressed on man's conscience; Psa. i. 2; xix. 1—7, &c.; sometimes doctrine. Psa. xvi. 14; the Mosaic economy, John i. 17; xii. 30; ceremonial observances, Luke ii. 27; Acts v. 24, &c.; judicial or civil law, John xv. 35; xvii. 31; Acts xix. 35, &c.; also, the moral law, Exod. xx. 3—17; Rom. vii. 7, 12, 14, &c.

LAWSUIT. Among Christians, to be avoided, Matt v. 38—42; 1 Cor. vi. 1—7.

LAWYERS, persons versed in the laws. These were nominated only after the decline of the Mosaical institutions had considerably advanced. As the Jews had no 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; xl. 52.

LAZARUS. [the help of God.], an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friend-ship of Jesus, John xii. 2, Rev. vi. 9, was dead from the day after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.

LEAVEN. The usual "leaven 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 itmixes, whether for the better or for the worse. Matt. xxix. 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. xxvii. 55.

LEPER. 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 Judah's fourth son, Num. xxi. 14.

LEVITICS, 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 offered 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. 2; Acts xiv. 14.

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. iv. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 24; future God's life described, Luke xx. 30; 1 Cor. xv. 12—17; Phil. iii. 20, 21, &c.

LIGHT, created, Gen. i. 3—5, 14—19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the tree, Matt. v. 14, 18; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.

LIGHTNING, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightning, Job xxxvii. 3—5; Psa. xviii. 12, &c.

LILY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 28, 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 words linen and linnen are probably meant cotton. Specimens of cotton cloth are found on the oldest mummies.

LINUS, [sets], 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 symbolical of his great strength, Rev. v. 5.

LOAF, The eastern loaf was a large cake, Exod. xix. 23; 1 Chron. xvi. 3; Mark viii. 14.

LOCUSTS, an insect resembling a grasshopper, only much larger in size. The prophetical 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. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not known. Locusts however are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. xi. 3.

LOINS, the lower region of the back. The orientals who wear long robes, are obliged, when then apply 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.

LOT, [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 the topee in the East, are regarded as effeminate and infamous."

LORD, [proprieter], a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed Lorn, 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 synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name "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 Dionysius of Corinth, as quoted by Cusenius.

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. xi. 9. Mentioned 2 Pet. ii. 7.

LOTS, things drawn in order to determine a point in debate. Lev. viii. 6; Josh. vii. Prov. xvi. 33; xviii. 13; Acts i. 20; Matt. xvii. 55.

LOVE of God, its nature, John iii. 16; xvii. 26; Rom. v. 8; viii. 38; 1 John i. 2, &c. of Christ, Eph. v. 25, &c. to the world, 1 John iv. 19; to the Lord's people, Rom. vii. 5; 5, 13; rendered by his children, Phil. i. 9; 1 John ii. 1; iv. 19; how shown, 1 John iv. 20, 21; v. 1—3; to Christ, its nature, Matt. xxv. 21—22; John iv. 15, 21, 25, &c., brotherly love enjoined, John v. 13; xv. 17; Rom. xii. 9. 10; xiii. 3; 1 Cor. xiii. &c. of the world, forbidden, Matt. v. 24; xii. 22; James i. 27; iv. 4; 1 John ii. 15.

LUCIUS, [luminous], a prophet in the congregation at Antioch, Acts xii. 24. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.

LUCRE, worldly wealth, the love of forbidden, Matt. vii. 24; 1 Tim. iii. 3; 1 Pet. v. 2.

LUKÉ, [luminous], a native of Antioch, and a physician. He was Paul's companion and assistant, Philo'men 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.

LUKEWARMNESS censured, Matt. viii. 21, Luke ix. 57—60; Acts xxvi. 20; Rev. iii. 15.

LUNATICS, persons affected by some disorder, and supposed to be influenced by the moon, such as epileptics, melancholy, insanity, see DÉMONIAC.

LYCANTHROPIA, [she wolf,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 25—28.

LYDDA, [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 of the same name in Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 1—7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts x. 1.

LYSANIAS, [that drives away sorrow,] tetarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.
MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.: Num. xi. 7—9; Psa. lxviii. 23—25. Alluded to, John vi. 31, 40, 58; Heb ix. 4, &c.

MARCAN. 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, 1 Pet. v. 15, 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 Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from a series (stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eye-witness of our Lord's life.

The Book of Mark contains 17 chapters, 21 parts, xxiv. 4; Rev. viii. 3; xii. 4; xx. 1; xxi. 22; xxii. 30; xxv. 11; xxvi. 29; Luke xx. 20; Acts ii. 14; xx. 1—6; xxvi. 11; Col. ii. 1—16; Php. ii. 1; Col. iii. 2; Col. iii. 4; &c.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluded to as essential to his character, 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, in a ejaculation from reflections 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; ample model of celebrating it, Gen. xxii. 24; seen by our Lord's parables, Matt. xii. 1—12; xxv. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xxi. 9. "Expressive of the union of Curist and his Church.

MARKS HILL. See AREOPAGUS.

MARIA, [who becomes bitter,] the sister of Lazarus and Mary, Luke x. 35—42; John xi. 1—15.

MARY, [exalted.] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daugh...
ALPHABETICAL APPENDIX

Masters, their duty, Eph. vi. 9; Col. iv. 1: James v. 4, examples, Gen. xviii. 19; Matt. viii. 5—10; Luke vii. 24.

Mattathias, [the gift of the Lord], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

Matthew, [the remnant], son of Eleazar, father of Jacob, and graver of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.


Matthew, [grace, a reward], also named Levi, was an apostle and evangelist, son of Alphus, by birth a Galilean, and by profession a tax-gatherer. Mark i. 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. 35—40, by Hebrew and shortly afterwards by 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.

Mattathias, [the gift of the Lord], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot. Acts i. 23—26. Nothing is known of his subsequent history.

Meas, the son of the Boaz. The eastern gardens being long and tumbled and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom.


Eliay (Messias), occurs Gal. iii. 19, 20, and 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. It is the name of a Mediator between two parties—God and man. Therefore, it designates both in his own person. He mediates a new institution between God and man, and is Immanuel, God with us.

Meekness, 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. 12: and is ready to receive the truth, James i. 21: it is of unspeakable value, 1 Pet. iii. 4: stone conspicuously in Christ. 2 Cor. x. 1: Matt. vii. 21: Christians exhort to it, Eph. iv. 2: 1 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. cx. 5: 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, [giving place], a small island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xviii. 1.

Mercury, [to buy, or sell], one of the fabulous sons of the Morn, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xx. 9.

The inner side of God, 2 Sam. xiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 2: the duty of man, Luke vii. 30; x—37; Rom. xi. 8: its reward, Psa. xxxvii. 27, Matt. v. 7; Luke vi. 30: James ii. 13.

Mesopotamia, [between two rivers] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxv. 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 Dauheik and Argoeis.

Messiah. See ANointed and Christ.

Michail, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and was one of the signs of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted by Jesus in Matt. ii. 5, 6, as one of the most important circumstances connected with his millennial kingdom and glory.

Michael, [who as God], the name given to one of the chief angels, who, in Dan. x. 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. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 1.18 inches, the mile is 6,384 feet, or 1,400 yards less than ours. It was equal to 8 Greek stadia.

Miletus, [red, scarlet], a seaport town of Asia Minor, 56 miles south of Ephesus. Mentioned Acts xix. 15—38.

Milk. The bitter milk of 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 Abraham, Gen. xiv. 18. The mill concepts 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 miller worked with 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. 28; viii. 6, 7; Col. ii. 13; James i. 8.

MINISTER, Dickason. See DRACO, One woman, that the brazen ater was made, Exod. xxx. 8. The word '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 vitreous glass, 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 xi. 60.

MITYLENE, purification, the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Sinyrma. It is now called Castro, and sometimes Metelin, Acts xvi. 14.


MEDITATION enjoined, 1 Cor. vii. 20, 31. Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. vi. 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 mentioned Matt. xxvi. 27 was probably a shekel, or half an ounce of silver, in value, about 60 cents. A shekel was equal to 40 shekels. A peney or adecachia, 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 among the Jews. Matt. xxii. 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 fair dealing. Any house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the mouon, (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 Thurnam's Astronomical Chronology:

<table>
<thead>
<tr>
<th>Name of Month</th>
<th>Beginning with Days</th>
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<tbody>
<tr>
<td>Abib—Easter iii. 4</td>
<td>1mo. March 22nd.</td>
</tr>
<tr>
<td>Zif—1 Kings vi. 1</td>
<td>2mo. April 21st.</td>
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<tr>
<td>Sivan—Esther viii. 9</td>
<td>3mo. May 20th.</td>
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<td>Tam—Ecc. viii. 14</td>
<td>4mo. June 19th.</td>
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<td>Ab</td>
<td>5mo. July 18th.</td>
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<td>Elut—Nehemiah vi. 15</td>
<td>6mo. August 17th.</td>
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<tr>
<td>Ethan—1 Kings viii. 2</td>
<td>7mo. September 13th.</td>
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<td>Bul—1 Kings vii. 5</td>
<td>8mo. October 12th.</td>
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<tr>
<td>Chislev—Zech. vii. 1</td>
<td>9mo. November 13th.</td>
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<td>Tebeth—Esther ii. 16</td>
<td>10mo. December 13th.</td>
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<tr>
<td>Shebat—Zecharias i. 7</td>
<td>11mo. January 11th.</td>
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<tr>
<td>Adar</td>
<td>12mo. February 10th.</td>
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<tr>
<td>Nisan—Esther iii. 7</td>
<td>13mo. March 11th.</td>
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</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 the 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. "Numeniby moons or months, is appropriate to the works of darkness; because the moon is the government of night: numbering by the course of the sun, is appropriate to the works of righteousness, and the same corresponds with the use of these symbols in the Apocalypse, the continuance of the Beast, and the profan-}

ning of the holy city by the Gentiles, are reckoned by months: but the prophecy of the Witnesses is thus: the abode of the witnesses was 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 Jochabed, 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 about 120 years, in the full vigor of both mind and body. He was the most wondrous, 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. vi. 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 highest superintendence over Eastern systems, in which women stand degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to mothers of cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horch, Sima, Illor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Baal, Amalek, Gerizim, Gilboa, Moriah, Gerizim, Seir, Gerizim, Sinai, Sibgh, 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 Isa. xxx. 7; Isa. xii. 1, 2; Jer. iii. 13, 14; Zech. iv. 7; Rev. xiv. 1, 2. "Flee to the mountains," Luke xxi. 20. The mountains of Palestine have many caves, affording a safe retreat from enemies.
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, Ps. xxviii. 6; li. 2; Matt. v. 4; I 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 new equivalent in our expression "mouth-piece."

MURDER forbidden, Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 29, 30; xl. 7; xxvii. 21.

MURMURING censured, I Cor. x. 10; Phil. ii. 14; Jude 10; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xvi. 22-24; xv. 2; Num. xi. 1; xvi. 1, 2; xvi. 41; xx. 21.

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 for it is kharda, of which orpiment is a derivative. 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 Salviur peri- erubens. Mat. xiii. 31.

MYRA [a flow], one of the chief towns of Lycaon, in Asia Minor. Acts xxvii. 5.

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, John xix. 39.

MYRIA, [jumlah], a province occupying the N. W. angle of Asia Minor, south of Byzantium. Acts xvi. 7, 8.

MYSTERY, Mystery, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke viii. 10. The general term for a mystery, Col. i. 26, 27. The first and leading sense of mystery is arcum, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the term is further 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 conveyed under any fable, metaphor, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAPHTALI, [my wrestling], the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The borders of territory of the tribe of Naphthali are described in Josh. xix. 32-39. Alluded to Matt. iv. 13-10.

NARCISSUS, [outshone], a Christian at Rome, saluted by Paul, Rom. xvi. 11.

NAZARENE, [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 well as a more explicit description, it is used in the New Testament.

NAZARETH, [guarded, flourishing], a small city in the tribe of Zebulon, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. of Mount Gerizim. It is situated on a hill, and overlooking a superb and spacious valley. It is now called Nessera. Here Jesus dwelt from his childhood up, for nearly 30 years. Luke ii. 51; iv. 16-30.

NAZARI'T, [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.

NEAPOPOLIS, [new city], a maritime city of Macedon, near the borders of Thrace, now called Neapoli. Acts xvi. 14.

NEW TESTAMENT, or NEW COVENANT. See COVENANT.

NICOLAIAS, [conqueror of the people], a proscribe 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. 51, xii. 27.

NICORAIANS, [conquerors of the people]. This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says simply, "it very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to
OFERINGS, properly presents, and obviously 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. 65, 66; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17—19. Under the law, they were generally offerings, 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. xxiv., 1—4, anointing, Exod. xxx. 22—38; xxviii. 29. See I. OINTMENT.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It abounds about Nazareth, and is a symbol of the race of Christ, forming a fruitful little mountain, the olive-tree, and bearing a strong fruit. It is pious and true. It is also a symbol of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, elasos, mercy, is derived from elao, an olive.

OLIVE-TREES OF THE MOUNT OF OLIVES, mountain or ridge lying to the east of Jerusalem, some 650 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples 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 apostles. Matt. xxvii. 46—48; xxiv. 50, 51.

OLYMPAS, [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; iv. 7, 8; Heb. x. 1—3.

ONEMUS, [profitable, useful], mentioned Col. iv. 9. Philentom 10—21.

ONESIMUS, [profitable, useful], mentioned Col. iv. 9. Philentom 10—21.

ONYES, See Pecor, Stones.

OFER, something delivered by supernumerary wisdom. The "most holy place".
in the temple, was called the oracle, because there the priest inquired of God. 1 Kings vi. 9. The Scriptures, called the oracles of God, Acts v. 38; 2 Thess. i. 8; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance. OBJECT, Acc. to limit, to bound, to mark out, hence the word horizon which bounds our view. Occurs 8 times. Pro-oro, to terrere, or previously mark out, occurs 6 times. Aporio, another compound from the same root, occurs 10 times, translated seen. Oiri, another compound from the same root, was often in the common version, when it is not horizon in the original; such as to ordain apostles, elders, and to institute observers. For this word we have potio, to make or appoint; and we have kathismo, to constitute. Potio occurs Mark iii. 14, "Jesus ordained twelve," i. e., appointed. L systemai occurs Titus i. 4, "Ord in elders," i. e., appoint. Genenai is also used to make or ordain an apostle, Acts i. 22.

OUT, external. "Outer darkness" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the non-liturgical formula of ordination from the kingdom of light to the kingdom of darkness of Matt. xvii. 12.

OX, laws concerning it, Exod. xxvi. 28-35; xxviii. 4; Deut. xiii. 1; xxiv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [strength from the Lord] son of Joatham, Matt. i. 8.

PADAN-ARAM, [of the field]. Syria,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.

PALM-TREE, produces dates, Exod. xv. 27; 1 Kings xv. 3; Judges i. 16; its branches an emblem of joy. Lev. xxvii. 10: John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.

PALSY, (from palo, to bend,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; vii. 6; ix. 2; Mark ii. 5, 10.

PAMPHYLIA, [a nation made up of every tribe,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lydia on the west. Mentioned Acts i. 23; xii. 24.

PAPHOS, [which boils,] a city of Cyprus, at the western extremity of the island. Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts ix. 6-12.

PARABLE. The word parable is derived from a speech which comes from para-ballein, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psal. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive manner than that of direct assertion, 2 Sam. xi. 2; Judges ix. 7-15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the second and are mentioned above, viz. to denote fictitious narrative, under which it did a great deal of important truth. In some places, as Heb. x. 9, it bears the meaning of type or emblem.

PARADISE, 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 paradisus is not properly either Greek or Hebrew, but appears to have been imported from a more extensive and general use among the Persians and others, and which signified the name of the Hebrew garden. In Gesenius and Robinson's Heb. Lex. it is defined thus: "A paradise, i. e., an orchard, an aboretum, 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 Pol. li.; Sancr-i, paradéscha; Armenian, parlez; Arabic, firusus; Syriac, farwous; Chaldee of the Babylonians, farwos, and the gardens of Solomon, paradises, and Hesronus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the Suspended Paradise. There are only three places where the word is found in the New Testament, Luke xv. 43; 2 Cor. xii. 4; Rev. vii. 7; but which may be illustrated by reference to the primitive term, Isa. ii. 3; Ezek. xxviii. 13; xxxv. 9, 13, 18; xxviii. 55; Joel ii. 8.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honored, Exod. xx. 12; Deut. v. 16; Ephi. vi. 2; their duty to their children, Gen. xvi. 9; Deut. iv. 9; vi. 7; xvi. 20; Acts xx. 35; Col. iii. 21; 1 Tim. v. 8.

PARALYSIS, abbrev. [that abides,] one of the seven deacons, Acts vi. 5.

PARTHIANs, [horsemen,] called Persians or Elamites in the one of the prophecies, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxii. 10; James i. 9; Jude 1.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 11, 12, 

PASTOR, (the shepherd,) a profession, the office, or the person of the shepherd, including also the sheep, or sheepfold, from which it is derived, and the feast of unleavened bread, (or unfermented things, more properly,) are distinct institutions. Christ called us his Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xix. 39.


PATIENCE, recommended, Luke xvi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 30; xii. 3. A Cuộc i. 3, 4; v. 7; 1 Pet. ii. 10, 20; 2 Pet. i. 6.

PATMOS, [mortal,] an island in the ægean Sea, 16 miles s. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is
acmell, oblong and rocky island, about 15 miles in circumference, and, under the Roman empire, as a place of banishment.

Pilate, a venerable man, with a large posterity. The word is chiefly applied to the first king of Judah before the rise of Mashe. Acts vii. 8; and hence we speak of the patriarchal age. Hebr. vii. 4.

Patribas, [paternal,] mentioned Rom. xvi. 14, 15.

Paul, a [worker,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a deceiver of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15–18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, c. or near Rome, about Act. xvi. 54. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

Peace, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xiii. 18, &c.; but not the peace and harmony now of the triarchal age, the gift of Jesus to his disciples, John iv. 7, 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 Old Testament, and appear to have been esteemed of great value. Matt. xii. 46, 48; 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 Pentecost, or in the Christian Church, celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxi. 9–21; Deut. xvi. 6; Acts ii. 1–11.

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. 15; Col. i. 28; Heb. xii. 28; Christ prayed that his followers might be perfect, John xiv. 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 Myasis, on the Caicus, 56 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 is addressed.

Persecution, how to behave under it, Matt. xiv. 46; x. 32; Rom. xi. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. x. 16, 23; Mark vii. 53; Luke ix. 24; 1 Pet. iv. 12; James i. 2; Rev. vi. 9; viii. 13.

Peseverance in duty, enjoined, Matt. xiv. 13; Luke xi. 62; Acts xxiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John xx. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

Persis, [that exists,] mentioned Rom. vii. 12.

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 Saviour 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 seven or eight 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.

Philippiæ, [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 as 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, a [small,] a Septa town on the S. W. part of Crete, with a harbor, Acts xxviii. 12.

Philicia, [land of palm trees,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

Philadelphia, [love of a brother,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions are more addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called Allah Sehr, "city of God," i. e. High-town. It was once a large city, but now contains but 3,000 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, 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 Paulingiae, has brought many unanswerable proofs of the authenticity of the Scripture from the undesignated 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 locally-applicable exhortation.

Philætus, [amiable,] an apostate Christian, mentioned by Paul, in connection with Ilymenus 2 Tim. ii. 17.

Philipp,[wearlike,] one of the twelve apostles, a native of Bethsaida in Galilee, John i. 43, 45; Luke xiv. 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 Gaulanitis, 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. N. E. of Thessalonica. It was once a large city.
city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness. PHILIPPICANS, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and placed in every part the impress of his peculiar style, manner of thought, and form of language. 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 in his support. He wrote to thank them for their bounty, and to teach them. This is the first Epistle of Paul which expresses no censure.

PHILOLOGUS, [a lover of learning], mentioned Rom. xvi. 15.

PHILEMON, [seal,] mentioned Rom. xvi. 14.

PHRYGIA, [dry, barren.] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.

PHYGELLUS, [fugitive.] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogones, 2 Tim. iv. 19.

PHYLACTERIES, [safeguards:] 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. xx. 5. See Matt. vi. 7.

PHOEBUS, [wisdom.] The church condemns the not wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.

PILATE, [who is armed with a dart:] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taughj, suffered, and died. Acts xii. 19; xiii. 28; 1 Tim. vi. 13. Both Titus and James correspond in 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, but in the ordinary use of the word is compared to a watch tower, reared by the power and skill of Jehovah. Job ix. 6; xlii. 11; xxxvii. 4, 6; Psa. lxv. 3. James was a pillar in the church; that is, a great support and ornament; and the Church is the "pillar and ground of the 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 Nattolia.

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. And he who does 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.

POLYAGYMA, laws against. Gen. ii. 24; Matt. xix. 4—6; Mark i. 8—9; Rom. vii. 3; 1 Cor. vii. 2.

PONTUS, [the sea.] a country comprehending the N. part of Asia Minor, and bordering on the Euxine Sea.

POPHICUS, [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. xi. 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. Psal. cxxxvii. 8; Rev. xiv. 6. It is one of the noblest acts of worship, and is the dictate of nature. Acts vi. 15; Eph. v. 19; Col. iii. 16, &c. Praise of men, no proper principle of action, Matt. vi. 1; Gal. v. 20; Phil. ii. 5.

PRAYER, the obligation and use of, Matt. vi. 5—7; Rom. viii. 26; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxii. 22; Heb. xi. 6; without ostentation and vain repetitions. Luke xviii. 1—4; Matt. vi. 7; in the name of Jesus, John xiv. 13; iv. 16; xvi. 23; Eph. vi. 18, &c. to move the God of all wisdom and power. Num. vi. 22—27; 15, 30; Deut. xxvi. 8; Matt. vi. 9—15.

PRIEST, a man who officiates, or transacted with God on behalf of others. He is usually, on the occasion. These under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all discipies are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; xvi. 14.

PRIESTLY, the first. Aaron, afterwards the eldest of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Psa. ex. 4: Heb. iv. 11; vi. 4, 5: vi. 20: vii. 22, &c.

PRINCE, a chief, a ruler. Christ is the "Prince of Peace," Isa. i. 6; Eph. ii. 15; John xiv. 27; "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." The nations rise up equal before him: 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.

PROCHORUS, [he who presides over the choirs.] one of the deacons mentioned Acts vi. 5.

PROCNOCLUS, [an onlooker.] a Roman officer appointed to the guard of a prisoner of peculiar authority. When the apostle Paul was at Corinth he was brought before Gallio, the procurous of Achaia, Acts xviii. 12—15.

PROMISES of God, many and various, and are sure in Christ Jesus, 2 Cor. i. 20; an
incitement 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. Mark vii. 16.

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.

PROSELYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 45.

PROOPECUA, a word signifying praying, 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 engaged in the service of the word or in the duties of public worship.

In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word pronoia, means forethought, and corresponds with the Latin prorsus, which means a 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. Every person, therefore, has his providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vii. 26; x. 29-31.

PRUDENCE recommended, Prov. xii. 10, 20; xxi. 20, 27. It is 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 means any regular poetic composition adapted to singing, and is restricted to those which are spiritual. This designation 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, [poitike,] 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. xii. 10.

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 burdens laid on the honor of the kingdom. 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 oppress those whom they knew were unable to pay, 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. xviii. 17. xxi. 31; Luke v. 27; xii. 2.

PUBLIUS, [common,] governor of Malta, at the time of Paul's shipwreck on that island, Acts xxviii. 7, 8.

PURPLE, [shamefaced,] 2 Tim. ii. 21.

PURPOSELY. The word is used 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 murex or purpura. The traffic in it, probably, was profitable, Acts xxii. 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. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. ii. 23; Pet. ii. 11; Pet. iii. 14.

PUTEOLI, [bowing in 17;] 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. 5.

QUARRELS to be avoided, Rom. xiii. 13; Col. iii. 13; 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, was under the guard of four Roman soldiers, 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 quartermen mentioned in the text should be appointed for the purpose.

QUARTUS, [the fourth,] a disciple, mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's mother. A reference to this fact will remove many apparent discrepancies in the Old Testament. The word had a peculiar meaning 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 sail, and scudded under bare oars. It is implied that they knew of quicksands. The original word στριβός 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, 49; iii. 2, 20; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt xxix. 7-12.

RABBI, 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 xx. 16.

RACA, a word which occurs in Matt. v. 27, 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 some consideration of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium 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. xii. 16. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15. Matt. ii. 18.

RAIL, a woman of Jericho; her history, Josh. xi. 22—25; 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 rarely ever rains; the overflow of the Nile, and copious dew, answering the purpose. In tropical climates, the succeeding rainy season. Violent winds often attend these rains, and overflow 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 rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.

RASHNESS censured, Ps. xxxi. 22; cxlv. 30; Acts xiii. 30.

RAVEN, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xviii. 4—6: and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; if he cares for ravens, how confidently may his people trust him! Luke iv. 16.

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 latrocinia, which occurs in Luke i. 63; ii. 33; Acts vi. 33; Heb. ix. 12. Apolatrosis, deliverance from, occurs ten times, and signifies the dismissing of a person after a ransom has been paid.

REFORM, metanoia, occurs 34 times, and metanoia, reformation, 24 times. Meta- noeae signifies to think after, or to change one's mind so as to influence the conduct. Dounai metanoan Acts v. 31, to give reform, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoan epo tois pepergomenois," to publish a pardon to those who lay down their arms.

REGENERATION, denotes a new birth, a renovation, or complete change for the better. The original word, patipherein, occurs twice—Matt. xix. 28, the regeneration, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a fig-

18, 10. The noun, apheresis, remission occurs 17 times, and the verb, apheiemai, occurs 140 times; rendered to forgive, remit, set free from, dismiss, in all versions.

REMEMBRAN, [prepared, the name of an idol, which was to be a • Tomar, Amos v. 20; Acts vii. 45.

REPEL, metamelonai, I repent, or am concerned for the past, occurs Matt. xxv. 39; xxvii. 5; 2 Cor. vii. 8; Heb. vii. 21. Always transitive, I repent.

REPROOF, to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 23; Luke xvi. 5; 1 Thess. iii. 15: 2 Tim. i. 20; 2 Tim. iv. 2; to be received, Prov. x. 17; xii. i; xiii. 18; xv. 5, 6, 31, 54; xix. 20; xxix. 25; I Kings x. 15.

REST, quietness, promised to Christians, Matt. xii. 28, 29; Heb. iii. 11, 18; iv. 1—11.

RESTITUTION, means the restoring of anything to its former state. Acts iii. 21. The original word 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 r making amends or an ing this very peculiarly joined in the law Moses, Exod. xxii; Lev. xxiv; Doe. xix. It was done at the reformation under Nehemiah, Neh. ch. x. 11; and by Zacheus, who following the Roman law, agreed to restore forfoul. Luke ix. 8.

RESURRECTION of Christ, foretold, Psa. xvi. 10, 11; Matt. xxii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Eva gists, Matt. xxviii; Mark xvi. 19; xx. 8—15; Acts xx. 35; John xx. 20; iii. 40—41; Psa. xcv. 2; Acts xii. 20; xiv. 19; ii. 33; xiv. 27; xv. 1; Acts xiv. 19; to be preached by the apostles, Acts ii. 24—30; iii. 15; iv. 10; v. 50, 51; vi. 40—42; xiii. 30; xv. 18, 31, 35; xvi. 19, 36; xvi. 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.

RETRIBUTION, law of, Exod. xxii. 24, 25; Lev. xxi. 20; Dert. xix. 21; abrogated, Matt. v. 45; Rom. xi. 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. 94. 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 other events at his millenary reign 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
To the New Testament.

IN. Christ our example, 1 Pet. ii. 23; iii. 9; 2 Pet. ii. 11; Jude 9.

RIGHTEOUS, [compare,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.

RHESA, [will,] an ancestor of Jesus, Luke xii. 27.

RHODES, [a rose,] a servant of Mary, the mother of John Mark, Acts xii. 13.

RHODES, [a rose,] an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world, 145 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 50 years. Acts xxi. 1.

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. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RICE, "my mind is to do Christ as to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 5, 15; Jude 21.

RING, a symbol and sign, a symbol of power, Exod. xvi. 6; Psa. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrin placed those to be justified on the right hand, and those to be condemned on the left hand. It was "strength," a city of Lev. xvi. on the right hand. Psa. cx. 1.

RISE "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; so 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. xvii. 18. The Greek word for rock, or solid, unyielding 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, "Thou" 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." This was the petra on which he declared that he would build his church, and against which the gates of heaven 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 this city of Rome, or to many of his churches, called "the city of the liberal mind." This letter was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members, who controverted many of the doctrines of the Jewish school, 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.

RUBILIS, [opposite to Messina in Sicily, the city 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 religious and civil grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RULLY. See Precious Stones.

RUS, [red,] a son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xvi. 21. Another person so named, mentioned Rom. xvi. 13.

SABAOOTH, [armies,] Rom. ix. 29; James v. 4.

SABBATH, [rest,] so called, because on the seventh day the laborer 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 not 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 well 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 x. 19—29.

DAYS JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

SACRAMENT, the seventh year, in which the land was to have rest, Exod. xxviii: 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 worshippers slew the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxxi. 54; Heb. x. 1, &c., xi. 4, &c. The Jewish people could not do without sacrifices; they were to bring them to the priest, he would show them how to offer 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. 15.

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 iii. 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. Acts vii. 40.

SALATHIEL, [I have asked of God,] or Shalaltia, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [peace,] the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, &c. and was called peace, and the Lord of peace, later times, Is. lxv. 12.

SALIM, [a fox,] the well-watered place where John baptized. John iii. 23.

SALON, [peaceable,] the son of Nahshon, who married Rahab, 1 Chron. ii. 11, and the same being the son of Ruth, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALAMON, [peaceable,] a promontory forming the eastern extremity of the island of Crete, Acts xvii. 7.
Alphabetical Appendix

Salome, [peaceful,] the wife of Zebedee, and mother of James and John, Matt. xvi. 20; Mark xvi. 5; John xix. 25, 26. John, the name of Joseph, a disciple of Herodias, who caused the death of John the Baptist.

Salt, used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. xiii. 51, near Alope, in his travels near Galatia, and a childer of Herodias, who caused the death of John the Baptist.

Sanhedrin, more properly Sanhedrim, 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 xi. 47.

Sanhedia, [that relates or tells.] See An- nias.

Saphire, See Precious Stones.

Sarai, [a princess,] the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honored and mentioned, Heb. xi. 11; I Pet. iii. 6.

Sarbanes, or Sardius. See Precious Stones.

Sarkis, [prince of joy,] a city of Asia Minor, formerly the capital of that wealthy monarch Cresus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

Sardonyx. See Precious Stones.

Sart’ta, [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. Here,撒旦, Satan, and his oppressor. Ho Satanos and ho dibulos 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." Dibulos 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 trite sense, as in King xi. 14, 15: 1 Sam. xix. 4; Num. xxi. 22; Psa. cix. 8. In many other a specific sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job. i. 9; ii. 1; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is described of him, Luke i. 31, 33. He is the Adversary, Dia- bolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John i. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts xii. 20; Gal. iv. 4; Eph. ii. 2; Rev. xi. 14; Acts xii. 16; Tit. iii. 10; Acts xiv. 10; Tit. iii. 20.

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; is 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. Included in 1 Sam. ii. 14, &c. Paul the apostle, called Saul prior to his conversion.

Savior, 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 Eph-esus. Acts xix. 15.

Schiisn, [dispersed,] condemned, 1 Cor. i 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.

Scorpion, a large reptile, remarkable for irritability and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when
SILAS, [considering,] a contraction of Silvanus, a distinguished Christian teacher in the church, Acts xv. 22, 32.

SILSOAM, [sent,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS, [one of the Twelve patriarchs,] a good old man who was waiting for the Savior, Luke ii. 25—35. Also, one of the twelve patriarchs.

SIMON, [that bears or obeys,] the brother of Jesus, Matt. xxi. 25; Mark vi. 3.

SIAL, an engraved stamp, on the impression made by such a stamp, Matt. xxi. 26.

SILVANUS, [the second,] a disciple mentioned Acts xx. 4.

SELUCIA, [beaten by waves,] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 12.

SELF-DENIAL, as Christians are called upon to practice, Eph. v. 24; Phil. ii. 15; vii. 8, 9; Mark viii. 54, &c.

SEMPHONIUS, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiv. 60; Num. xxv. 1; 2 Sam. xi. 25; Isa. xxi. 10; Matt. xxvii. 60.

SVELTHUS, [fiercely or burning ones.] See CHEMORB.

SIEGIOUS PAULUS, [maker of nets,] the deputy Governor of Cyprus, Acts xiii. 12.

SILAS, a bondman. Many kinds are mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5—9; Col. iii. 22—25; 1 Tim. v. 12; Titus ii. 10, 11; 1 Pet. ii. 18—25.

SEVENTY disciples sent out by Jesus, Luke x. 1—20.

SILVING, a rite of purification, Acts xviii. 18; xxi. 24.

SHEBA, [captivity,] a province S. E. of Arabia, on the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psal. cxli. 10; Isa. l. 6. The queen of Sheba visited Solomon, 1 Kings xi. 1; Matt. xiii. 42.

SIEVE, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.

SHEEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possession was the talent.

SIEPERD. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds. Episcopacy, who has the common version has pastors; and as such they are to feed the flock, 1 Pet. v. 2.

SIDON, [hunting,] a great commercial city, and the capital of Phoenicia. It is situated on the Mediterranean, about 18 miles north of Tyre, It contains 10,000 inhabitants, and is now called Saida. Luke xv. 20.
books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, and medicine.

OMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SAPERTE, (defends his father,) a Berean disciple, Acts ix. 4.

ScoRER, a magician, one who undertook to perform miracles or extort evil by diabolical powers. Acts xiii. 8; Rev. xvi. 8; xxii. 15.

SOMIPATER, (saying the father,) Saul's king, 1 Sam. xvi. 21.

SOSTHENES (founder,) the chief of the Jews at Corinth, Acts x. ; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, nepesh, of the Old Testament, occurs about 75 times, and is rendered soul 47 times; life and living, about 150 times; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, body, dead or alive; just, creature, and even a beast; for it is 23 times applied to beasts, and 6 times to birds. The Greek word, pneuma, of the New Testament, corresponds with nepesh of the Old. It occurs 105 times, and is rendered soul 59 times, and life 40 times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beast that perish. Psichos, an adjective derived from psiche, occurs 8 times, and is translated natural and sensual; it is properly translatable soul in modern translations. Perhap, it may be the key to many notices, that in all the 70 times which nepesh occurs, and the 105 times of pneuma, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See Immortal.

Spain. The word, Spain, according to the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

Sparrow, a very small, we....born bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

Speech, proper use of Matt. v. 22; xii. 6; Eph. iv. 29; v. 4; Col. iii. 8; iv. 51; 1 Thess. v. 11; Titus iii. 2; James i. 26; ii. 3; 1 Pet. iii. 10.

Sicks, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 50; 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 300,000 of ready money, equal to forty dollars, a great sum at that time.

Spirit. The Hebrew word, ruach, occurs 445 times in the Old Testament, and is rendered spirit 240 times, breath: 28 times; wind or windless; mind or minds; and the balance in 18 different ways. The Greek word, pneuma, has been chosen by the inspired writers of the New Testament, as the equivalent, and is used in the New Testament. It occurs 235 times, and the only word rendered spirit, with two exceptions, Matt. xix. 26; Mark vi. 11. Pneuma, like ruach of the Old Testament, has four significations. 1. It represents, primarily the wind, denoted by a blowing, as angels. 3. It represents an influence from a being. 4. It indicates a state of feeling. It is believed that there is not a passage where these words rendered spirit, occur, but what may be classified miscellaneous of these significations. Like the word pneuma, neither ruach nor pneuma are ever connected 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. 9.

Stephanus, (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 chpi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xv. 24.

Stolcs, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 340, 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 the mineral rock-salt. Beryl, a peculiar 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 agolden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called Ada of the ancients, and one of the most important of the precious substances in nature, being pure carbon.

Emerald, the same with the ancient Smaragdus; one of the most beautiful of gems, of a bright green color, 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; so named from its earthy green color.

Onyx, a gem of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Saphire, 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 Onyx.

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 gnat. An allusion to the filtering of wine for fear of swallowing an unnecessary 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 buried 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.*

**STREET.** The street called Straight," Acts xi. 19. The street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

**SUN.** The great source of light and heat. Gen. l. 14: miraculous events connected with it, Josh. x. 12, 13; 2 Kings xv. 20; Luke xi. 4; It was used as a symbol, Ps. cxxxiv. 11; Mal. iv. 2.

**SWINE.** The plural of hog. 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 swine's flesh is specified, Isa. lxi. 4; Matt. vii. 30—52.

**SYCAMORE.** The tree mentioned only Luke xvii. 6. Probably the mulberry tree.

**SYCLOMOR, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.**

**SYDBUR, [cyt., a city.] a name of reprobation applied by the Jews to Shechem, now Nape- loss, a city of Samaria, between Mounts Ebal and tierizim; 24 miles north of Jeru- salem. Three miles from Sycor was Jacob's Well, memorable for our Savior's con- versation with the woman of Samaria.**

**SYCHEM, [a place of figs.] the name for Shechem 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 the Jews met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xiii. 1—7, 8c.**

**SYNTACIE, [that speaks or discourses.] a female Christian. Phil. iv. 2.**

**SYRACUSE, [that draws violent ly.] once a rich and opulent city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxvii. 12.**

**SYLIA, [sublime, deprecating.] In Hebrew, it is called Syli. A country of Asia, extend- ing from Asia Minor and the Mediterr- anean on the west, to the Euphrates on the east, and in its most extensive sense, including 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.**

**SYROY-PHENICIA, [purple, drawn to.] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Ca- nanian leper, mentioned 2 Chronicles 21, 27, as a Philistian, 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 47 feet long and 15 wide, and stood in a court 180 feet long, and 75 wide, enclosed by cur- tains, Exod. xxi. 34; by 56 pillars, curtained divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2—11.**

**TABERNACLES, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxii. 33—43; John vii. 2, 37.**

**TABITHA, [clear-sighted,] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.**

**TABOR, [choice.] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, and containing the remains of the battle of Zarethan. 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 great tent of Gideon, Judges vii. 11—13; Mark i. 1—15; 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 pounds, and that of gold 25,000. Matt. x.x.v. 15.**

**TARSUS, [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 house.] a place about 33 miles south of Rome, Acts xxvii. 15.**

**TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7—9; Phil. iii. 1; 1 Thess. ii. 16; 1 Tim. v. 17; 2 Tim. iii. 16; Titus i. 10.**

**TEMPERANCE recommended, Prov. xxiii. 1—3; Gal. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.**

**TEMPLE, a house or dwelling set apart for the worship of God. The materials of So- lon's temple prepared by David, 1 Chron. vii. 22; built by Solomon, 1 Kings vii. 50; the dedication of it, viii., repaired by Joash, 2 Kings xii. 1—19; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxx. 1—22; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the capi- tality, Ezra iii. v. — viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7—9; a future one described in vision, Ezek. xlv. 1, &c.**

**TEMTINATION of Jesus, Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—12.**

**TECULIUS, [the third.] an amanuensis to the apostle Paul, Rom. xvi. 22.**

**TEIDUS, [a letter.] or an envoys who plead- ed against Paul before Felix, Acts xxiv. 1—9.**

**TEMPERAMENT, more properly rendered cov- enant, Heb. ix. 15—20.**

**TEKARCH, a prince of a fourth part at a state, who had the power, and, title or crown of a king. Matt. xxiv. 1; Luke i. 1; ix. 7; Acts xiii. 1.**

**THADDEUS, [that prays.] a surname of Jude, Matt. x. 3.**

**THESARON, a friend of God.] mentioned Luke i. 3; Acts i. 1.**

**THESALONIANS, the title of two Epistles written to the congregation at Thessalon- ica, which was planted by Paul. See Acts xvi. 9—11.**

**The First Epistle is generally admitted to have been the earliest of Paul's letters. I enjoined 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 establish the true Christian order.**

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.

**THIENON, [fetacy against the Thessalon- ians.] now Saloniki, a city and capital of Macedonia, both in ancient and modern
times large and commercial. It is situated

THEOUPAS, [a false teacher], a Jewish insur-
gent who was slain, while a band of follow-
ers that he had induced to join... was scattered

THOMAS, [of a tribe], or Didimus, one of the
apostles, Matt. v. 3; John x. 16; xx. 25.

THORS, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.

THYATIRA, [sacrifice of labor], a city on the
northern coast of Asia Minor; about 37 miles
from Sardis, the seat of one of the seven
apocalyptic churches, Rev. i. 11; ii. 18. The
modern name is Ak-hissar.

TIBERIAS, [good vision]. The sea of Galilee.

Also a city on the lake or sea of Tiberias, so
called north of Jerusalem, and now called
Tabarja.

TIBERIUS, [son of Tiber], the third emperor of

TIME, to be improved, Eccl. xii. 1; Matt. v.
25; Luke xix. 45; John v. 4; xii. 35; Rom.
vii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph.
vii. 16.

TIMOTHY, [honor of God], a young Chris-
tian of Derbe, grandson of Lois, and son of
Eunice, a Jewess, by a Greek father, who
was himself a proselyte. Acts vi. 25—31; vii.
4; 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
is often alluded to by him with paternal af-
fection, 1 Tim. i. 2, 11. 1 Cor. iv. 17. The
Epistle 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 pro-
per department of a christian minister, in
the method of church government, to prevent
the introduction of heresy, and to
maintain the importance of steadfastness in
christian doctrine, the perils and seduc-
tions that should come, &c.

TIDES, means Tenth; instances, Gen. xiv.
20; xxviii. 24; laws concerning, Lev. xv.
30; xxii. 25; D. Lit. xv. 1; 22; Neh. x. 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 apos-
tle, 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 in-
tuctions to those addressed to Timothy.
It gives the qualifications and duties of el-
ders—the doctrine of obedience to civil ru-
ers—the necessity of good works, and the
proper treatment of foolish questions and
heretics. This epistle seems to have been
written from Crete, about a year or two after Paul
had left Titus, Titus i. 5.

TONGUE, the duty of governing it, Psa.
xxxix. 1, 2; James iii. 2—12.

TONGUES, confusion of, Gen. xi. 1—9; gift
of, Mark xvii. 17; Acts ii. 4; xiv. 16; xvi. 8.

TRACHONITIS, Itrac], 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. xviii. 19;
Deut. iv. 9; vi. 6—9; xl. 10; Psal. 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.

N. xxiv. 1, 4; Acts x. 15, 19; xi. 5; xxii. 17

TRANSFIGURE, to change the figure and

appearance, as Christ did on the mount.

Matt. vii. 2; Mark ii. 9.

TREASURY, a place where the public money
is kept or managed. Mark vii. 41. This
 treasury was a chest, into which the people
put what they pleased: it was placed in
one of the rooms of the temple, and the vol-
untary offerings were for its repair.

TROAS, [penetrated], a maritime city of
Phrygia, or of Myus, in the Hellespont,
Acts vi. 8; ix. 5, 6.

TROGGILLYUM, a town and promontory on
the north coast of Asia Minor, opposite
Samos, Acts xi. 15.

TROPHIMUS, [well-educated], a native

TRUTH the, emphatically, Gal. iii. 1; James
v. 4; Rev. ii. 27; viii. 6; Prov. ii. 6; viii. 13; viii.
7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.

TRYPHENA, [delicious], a female disciple at
Rome, Rome, xvi. 12.

TRYPHOSA, [thrice shining], a female dis-

ciple at Rome, Rom. xvi. 12.

TYCHICUS, [casual], a disciple, employed
as a messenger to several congregations.
Acts iv. 3; Eph. vi. 21, 22.

TYPES of Christ, brazen serpent, Num. xxi.
9; John iii. 14, 16; bread or manna, Exod.
xxi. 6; Moses, Num. xii. 8; Aaron, Exod.
ii. 19; lamb, Gen. xxii. 7, 8; Exod. xii. 3—5; xxix.
9; Isa. liii. 7; John i. 29; Acts viii. 2; 1 Pet. i. 10; Rev. v. 6; 1 Cor. xii. 2.

Tyrannus, [a prince], a sophist or rhetorici-
an of Ephesus, who kept one of those
schools of philosophy and eloquence so
common at that period. Acts xii.

Tyrni, [a daughter], the daughter of Phenicia,
supposed to have been built by a colony of
Sidonians, and hence called the "daughter
of Zion," J sh. xix. 20, 30; Isa. xxiii. 12;
Matt. xii. 21.

UNBELIEVERS, causes of, John v. 44; 2 Cor.
1; Eph. ii. 2; Thess. ii. 2; 12; danger of
Mark xvii. 16; Luke ii. 40; John viii. 24; Rom.
ii. 8—23; 2 Tim. ii. 12; Rev. xi. 8.

UNBELIEVERS, Christians should not
unite with, Acts xvi. 14, 15; to be shunned,
Rom. xvii. 17; 1 Tim. vi. 5.

UNION to Christ, shown by comparison to
body, 1 Cor. xii. 27, 28; Eph. iv. 15; Col. i.
1—24; to a building, Eph. ii. 20—22; 1 Pet.
ii. 4—7; 1 Cor. x. 7, 8; to the conjugal union,
Eph. v. 22—23; it is as the union o the Father and son, John xvii. 11, 21, 23; Rom. viii. 32, 39; 1 Cor. i. 17.

UNJUST STEWARD. In Luke xvi. 8, the
lord spoke of was not as some suppose the Lord
of the house or lord of the steward. Hence the argument that
some have raised on this passage, immedi-
ately comes to nought.

UNLEAVENED BREAD, Feast of, or Pass-
OVER. 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 the secret coun-
ses], Matt. xxiii. 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.
VINE. The vine, if referred to in Mark xii. 1, was very placed under the lemon, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xii. 32.

VEIL, whatever hides anything from view. 1 Cor. xii. 10; 2 Cor. iii. 13; xiv. 40; xvi. 5; Ruth iii. 12; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xvi. 21—27; Lev. xvi. 2; Matt. xxvii. 51; Mark xvi. 35; Luke xxii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Deut. xxi. 4; 2 Sam. xxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censors of gold, which, on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present de- population of Judea, the vine-stump is still seen, and now exports vast quantities of grapes, raisins, and inspissated grape juice, (or honey of grapes as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by extant vineyards in Palestine, which is a reminder of the fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals who were to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wine drank under similar circumstances, which seems to be of the sweet sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a smooth level floor were all necessary. In the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—14; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep. Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something rolled up, as was the ancient form of books, Psa. xi. 7; Heb. x. 7.

WALKING with God, Rom. viii. 14; 2 Cor. v. 7; xii. 14; Gal. v. 16, 25; Col. i. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vi. 3. Kittos says that when some Pharisees returned from the house of a friend, they washed their hands, they did not mean that he did not at all wash his hands, but that he did not plunge them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor did Christ. Matt. xxvii. 56. The propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxi. 32; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was the token of affectionate regard, but also a sign of humiliation of affectionate attention and lowly service is found in the example of Jesus, John xiii. 14—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home bare-footed, and the feet of the latter. They have the sense of propriety of the remark, "He that is washed need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults, Matt. xvi. 65.

WATCHES. The Jews in ancient times divided the night into three parts, the evening, the middle, and the morning, each part including four hours, Exod. xiv. 24; Judges ii. 11; 1 Sam. vi. 19. In after times, they divided the night into four hours, the imitation of the Romans, who relieved their sentinel in the end of every three hours, Matt. xiv. 25; Mark vi. 43. These parts of the night were usually designated the first, or evening watch, the second, or midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 10; xiv. 21; xv. 25—26; turned into blood, John ii. 13, brought out of a rock, Exod. xvii. 6; Num. x. 7—12; Josh. iii. 17; 2 Kings i. 8, 14; iii. 20, 22; vi. 10; John i. 3. Jesus walked on it, Matt. xiv. 25; Mark vi. 43; John vi. 19.

WATERING condemned, Gen. iv. 15; Heb. x. 38; 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 florid embroidery. But as travelers were sometimes pressed in, and as they could not be refused, they were provided with 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 disdain and contempt for those who invited them.

WHISTLE, or Americanisd creature, Matt. xxi. 65.

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, in the Bible, without the adjectives new, sweet, mixed, strong, etc.

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's Cyclopedia. Art. Wine.

WITCH, a person who pretends to inspira-
tion, hence a public mocker of the Delty; and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers: the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.

WITNESSES, not to be fewer than two, Num. xii. 80; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 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 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: 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 αἰών, age, or the plural form ages, is rendered world no less than 88 times, and the adjective form of the word 3 times. OIKOUMENES, 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. Greek earth or land, is translated world once in Rev. xiii. 8. Kosmos, order, regularity; the world, universe, &c. occurs 186 times, and is rendered by world 185 times, and once adorning.

— net to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.

WORSHIP to be paid to God only, Exod. xx. 1—6; Matt. iv. 10: Acts x. 25, 26; xiv. 13—18; Col. ii. 18; Rev. xiv. 10; xxii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.

WRATH of God on the impenitent, John iii. 50; Rom. i. 18; ii. 5, 6; Eph. v. 6.

YOE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.

YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 49—52.


ZACHARIAH, [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 60 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. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reproved, Is. 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 Kana in Hebrew, having the same meaning as Zelotes. Luke vi. 15; Acts i. 13.

ZENAS, [brig.] 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 Sinon, [a monument, sepulchre, terr.] the highest mountain in Jerusalem, where was built the city of David, Psal. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.