THE

EMPHATIC DIAGLOTT:

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT,

(According to the Recension of Dr. J. J. Griesbach.)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;

A NEW EMPHATIC VERSION,

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT,

No. 1209 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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By BENJAMIN WILSON,

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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 trammelled 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. 1909; 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 Interlinear 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 it 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, Cyclopedia, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms 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 Tynale 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 aonian kingdom of Jesus the Anointed one.

W. 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 Cieseros. 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, 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 thence 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 1597, 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. Milne'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.

Weusten 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 1776; his last completed in 1806. He combined the results of the collations of Birch, Mattioli 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, Tischendorf, 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.
HISTORY OF ENGLISH VERSIONS.

The first English version of the New Testament was that made by John Wiclif, or Wicliffe, about the year 1367. 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 Williym Tyndale, and ynneshed in the yeare of oure Lorde God, A. M. D. and xxxiiiij. 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 foigned name of Thomas Matthews.

Hollisburne's New Testament was printed in 1588, "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 veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

Cranmer'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 revision of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

The Douay Bible appeared in 1609, and was translated from the 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 Whitcunch, 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. 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. 1792.

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


The New Testament, from the original Greek, Humbly attempted by Nathaniel Scarlitt, assisted by men of piety and learning. 1778.


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 improvement from the translations of Campbell, Wakefield, Scarpitt, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible; and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1833.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.


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

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

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


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

TO THE READER.

THAT "All Scripture, divinely inspired," is profitable for Teaching, for Conviction, for Correction, for that Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting 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 predes- "tination, election, witchcraft, familiar "spirits, and kingly rights, and these it "is probable were also the translators' "opinions. That their translation is par- "tial, speaking the language of, and give- "ing authority to one sect." And accord- "ing to Dr. Gell, it was wrested and par- "tial, "and only adapted to one sect;" but he imputes this, not to the transla- "tors, but to those who employed them, for even some of the translators com- "plained that they could not follow their own judgment in the matter, but were re- "strained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact 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 follow- ing directions given by King James to the translators, viz.: "The Bishops' Bible to be "followed, and altered as little as the Orig- "inal will permit. And these translations to "be used when they agree better with the "text than the Bishops' Bible—namely, Ty- "nall's, Matthew's, Coverdale's, Whitchurch's, "Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the Vulgate Latin. Hence it follows, that the authorized version is simply a revision of the Vulgate.

And the Greek Text, with which it was com- pared, was compiled from six MSS. of the New Testament, all of which were written since the tenth century, and were considered of comparatively slight authority. The "Textus Recep- tus," or Revised 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," and the Common Version, 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. 1999, of the fourth and fifth centuries. The second marked A., Cod. Alexandrinus, of the fifth century. The third marked C., Cod. Ephraem, about the fifth century, and the fourth marked D., Cod. Sinaiticnsis, of the seventh century.

Besides valuable assistance from ancient MSS., the Dictionaries have 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, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, and a number of others. Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.
PLAN OF THE WORK.

1. Greek Text and Interlinear Translation.—The left-hand column contains the Greek Text according to Dr. J. J. Griesbach, and interlinearized with a literal word-for-word translation, wherein the corresponding English is placed directly under each Greek word. The sectional divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus] appear, though authorized by critics, as isolated variants.

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

The frequent reocurrences of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of the English; but this cannot well 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, 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 16th 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 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. The 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 inflection with which the sentence was spoken when it was 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 to:

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, “It 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 connected with a Capital Letter.

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

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The Letters are divided into seven vowels and seventeen consonants.

The Vowels are e, o, short; η, ω, long; and α, η, υ, doubtful.

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

The Labials, (π, β, φ,) the Palatails, (κ, γ, χ,) and the Dentals, (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, πτ, βς, φς, are equal to ψ, the Palatails, κς, γς, χς, to ξ, and the Dentals, τς, δς, to ζ.

The letter υ can stand only before Dentals; before Labials it becomes υ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatails υ is converted into γυ; but observe, that whenever γ is found before another γ, or either of the other Palatails, it is always pronounced like n; thus αγγελος (angel) is pronounced αγγελος, not aggellōs.
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 ἡλίος, (sun,) pronounced as if written helios; or with a smooth one, ('), as εἰς, (upon,) simply read epi. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter h. The aspirate is placed over ρ and v when they stand at the beginning of a word; thus ρόδον, (a rose,) pronounced rhodon. In diphthongs the breathing is placed over the second vowel; thus υιος, (a son,) pronounced why-os. When ρ is doubled, the last one takes the aspirate, as ἐφροσ, pronounced errhos.

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

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

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

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

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

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

The Article ὁ, ἡ, 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 ὁ ἄνθρωπος, the man. It is thus declined:

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

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. ὁ, ἡ, and in the nom. pl. masc. and fem. ὁ, ἡ, where the τ is superseded by the aspirate (').

The gen. pl. in all genders and in every declension, ends in ὁ.

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

The Relative Pronouns are ὁς, ἡ, ὁ, who, which, and ὡς, ὧς, ὁ, ὡς, εἰ, &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 & Son, London, entitled "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.
KATA MATTHAEUM:
ACCORDING TO MATTHEW.

ΚΕΦ. 1. 1

1 Βαβλος γεννησεως Ιησου Χριστου, νιου

2 Αβρααμ, γεννησε τον

3 Ισαακ, γεννησε τον

4 Ιακωβ, γεννησε τον

5 Ιωαν, γεννησε τον

6 Ιωαν, γεννησε τον

7 Ιωαν, γεννησε τον

8 Αδαμ, γεννησε τον

9 ο ουρων, γεννησε τον

10 Νασαουν, γεννησε τον

11 Μοσης, γεννησε τον

12 Θεος, γεννησε τον

13 Χριστος, γεννησε τον

14 Ιησου

Chapter 1

1 A Register of the

2 From Abraham

3 From Judah

4 From Ram

5 From Salmon

6 From Jesse, David the king.

7 Solomon had Rehoboam; Solomon had

8 Asa had

9 Uziah had Jotham; Jotham had

10 Hezekiah had

11 And Josiah had

* Vatican Manuscript—Title—According to Matthew.

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

‡ Some MSS. read, "Joshiah begot Jehoiakim, and Jehoiakim begot Jeconiah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.
MATTHEW.

Chap. 1: 19.

19 And after the carrying away to Babylon, from Jeconiah descended Salathiel; from Salathiel, Zerubbabel; from Zerubbabel, Abiud; from Abiud, Eliazer; from Eliazer, Azor; from Azor, Zadok; from Zadok, Achim; from Achim, Eliud; from Eliud, Eleazar; from Eleazar, Matthan; from Matthan, Jacob; and from Jacob, Joseph, the husband of Mary, of whom was born Jesus who is named Christ.

Chap. 1: 21.

17 Then the generations of Jesus Christ were: Abraham was the father of Isaac; Isaac the father of Jacob; Jacob the father of Judah and his brethren; and from Judah and his brethren were the thirteen generations from David to the carrying away to Babylon; and four generations from David to the Messiah, fourteenth generation; and from the carrying away to Babylon to the Messiah, fourteen generations.

18 Now the nativity of Jesus Christ was thus: Mary his mother was engaged to Joseph, and before they came together, she was found with child of the Holy Spirit; and Joseph, being a man of honest purpose, was inclined secretly to release her; but, when he thought upon it, he was to move not to marry her, being found with child.

19 But while he was reflecting upon these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, Son of David, fear not to take Mary, being with child, in holy matrimony; for this sign is made known to thee by the Holy Spirit: 21 and she shall bear a Son, and thou shalt call his name Jesus; for he shall save..."
Chap. 1: 22. MATTHEW.

τον λαόν αυτού απο των αμαρτιών αυτών

Tou to the people of him from the sins of them. This

delone genevnon, ina περασθε το βεθεν υπο

and was done, so that might be fulfilled the word spoken by

tou kuriou dia tou propheta, λεγουτοι: 24 Ιουν.

the Lord through the prophet, saying; "Lo,

η παρθενον εν γαστρι εξει, και τετεταυ υιων, και

the virgin in womb shall have, and shall bear a son, and

καλεσονται το ονομα αυτου Εμμανουηλ,

and call the name of him Emmanuel; " who shall call the name of him Emmanuel," which is

μεθερμονεμουν, μεθ ήμων ἐκ των θεων.

is fulfilled, meaning, God with us.

24 Διερεβεθει δε διαση σα απο του υπου, επισημεν.

Being brought and Joseph from the sleep, he did

δε προσετεσαν αυτω το αγγελον και παρα-

not he knew

παρακλησεις εις τον γυναικα αυτου, 25 και

the wife of him, but not the son of her;

ου εγινοσκεν

told her forth the son of her, the first-born;

και εκβαλε σα το ονομα αυτου Ιησουν.

and called the name of him Jesus.

KEF. B'. 2.

1 Του δε Ιησου γεννηθηντος εν Β' βελειμ ης της

The and Jesus being born in Bethlehem of the

Ιουδαίας εν ημεραις Ιωακεμου βασιλεις Ιδου,

Iudah, in the days of Herod the king, when

μαγια αναπο του Ελλην ου ιουστενες εις ειρονιζο-

wise men from an east country came into Jerusalem,

μα, λεγοντες: 2 Που εστιν δε τοιχειος βασιλεις των

and saying; Where is the new-born king of the

ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τη

knew; we know that there is a star in the

εστω ενα τη τΩν ανθρωπων πατα

heaven among the people of him, the star in the

των αρχερεως και γραμματεως του λαου, επιθυ

chiefs and scribes of the people, he looked among

βαινετο παρ αυτων, που ο Χριστος γενναται.

at them, where the Anointed should be born. They

Oi quire of them, where the Anointed should be born. They

δε ειπον αυτων: Εν Β' βελειμ της Ιουδαιας ουτω

and said to him: In Bethlehem of the Judea; thus

και εν Β' βελειμ

and in Bethlehem.

η της Ιουδας, ουδαμοι ελαχιστη ει ει τοις

that at the time of the Messiah should be born. They

λαοι, οικανδα αντι και αμεταλλακτικως αμεταλλα-

people, none altered or without change among

των αρχερεως και γραμματεως του λαου, επιθυ

the scribes of the people, he looked

βαινετο παρ αυτων, που ο Χριστος γενναται.

at them, where the Anointed should be born. They

7 Τωτε Ιωακεμου λαβα καλεσας τους μαγιας,

That time, having called the wise men,

* VATICAN MANUSCRIPT—23, a God. 25, a Son. 26, of her the first-born.—om. 80

Lachmann and Tischendorf. 3. the King Herod.

† 23. Heb. Jmzu, with τον, μν, ως; and κλ God—the future name of Jesus: showing that he

will be "a God with us." It is not emphatically "God" who will be with his people under

the name of Immanuel: but "God," in the same sense in which it is said "the word

was God."—John 1. 1. (See Dr. Middleton on the Greek Article.)

\[\text{MATTHEW.} \quad \text{Chap. 2: 8.} \]

Upon the 8th of the month, the 18th of the Hebrew year, and the 19th of the Roman year, the angel of the Lord appeared unto Joseph in a dream, saying, "Arise, take the child and his mother, and fly into Egypt; and be there until I will speak unto thee: for Herod will seek the child to destroy him." And Herod being informed of this, was exceeding sorry. Then Herod, being warned of God in a dream, withdrew into the country of Moab.

*VATICAN MANUSCRIPT.*—13. retired into their own country. 15. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, 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, Exodus xix. 7, called in the E. T. "obedience."—Campbell.

Matthew 2:17

MATAIHEW.

ceived by the Magians, was greatly enraged; and despatching emissaries he slew all the male children in Bethlehem and in all its vicinity, from the age of two-years and under, according to the time which he accurately learnt from the Magians. Then was fulfilled the words spoken by Jeremiah the prophet, saying, “A voice was heard in Ramah, Weeping and great mourning; Rachel bewailing her children, and saying, not is willing to be comforted because they are not.”

19 Then rising, and taking the child and his mother, and going into the land of Israel; for they are dead who sought the child’s life.

20 Then being warned in a dream, he withdrew into the region of Galilee; and coming he dwelt in a city named Nazareth; that he might be fulfilled of the prophet, that Nazareth shall be called the mother of him. He will be called.

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

† 18. 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.

‡ 19. Jer. xxx. 15.
CHAPTER III.

1 Now in those days appeared John the Immerser, 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 leather 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 about the Jordan; and were immersed by him in the river Jordan, confessing their sins.

6 But seeing many of the Pharisees and Sadducees coming to him to be immersed, he said to them: "O offspring of vipers, who has admonished you to fly from the approaching vengeance?"

7 Proclaim, then, Fruit worthy of reformation: 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.
MATTHEW.

[Chap. 3: 17.]

Even now the axe lies at the root of the trees; Every tree, therefore, not producing good fruit, is cut down, and cast into a Fire.

11 If indeed I immerge you in Water for Reformation; but he who is coming after me, is more powerful than I.

12 Whose Sandals I am not worthy to carry; yea, he will immerge you in Holy Spirit and in Fire.

13 Whose Winnowing Shovel is in his Hand, and he will effectually cleanse his threshing-floor; he will gather his Wheat into his Granary, but the Chaff he will consume with Fire inextinguishable.

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

14 But when he refused him, saying; I have Need 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 when Jesus being immerge, went up from the Water; and, behold I instantly the Heavens were opened, and the Spirit of God appeared, descending, like a Dove, and resting on him.

17 And, behold a Voice out of the Heavens, saying; This is my Son, the Beloved, in whom I delight.”

* Vatican Manuscript—10, even—omitted. 12, his Granary. 14, he refused. 16, to him—omitted. 16, the Spirit of God. 16, and—omitted.

† 11, immmerge you in Water. 12, Whose Sandals. Whose Sandals, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as is seen from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might be blown back and mixed again with the wheat.

* 11, Acts i. 8; ii. 2—4; xi. 16. 16, Isa. xi. 2; lcb. 1. 17, Ew. iii. 1; Luke iii. 26.
MATTHEW.

KEPH. 8'. 4.

Τότε δ’ Ἰησοῦς ἀνυμένη εἰς τὴν ἐρμονν ὅποι ἦν τὸν πνευματος, πειρασθηναι ὑπὸ τον διαβολος.

Then the Jesus was led into the desert by the spirit, to be tempted by the accuser.

καὶ μνηστευω της εἰς της τεσσαρακοντα και νυκτας

And fasting forty and nights

tεσσαρακοντα, ὄτερον επεισαις. Καὶ προσ-

after, you were hungry. And coming

εἰλθῶν αὐτῷ τὸ πειραζόν, εἶπεν Ἐλιγνὸς 

to him the tempter, said; If a son thou be of the

τού ἔμπρος εἰς τον καιντον. "Οὐκ εἶ 

think, that the stones these loaves may become.

ὁ δὲ ἀποκριθεῖς εἶπεν "Γεγραμμενον ὂν το 

"Our ep.

ἀναμνήσεις προς μενον 

ορατος αὐτῶν ἃς εἶπον ἐμοι, ""Οὐ τοσου 

breed alone shall live a man, but by every

ἀρνήσηται γεγραμμενον δια στοιματος 

word proceeding from mouth of God."

Τότε παράλαμβανει αὐτῶν διαβολος εἰς την

Then takes him the accuser into the

ἄγιοι πολιν καὶ ἱερας αὐτῶν ἐπι το πεντανο 

τον ἱερον, καὶ λεγει αὐτῳ Ἐλιγνὸς ἐις τον

in the holy city, and places him on the

τον θεον, καὶ λέγει αὐτῷ Ἐλιγνὸς ἐις τον

of the temple, and says to him; If a son thou be of the God.

Βαλε σαιντον κατο 

beast thyself down; it is written for

γεγραμμενον περι σον και εἰς

That to the

στους των σοι, καὶ εἰς μηνετε προσκυνησις προς

hands they shall render thee, lest thou strike against

λίθουν τοι πονε. Ἐπι τον θεον οὐ 

the stone the foot of thee."

Παλιν γεγραμμε

to him the Jesus: "Our epistle to the Lord, the God of thee."

Παλιν παράλαμβανει αὐτῶν διαβολος εἰς

Again takes him the accuser into

ορος ὑψηλον λιον, καὶ δεικνυν αὐτωπασας

a mountain high exceedingly, and shows him all

τος βασιλειας του κοσμου και την δοξαν αυτων,

the kingdoms of the world and the glory of them,

καὶ λεγει αὐτῳ "Ταυτα ποιησαι ου δουσαι, ει

and says to him: These all to thee I will give, if

πεσουν προσκυνησις μου. Τότε λεγει αὐτῳ 

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

ὁ Ἰησους "Ταυτα ποιησαι ου, σαπονα γεγρα

the Jesus: "Go stand behind of me, adversary; it is written

τα γρας "Κυριον τον θεον σου προσκυνησεις, 

"Lord, the God of thee thou shalt worship,

και αυτῳ μονο 

and to him only thou shalt render service." Then leaves

και προσηλθουν αὐτῷ 

the accuser and his messengers came

καὶ διηκονουν αὐτῳ, καὶ ministered to him.

CHAP. IV.

1 Then Jesus was con-

ducted by the SPIRIT into the DESSERT, to be tempt-

ed by the ENEMY.

2 After fasting forty

Days and forty Nights, he was hungry.

Then the TEMPTER

approaching him, said: "If thou be a Son of God, command that these

stones become Loaves."

4 But he answering,

said; "It is written, 

'MAN shall not live by

Breaddly, but by every

Word proceeding from 

'Word of God.'"

Then the ENEMY

conducts him into the HOLY City, and places him on the

BATTLEFIELD of the TEMPLE,

6 and says to him, "If thou be a Son of God, cast thyself down; for it

is written, 'He shall command his Angels concerning thee; they shall

bear thee on their Hands, lest thou strike against a Stone.'"

7 JESUS answered; 

"Again, it is written, 'Thou shall not try the Lord thy God.'"

8 Again, the ENEMY

takes him to a very high Mountain, and shows him

All the KINGDOMS of the

WORLD, and the GLORY

of them; 9 and says to him; "All these will I give thee, if

prostrating thou wilt worship me."

10 Then Jesus says to

him; "Get thee behind me, Adversary; for it is written, 'Thou shalt

worship the Lord thy God, and him only shalt thou serve.'"

11 Then the ENEMY

leaves him; and behold! Angels came and ministered to him.

*VATICAN MANUSCRIPT—4. MAN.

MATTHEW.

12 Now Jesus, hearing that John was imprisoned, retired into Galilee; 13 and having, leaving Nazareth, resided at that Capernaum, by the lake, in the confines of Zebulon and Naphthali; 14 so that the word spoken through Isaiah the prophet, might be verified, saying:

15 "Land of Zebulon and land of Nephthali, may a people be fulfilled the word spoken through Isaiah the prophet, saying;

16 'Land of Zebulon and land Nephthali way dwelling in darkness saw a light great; and to those sitting in a region even a shade

17 And walking by the lake of Galilee, he saw Two Brothers, that Simon who is Surnamed Peter, and Andrew his brother autou, casting a fishing-net into the sea;

18 And he says to them, "Follow me; and I will make you Fishers of men." 19 And they immediately leaving the nets, followed him.

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

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

22 And Jesus journeyed throughout all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the kingdom,

* Vatican Manuscript—23 he went about throughout all.

12, 16. Isa. ix. 1, 2.
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,—denominae, and lunacies, and paralytics,—and he healed them. 25 And great crowds followed him from Galilee, and Decapolis, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the crowds, he ascended the mountain, and having sat down, his disciples came up. 2 And opening his mouth, he taught them, saying: 3 "Happy the poor (in spirit); for theirs is the kingdom of the heavens! 4 Happy the mourning; seeing that they will be consoled! 5 Happy the meek; because they will possess the land! 6 Happy they who hunger and thirst for righteousness; since they will be satisfied! 7 Happy the merciful; because they will receive mercies! 8 Happy the pure (in heart); for they will behold God! 9 Happy the peace-makers; because they will be called Sons of God.


24 Kai aphe th e akou autou eis thn thn twn Syrias kai kuteis autw panta twn twn kyriwneian eis twlo kathw de eis twlo kathw de eis twn

1 Δοῦν ὑμῖν τὰς αὐτῷ οὐχὶ συνεχόμενος, καὶ διακοινουμένων, καὶ σελησφωρικοῦ, καὶ σαρκούμενους, καὶ τοιούτων οὐχὶ πάντας τοὺς πασίν τοῖς αὐτῶν καὶ τοῖς αὐτῶν καὶ τοῖς αὐτῶν τοῖς αὐτῶν τοῖς αὐτῶν αὐτῶν αὐτῶν. 25 Καὶ οἰκουλθέντας αὐτοὶ χάλκιον πολλοῖς ταῖς τινὶς, οἱ μάθησις τοῖς ὁμολογούμενοι, καὶ τοῖς οἱ μάθησις τοῖς οἱ μάθησις οἱ μάθησις οἱ μάθησις οἱ μάθησις.
Mat 5:10 Happy the persecuted on account of righteousness; for theirs is the kingdom of the heavens!

Mat 5:11 Happy are you, when they revile you, and persecute you, and speak evilly against you falsely, because they persecute me.

Mat 5:12 Rejoice ye, and exult ye, for the record of evil toward you is written in the heavens; in this way for they persecute the prophets those before you. You are the light of the earth.

Mat 5:13 The light of the world. A city being situated on a hill cannot be concealed:

Mat 5:14 You are the light of the world. Not possible to hide a city to hide upon a hill being situated; nor the light of the earth: but it becomes lighted, with its light shining upon all who walk in the world, for the projection of the light of the world, because you are the light of the world.

Mat 5:15 You are the light of the world. Not think that I have come to destroy the law or the prophets; but I have come to fulfill the law!

Mat 5:16 You are the light of the world. Not think that I have come to destroy the law or the prophets!

Mat 5:17 You are the light of the world. Not think that I have come to destroy the law or the prophets!

† 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 strewed upon the pavement of the temple, to prevent slipping in wet weather. Maunder, in his travels, states that he tasted some that find entirely lost its savour.—Trollope.
shall violate one of the least of these commands, and shall teach men so, will be called little in the kingdom of the heavens; but whoever shall practice and teach them, will be called great in the kingdom of the heavens.

20 For I tell you, that unless your righteousness excels 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 kill shall be called the judgment of angels.

22 But I say to you, that all the things which they command you, you should observe and do. And if there is anything more, then you shall observe. But if you observe the things which they command you, you shall be called the children of the wisdom of this world.

23 If, therefore, then bring thy gift to the altar, and there recollect that thy brother has ought against thee, leave there the gift, and thy brother shall come and take it away from thee. But if you will agree to take it away from thee, then bring it to the altar, and there recollect that thy brother has ought against thee.

24 And if he deliver the gift, then shall he be the judge, and shall deliver it to the officer, and shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money.

25 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

26 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

27 If, therefore, then bring thy gift to the altar, and there recollect that thy brother has ought against thee, leave there the gift, and thy brother shall come and take it away from thee. But if you will agree to take it away from thee, then bring it to the altar, and there recollect that thy brother has ought against thee.

28 And if he deliver the gift, then shall he be the judge, and shall deliver it to the officer, and shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money.

29 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

30 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

31 And if he deliver the gift, then shall he be the judge, and shall deliver it to the officer, and shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money. And if he deliver the gift, then shall the officer deliver it to the court, and the judge shall receive the money.

32 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

33 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

34 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

35 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

36 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

37 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

38 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.

39 Agree quickly with thy prosecutor, while there is a way, and go first be reconciled to thy brother, and then come, and present thy gift.
MATTHEW

You have heard that it was said, "Thou shalt not commit adultery;" 28 but I say to you, that every man looking at a woman desires her: in order to be guilty of impure desire, has already committed the likeness with her in his heart.

Therefore, if thy right eye causeth thee to sin, pluck it out, and throw it away: it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna.

And it was said, "Whoever shall dismiss his wife, except for the cause of fornication, causes her to commit adultery; and whoever marries the divorced woman, commits adultery." 33 Again, you have heard that it was said to the ancients, "You shall not swear falsely, but shall perform to the Lord your God all the oaths that you make;" 34 but I say to you, do not swear at all: neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; 35 nor by the city of Jerusalem, for it is the city of the great King; neither by your own life, for you cannot make one hair white or black. *

* Vatican Manuscripts—go away, every-one who divorces, he who marries.
MATTHEW.

38 For behold, so shall it be, and every one that shall say to his brother, ‘You fool!’ shall be called ‘a fool’; and every one that shall say to his brother, ‘You go to hell!’ shall be called ‘a devil’.

39 And why see you the splinter in your brother’s eye, but do not perceive the beam in your own eye?

40 You hypocrite! First clear away the beam out of your own eye; then you shall see clearly to remove the splinter out of your brother’s eye.

41 For the two are the same thing. He that is without sin among you, let him cast the first stone.

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 I say to you, that you shall resist not the evil, but whoever shall strike thee on the right cheek, turn thou to him that shall strike thee on the left.

40 And whoever shall sue thee to take away thy coat, let him have thy cloak also.

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

42 Give to him who asks thee, and to him who desires to borrow, lend.

43 And if thou repulse him seven times, he will entreat thee eighth time, give him.

44 And the King shall answer, ‘I was [thou] unrighteous, and me thou didst not love. Go, go into everlasting fire.’

45 For I was hungry, and ye did not give me to eat; I was thirsty, and ye did not give me to drink; I was a stranger, and ye did not welcome me; I was naked, and ye did not clothe me; I was sick, and ye did not visit me.

46 As long as ye did not do it to one of these least ones, ye did not do it to me.’

* Vatican Manuscript—44. bless those who curse you, do good to those who hate you—omit. 44. persecute you.

† 41. An allusion to the "Agar, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. 44. The Roman miles, or miles, measured a thousand paces.

‡ 35. Psa. vii. 2. † 38. Exod. xii. 24; Deut. viii. 21. ‡ 39. Prov. xx. 22; xxiv. 29; Rom. xii. 17—19. † 42. Deut. xv. 7—11. 44. Lev. xix. 18; Deut. xxii. 6.
MATTHEW.

poiete; ouxì kai oì ethnikoi óstw poiousin; 

48. Ἐσεσθε οὖν ἱερεὶς τελειοί, ὡσπέρ δ ἡμῖν ἄνθρωπον, δὲ ἐν ταῖς ουρανοῖς, τελειοὶ εστίν. 

Shall be therefore you perfect, as the father ὅμως, ὃ εν ταῖς ουρανοῖς, τελειοὶ εστίν. 
of you, who in the heavens, perfect is.

KEF. s. 6.

1. Προσεχεῖτε τὴν δικαιοσύνην, ὅμως μὴ ποιεῖτε 

Τάς ἀρετὰς, ὅταν ἄν τοῦτο εἰς παράδειγμα ἐχετε, ὡσπέρ δὲ τοιούτοι ποιοῦν τὰς τῆς μακροπαχείας ἡμερῶν ἀρετάς, οὐκ ἔχετε παράδειγμα. 

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

2. When, therefore, thou givest Alms, proclaim it not by sounding of trumpet, as the Hypocrites do, in the assemblies and in the streets, that they may be exalted 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 doeth;

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

5. And when thou pratest, thou shalt 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 Seeth in secret, will recompense thee.

7. And in prayer, use not foolish repetitions, as the Hypocrites; for

not even the Gentiles * the same.

48. † Be thou therefore perfect, even as * your Heavenly Father is perfect.

CHAPTER VI.

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

2. When, therefore, thou givest Alms, proclaim it not by sounding of trumpet, as the Hypocrites do, in the assemblies and in the streets, that they may be exalted 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 doeth;

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

5. And when thou pratest, thou shalt 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 Seeth in secret, will recompense thee.

7. And in prayer, use not foolish repetitions, as the Hypocrites; for

not even the Gentiles * the same.

48. † Be thou therefore perfect, even as * your Heavenly Father is perfect.

* Vatican Manuscript—47. the same.

5. you pray, you shall not. 7. hypocrites.

† 2. The phrase of sounding a trumpet before them seems only a figurative expression to represent their doing it in a noisy, ostentatious way. — Doddridge. Brumfield and Beza justly observe, that theadhar in verse 1 is a theatrical word, that hyparrhet signifieth designated players in masque; and that sounding a trumpet may allude to the music of the stage.

en τη̂ τολμηλογια̂ αστων εισακουσθησονται,
in the wordliness of them they shall be heard.

6 Μη̂ oun δομιστη̂ αυτοις ουδε γαρ ο δομιστηριον
Not therefore you may be linked to them; know for the father
λαμαν εχετε̂ προ ου του δομιστηριου ου, of what thing you have before of the you
αιτησε μη̂ αυτοις. Οι δομιστηριοι ων προσευχομεθα ευκρινεις
ask him. In this way then ask pray you;

Πατερ ήμων, δ ο εν τοις ουρανοις, αγιος αυτοις το
Father of us, who in the heavens, reverenced the
ανατησομενον ουρανον, δε ο ουρανος τις γης ος
throne, and the heavens, and the earth;

11 τον απρον ημων του επιστολου, δος ημιν
And give us this day our necessary food;

και αφες ημιν τα οφεληματα ημων,
to-day, and discharge to us the debts of us,

και και ημεις αφεμεν τοις οφεληματις ημων
and we discharge to the debts of us;

και μη εισενεχης ημας εις πειρασμον, αλλα
and not bring us into temptation, but

μη δημιουργης αυτοις τωι πονηρω σου.
is as to the evil. If for you forgive

14 εαν γαρ αφησης
save us from the evil. If for you forgive

εαν γαρ αφησης τοις ανθρωποις τα παραπτωματα αυτων,
for those who forgive the debts of them, will forgive

και δομιστηριον ου γαρ αφησης τοις
and the father of you heavenly; if but not

δομιστηριοις τα παραπτωματα αυτων,
for those who forgive the debts of them, will forgive

ους δομιστηριον αφησης τα παραπτωματα
and the father of you will forgive the

παραπτωματα μενης τοιαυτως τοις
neither the father of you will forgive the

δομιστηριοις.

ους.

16 ομηρον
17 ομηρον
18 ομηρον

* Vatican Manuscript—8. God your Father. 12. We have forgiven.

The lamp of the body is the eye.

If the eye is blind in one part, the whole body is in darkness.

If the light within is turned off, the whole body is in darkness.

Let your light shine before others, so that they may see your good deeds and give glory to your Father in heaven.

And do not think that I have come to destroy the law or the prophets; I have come not to destroy but to fulfill.

For I tell you, unless your righteousness exceeds that of the Pharisees and the Sadducees, you will certainly not enter the kingdom of heaven.

Therefore, when you give to the poor, do not announce it with trumpets, as the hypocrites do in the synagogues and in the streets, to be seen by others. Truly, I say to you, they have their reward.

But when you give alms, do not let your left hand know what your right hand is doing.

And when you stand praying, do not be like the hypocrites, who love to stand and pray in the synagogues and at the corners of the streets, that they may be seen by others. Truly, I say to you, they have their reward.

But when you pray, go into your room, close the door, and pray to your Father who is in secret; and your Father who sees in secret will reward you.

And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of the One who can destroy both soul and body in hell.

For I will tell you, everyone who acknowledges me before men, the Father in heaven will acknowledge him.

But whoever denies me before men, the Father in heaven will deny him.

Do not fear those who kill the body but cannot kill the soul. But fear him who can destroy both soul and body in hell.

Are not five sparrows sold for two pennies, and not one of them is forgotten by God?

But even the hair of your head is numbered. Do not fear, therefore; you are valuable to God.
MATTHEW.

Chap. 6: 30.] 30 If ye then, who are evil, are dexterous in drawing out of the snares of the devil, how much more shall your heavenly Father provide for you? Fear not, then; for all the things shall be added to you that you request in prayer.

31 Be not anxious, then, about your clothes, for the lilies of the field, which grow up to be amazing, neither do they toil, nor do they spin, the way you, yet your heavenly Father is always providing for them. 32 Not even do you toil, nor do you spin, the way you, yet your heavenly Father is always providing for them. 33 Neither is the kingdom of God provided for by the same manner of thought. Seek ye the kingdom of God, and all things shall be added to you.

KEF. ζ. 7.

31 Ἡγάλητος, ἡμέρας. Καὶ ἐφευρότας. 32 Ἡγάλητος, ἡμέρας. Καὶ ἐφευρότας. 33 Ἡγάλητος, ἡμέρας. Καὶ ἐφευρότας.

CHAPTER VII.

1 ¶ Judge not, that ye may not be judged; 2 for as you judge, you shall 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 own eye;˝ and, behold, a thorn in thine own eye?

5 Hypocrite! First extract the thorn from thy own eye, and then thou shalt see clearly to pull the splinter out of thy brother’s eye.

6 ¶ Give not sacred things to dogs, nor throw your pearls before swine; lest they tread

his splendor, was arrayed like one of these.

30 If, then, God so decorates the herbs of the field, (which nourishes 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 all these things.

33 But seek ye first his righteousness and kingdom; and all these things shall be added 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.

* Vatican Manuscript—33. his righteousness and kingdom.

34. the things of—omit.

‡ 32. Mark iv. 34.
† 3. Luke vi. 44.
† 7. Prov. ix. 7, 8; xxiii. 9.

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.
7 Ask, and it shall be given you; knock, and it shall be opened to you. 8 For every one who asks, receives; and every one who seeks, finds; and to him who knocks, the door will be opened.

9 If thou, 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?

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

11 Enter in through the narrow gate; for wide is the gate, and broad is the road that leads into destruction, and many are the who enter through it.

12 Beware of false teachers, who come to you in clothing of sheep, and many, are wolves ravenous.

13 Beware of false prophets, who come to you in clothing of sheep, and many, are wolves ravenous.

14 Ye are the salt of the earth; but if the salt loses its flavor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men.

15 Ye are the light of the world. A city that is set on a hill cannot be hidden.

16 Nor do men light a lamp and put it under a bushel, but under a lamp, where it gives light to all who are in the house.

17 Let your light so shine before men, that they may see your good deeds and glorify your Father in heaven.
yield bad fruit: nor a
tree, good fruit.

10 ¶ (Every Tree not
producing good fruit, is
cut down, and cast into
a Fire.)

20 Therefore, by their
FRUITS you will discover them.

21 Not EVERY-ONE who
SAYS to me, 2 Master,
Master, will enter into
the KINGDOM of the HEA-
VENS; but he who per-
forms the WILL of that
FATHER of mine in 3 the
HEAVENS.

22 Many will say to me
in that DAY, Master,
Master, have we not
taught in thy NAME? and
in thy NAME performed
many Wonders?

23 And they I will
plainly declare to them,
I never approved of you.
Depart from me those working
the unrighteous.

24 And pronounce on
him that heard not of me the
words
unto you, and hearkened not
diligently to me; and he shall
be compared to a man
foolish, which having built
the house of him upon
the sand.

25 And when the rain
fell, and the winds
blew, and the flood
began to come in,
and the power of the
wind was great.

26 But EVERY-ONE
who hears these precepts
of Mine, and does them,
shall be compared to a
foolish Man, who built
his House upon the sand;

27 and when the rain
fell, and the torrents
came, and the winds
blew, and dashed against
that House, it fell, and
great was its RUIN.

36 And he will be compared.

37 his House.

30 Luke xxii. 27.


33 Rom. ii. 13; James 1:25.

34 Matthew.

35 Luke xvi. 46, 48, 32.

36 Luke xix. 11.

37 Matt. v. 14, 15; vi. 24, 33, 43, 44; vii. 21, 22, 23.

38 Luke vii. 46. 48.
28 And it happened, when Jesus had finished this discourse, that the people were struck with awe at his mode of instruction;
29 for he taught them as possessing Authority, and not as their scribes.

CHAPTER VIII.

1 Being come down from the mountain, followed by great crowds,
2 behold, a leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."
3 And Jesus extending his hand, touched him, saying, "I will; be thou clean," and instantly he was purified from his leprosy.
4 Then Jesus says to him, "See that thou tell no one; but go, shew thyself to the priest, and present the oblation enjoined by Moses, for notifying [the cure] to the people."
5 And having entered Capernaum, a centurion came to him, earnestly entreating him,
6 and saying, "Sir, my servant is laid in the house, seized with palsy, being greatly afflicted." 7 And he says to him, "I am coming, and will cure him."
8 And the centurion answered, "Sir, I am not worthy that thou shouldest enter under the roof; but only say a word, and my servant will be cured:
9 for even I am a man am

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—Towson.† 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Ex. xiv. 31.† 8. A Roman officer, who had the command of one hundred soldiers.
appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my Servant, 'Do this,' and he does it.

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:

*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* He said to them, 'There will be wailing and gnashing of teeth'.
[Chap. 8: 19.]

MATTHEW

autou, ekeuliesan aplethie eis to peran. 19 Kai
him, he gave orders to depart to the other side. And
proselthen eis gremmatos, eipen autou: Didason-
coming one scribe, said to him; Teacher,
kalos, akolouthos sou, etpov ean apeixh. 20 Kai
the man not he has, where the
legei autw o Ihesous: Ai alxaikeis faleous
head he may rest. Another and of the disciples
sas to him the Jesus; The boxes those
ekafaln klhn. 21 Tepos de tov mahntwn
head he has. And the disciples of the
man not where he has, where the
aplethein, kai thawo tov patera mou. 22 O de
to go, and to bury the father of me. The but
Ihesous eipen autw: Akolouthie moi, kai afes
Jesus said to him; Follow me, and leave
kounous thw kounous twn e looph de
those dead ones to bury the of themselves dead ones.
paras atopo eis to plhous, ykolouthe-
came to him into the ship, followed
kai autw o mahhtai autou. 24 Kai idou, xeiromos
him, the disciples of him. And lo, a communion
kai prosetelthen o mahhtai xeneian
are as the ship
sleep. And coming the disciples awoke
autou, legontes: Kupie, sas an [hebas] aplon-
him, saying; Master, permit me to
luxeia. 25 Kai leghe autw: Ti deiloi esti,
and he says to them: How think you are,
orlogiastai; Tote egereis episthese tois
speak, you; Thus they perceived them.
anevwn kai taw balassw kai egeneto xaliqen
They perceiving, he rebuked them,
the sea; and there was a calm
boulh. Hoi de anphrtois ethamason, legontes:
the wind; and there was a calm
potazsw estin autos, bai kai oi anevwn kai h
h strongly; that even the winds and the
balsasa upakouyn eautoi; sea hearken to him? 28
balsasa upakouyn eautoi; sea hearken to him?

29 Kai elxwv autw eis to peran, eis thn
Coming and to him to the other side, into the
xwra toon Gergesewn, upethysen eauto duo
to the sea; and there was a calm
baimounomenoi, en tov mnenvn ephrhoumen,
that even the winds and the
xalaxia lian, apotei mi xhmein tina paraldeis
balsasa upakouyn eautoi; sea hearken to him?

*) Vatican Manuscript—18, a Crowd about him, give orders to pass to the op-

pose-side.

19 And a certain Scribe

approaching, said to him, 

"Teacher, I will follow the

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,

"Master, permit me first to go

and bury my

father."

22 But Jesus

said to him, "Follow me;

and leave the dead ones to

inter their own Dead."

23 Then going on board

a Boat, his disciples followed him.

24 And beholding, there

rose a violent Tempest in

the lake, so that the

Boat was being covered by

the billows; but he

was asleep.

25 And they came and

awoke him, saying, "Save, Master; we perish!"

26 And he says to them,

"Why are you afraid, O

you distrustful?" Then

arising, he rebuked the

winds and the sea,

and there was a great Calm.

27 And the men were

astonished, saying, "How

great is this man! for
even the winds and the

sea obey him."

28 And coming to the

opposite-side, into the

region of the Gada-

renes, there met him two

Democritus, coming forth

from the monuments, so

very furious, that no one

was able to pass along by

that road.

*) 18. a Crowd—18. a Crowd.

21. the disciples. 22. says. [18. a

Boat—so Lachmann and Tischendorf;

they came.

25. us-omitted. 28. [18. a

Boat—so Tischendorf; but Lachmann reads

GERMANIÆS.


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 a herd of swine feeding. And the devil implored him, saying: “If thou dost cast us out, 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 the whole herd of swine ran down a precipice into the lake, and perished in the waters.

33 Then the swineherds fled, and reaching the city, related all this, and the things concerning the demons.

34 And presently the whole city came forth to meet Jesus, and seeing him, they entreated that he would depart from them.

CHAPTER IX.

1 Then stepping on board a boat, he crossed the lake, and came to his own city.

2 And they brought him a paralyzed, lying on a bed. And Jesus perceiving their faith, said to the paralytic, “Son,
MATTHEW.

[Chap. 9: 13.]

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 forgiven;" or to say, '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 into the house of to whom thou art come.' 7 And News of him spread abroad in all Galilee and the parts of research. 8 As the people seeing it, "feared and praised that God who had given such authority to men."

9 And Jesus, passing on from thence, saw a man sitting at the Custom-house, Matthew, leagumens, and lege aut phot, akolouthe moi, being named, and he says to him, 'follow me.' And he arose and followed him. And it happened, autou anakalewmen ev tis oikias, kai idou, pollou ev graciais, egnis he, kai in tois lontanai tois bladai os to isu kai ámbraplois eloun se swynakieuti publincou and sinners coming reclined to the table. 10 The teacher and the disciples of him. And Oi Pharihais eipen tois ma_streams autou sunsa anoi the publicans and sinners onto the didaskalos idou; 12 Oi De Ihsous akousas, the teacher of you? The and Jesus hearing eipen [autous:] Oi khrain exousiai ois idous un to them.] No need have those being well iatrou, all ois kakou exousiai. 13 Perseverences of physicians, but those sick, you are going to me, the teacher. 'Elevein thelos, kai ou but learn what is; Mercy I wish, and not 11 And the Pharisees observing it, said to his disciples, 'Why does your Teacher say with TRIBUTE-TAKERS and Sinners coming, reclined with Jesus and his disciples. 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 is, I desire

1 VATICAN MS.—5. Thy sins. 8. feared—so Lach. and Tisch. 12. he hearing. 15. to them—of them.

† Prob. 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 Hearsay, 5. is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentle, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 13.

† Mark ii. 14; Luke v. 27. † Mark ii. 15; Luke v. 30. † Luke xv. 3. 15. Hos. vi. 6; Matt. xii. 7.
MATTHEW.

14. "Or to have hope to the same, a sacrifice." Not for I am come to call not just persons, but sinners.

15. "Then the followers of the law were fasting, and the Pharisees, saying, Why fast we and the Pharisees fast?"

16. "And Jesus said to them, "Can the bridegroom fast while the bridegroom is with them? But the time will come when the bridegroom will be taken from them, and then they will fast."

17. Neither do persons, but put new wine into old skins, and the skins are not split; but the skins are split, and the wine is vats. And the skins are, and the wine is new; and the skins are not new, but are old; and the wine is new; and the skins are new, and the wine is not old, but is new."

18. "While he was thus speaking to them, a certain ruler came, prostrated himself, and said, "My daughter is by this time dead; but come, lay thy hand on her, and she shall live.""

19. "And Jesus rising, and his disciples, went after him, and they followed him."

20. "And a woman, being afflicted with an hemorrhage for twelve years, approaching behind, felt of the power of him, and was made whole."

21. "If I am touch his mantle, I shall be cured."


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


‡ 14. Mark ii. 18; Luke v. 33. ‡ 15. The force of our Lord's answer will appear more appropriate from the fact that John was in prison, so that his followers were fasting in consequence of their master's removal from them. 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.
And seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the woman was well from that hour.

23 Jesus was 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 raised her.

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

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

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

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

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

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

32 Now, as these men were going out, behold, there was brought to him a Dumb 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!"

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Footnotes:

4 Vatican Manuscript—24. to them—omit.
27. him—omit.
23. Mark xii. 23; Luke x. 16.
And went about the cities and villages, teaching in the synagogues
and healing every disease and every malady.

And having called the twelve disciples of him, he gave them authority
to cast out authors of a spirit, and to heal every disease and every
malady.

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; that Philip, and Bartholomew; Thomas, and Matthew
delevered up

5 These twelve sent forth the Jesus
paraggelias autois; legwv; Eis idon ethnoi me commanding them, saying: 'Go not away to the gentiles not apostle,
you may enter into any city of Samaria, but to the Jews only.'

4 But the Pharisees said, 'He expels the demons by the prince of the
demons, because he casts them out.'

5 And Jesus went through all the cities and villages, teaching in their
synagogues, and announcing the glad tidings of the kingdom, and curing
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 tribune tanker;
that James, son of Alphaeus; and Thaddeus;

4 Simon the Canaanite, and that 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 heaven has approached.’

8. Heal the sick; cleanse the lepers; raise the dead; cleanse demons; freely you have received, freely give.

9. Do not provide gold nor silver nor garlands in your bags; nor two tunics, nor third sandals, nor staff; for the laborer is worthy of his maintenance.

10. In whatever city or village you enter, inquire who worth in person resides there; and remain with him till you leave the place.

11. When you enter into the house, salute the family.

12. And if the family be worthy, let the peace of God be established upon you.

13. But if not worthy, let the dust of your foot return upon you yourselves.

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

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

16. Behold! I send you forth as sheep into the midst of wolves; be therefore, sagacious as serpents, and innocent as doves.

17. But beware of these men; for they will deliver you up to the Gentiles, and they will flog you in their synagogues.

† But go rather to the perishing sheep of the Stock of Israel.

‡ As for you, proclaim, saying, ‘The kingdom of heaven has approached.’

§ Heal the sick; cleanse the lepers; raise the dead; cleanse demons; freely you have received, freely give.

‖ Do not provide gold nor silver nor garlands in your bags; nor two tunics, nor third sandals, nor staff; for the laborer is worthy of his maintenance.

¶ In whatever city or village you enter, inquire who worth in person resides there; and remain with him till you leave the place.

‖ ‡ When you enter into the house, salute the family.

‖ † And if the family be worthy, let the peace of God be established upon you.

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‖ † And whoever will not receive you, nor hear your words, in departing from that house or city, shake the dust off your feet.

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‖ † ‡ Behold! I send you forth as sheep into the midst of wolves; be therefore, sagacious as serpents, and innocent as doves.

‖ ‡ But beware of these men; for they will deliver you up to the Gentiles.
Chap. 10: 18.] MATTHEW.

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

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.

For it is not you that shall speak; but the spirit of your Father is that which speaks by you.

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

And you will be hated by all on account of my Name. But he who patiently endures to the End, will be saved.

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.

A Disciple is not above his Teacher, nor a Servant above his Master.

It is sufficient for the Disciple that he be as his Teacher, and the Servant as his Master. If they have called the Household of Bezzebul, how much more those of his Household?

Therefore, fear them not; for there is nothing concealed, which will not be discovered;

VATICAN MANUSCRIPT—23. Israel.

18 And they will bring you before Governors and Kings, on my account, to bear Testimony to them and to 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 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 When but they persecute you in the 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.

Disciple is not above his Teacher, nor a Servant above his Master.

It is sufficient for the Disciple that he be as his Teacher, and the Servant as his Master. If they have called the Household of Bezzebul, how much more those of his Household?

Therefore, fear them not; for there is nothing concealed, which will not be discovered;
kupptou, do ou gnomhsetai. 27 O legew onw en
skh, ev
Which shall not be known. What I say to you in
the skh, enw evm eph ti oew kai do eis tou
the light, and what in the ear
akouete, kouzate ev touw dawmatwv. 28 Kai mu
you hear, preach you on the house-tops. And not
foibite apo touw apokteoswton to swma, th
be afraid of those killing the body, the
devpoxin mou dwnamewn apokteinai foibhste
body not being able to kill, be afraid
devalw ton dwnamewn kai devpoxin kai swma
but rather that being able both life and body
apolase au en geheyn. 29 Ouxh ev oprodhia
to destroy in Gehenna. Not two sparrows
asastew polleita kai ev ek autan ou peste:
an asastew are sold; and one of them not shall
nei epi tou wnu tou patros ion. 30 Ymow
fell upon the earth without the father of you.
Of you
dev ka ai trixes tis kefalhs pasai prhthmenai
even the hairs of the head all being numbered
esi. 31 M ouv foibhste polliun oprodhia
are, Not therefore fear you; many sparrows
diaferete Ottoi.
diaterete Ottoi.
diaterete Ottoi.
are better you.

32 Paus ouv ostitis idmologesei en evw ei
omai eipros-
All therefore whoever shall confess to me in presence
thev ton anwrtovn, idmologhsa kagw en autw
of the men, I will confess even to him
eprossth tou patros mou, tou en ovanaiw. in
in presence of the father of me, of that in heavens.
33 Ostitis dev arxhgethai me eiprossthe twn
Whoever but if may deny me in presence of the
anwrtovn, arxhgethai autw kagw eiprossthe men,
a than ton patros mou, tou en ovanaiw.
i will deny him even in presence
of the father of me, of that in heavens.

34 Methwsste, oti hevlost balei ehrhnu ev
Not you must suppose that I am come to send
thev th
ouv hevlost balei ehrhnu, alla
peace upon
thev th
the earth; not I am come to send peace, but
makairan. 35 Hevlost gar diekasth anwrtovn katu
a sword, I am come for to set a man against
patros auton, kai thvatarakata tis mu
of him, and a daughter against the
patros auton, kai thvatarakata tis mu
their other, and a daughter-in-law against the mother-in-law
auth. 36 kai exhro ton anwrtovn, oui oikaino
of her; and enemies of the man, the household
of him.

37 O filon patera kai thvatarakata evw
He loving father or mother above me, not
ouk
is one worthy; and he loving son or daughter

and bid, which will not be 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 Assarion?
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, I also will
acknowledge him before
that father of mine in
heavens.

33 But whoever shall
renounce me before men,
I also will renounce him
before that father of
mine in
heavens.

34 Think not that I am
come to send peace on
this land; I
am come not to send
peace, but

35 For my coming will
set a man against his
father, and a daughter
against her mother, and
a daughter-in-law against
her mother-in-law;

36 so that a man's
enemies will be found in
his own family.

37 He who loves
father or mother more
than me, is not worthy of me;
and he who loves son or
daughter more than me,
is not worthy of me.

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


‡ 29. Some Greek copies read in this place te lace boulne—the will of.

† 32. Luke xii. 8; ix. 56; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. † 34. Luke xii. 55.

MATTHEW.

38 And he who does not take his cross, and follow me, is not worthy of me. 39 He who preserves his life shall lose it; but he who loses his life, on my account, will preserve it. 40 He who receives you receives me, and he who receives me receives him who sent me. 41 He who entertains a prophet, because he is a Prophet, will obtain a Prophet’s Reward; and he who entertains a Righteous man, because he is a Righteous man, will obtain a Righteous man’s Reward. 42 And whoever shall give a single Cup of Cold water, to refresh one of these lowly ones, because he is my Disciple, I assure you, that by no means will he lose his Reward.”

CHAPTER XI.

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

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

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

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

5 the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Dead hear; the Dead are raised; and glad tidings are announced to the Poor;

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

7 And as they were...
MATTHEW.

[Chap. 11: 17.]

Departing: Jesus proceeded to say to the crowds concerning John: Why went you out into the desert? To see a reed shaken by the wind? 8 But why went you out? To see a man robed in soft raiment! Behold, those wearing fine clothing are in royal palaces. 9 But why went you out? To see a prophet? Yes, I tell you, and one more excellent than a prophet. 10 This is he concerning whom it is written, Behold! I send my messenger before thy face, who will prepare thy way before thee! 11 Indeed, I say to you, Among those born of women, there has not arisen a greater than John the Immerser; yet in the kingdom of the heavens is John greater than the Immerser. 12 And from the days of John the Immerser till now, the kingdom of the heavens has been forcibly assailed, and the violent seize it. 13 For all the prophets and the law instructed till John. 14 And if you are disposed to receive it, he is that Elijah who is to come. 15 He having Ears, let him hear. 16 But to what shall I compare this generation? It is like Boys sitting in Public Porches, and calling to others; saying, We have played on the flute to you, but you have not danced; we have sung mournful songs to you, but you have not lamented.

† Vatican Manuscript.—7. Why went you out into the desert? To see a reed shaken by the wind? 8 But why went you out? To see a prophet? 10 For—omitt. 16. To hear—omitt. 17. Others.—omitt. 18. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah. [Chap. 11: 8.] 10. Mal. iii. 1; Mark i. 2; Luke i. 79; 12. Luke xvi. 10.
Then he began to reprove the cities, in which they committed much unrighteousness, because they had not repented. 20 Ovai, Xoracia, ovai, they say, because they had been in the mighty works, those being performed in you, long ago would not have repented. 21 They were to Chorazin, woe to thee, for if Tyre and Sidon, had been done in Tyre and Sidon, would long since have reformed. 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, which art exalted to heaven, I will 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 unto you, That it will be more endurable for Sodom, in a Day of Judgment, than for thee. 25 On that occasion answering the Jesus said, "I adore thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and learned, and hast revealed them to babes. 26 Nai, O pater, oútoú eugevento theo, for even so it was good in presence of thee. All to me are given to be an incorrect translation. See Appendix—word hades.

MATTHEW.

...οπο του πατρος μου και ουδεις επιγνωσεται τον by the father of one, and no one knew ον, ει μη δ εταιρον εοε του πατερα τουε επιγνωσεται, ει μη δ ους, και ειν ειναι επιγνωσε... 25 Δευτε προς με παντες οι if not the father, neither the father any one γνωσεται, ει μη δ ους, και ειν ειναι επιγνωσε... 26 Δευτε προς με παντες οι the son to reveal. Come to me all the κοσμοιται και πεφορτισμενοι, καθως αναπαινω... 27 Τον τυφλον δευτε προς με παντες οι, τι προσ ειμη, και ταπεινων be informed of me; for need I say, and humble τη καιροσ, και εφηποτα αναπαινωται ψυχαι... 28 Τον τυφλον δευτε προς με παντες οι... 29 Τον τυφλον δευτε προς με παντες οι, τι προσ ειμη, και ταπεινων be informed of me; for need I say, and humble τη καιροσ, και εφηποτα αναπαινωται ψυχαι... 29 Τον τυφλον δευτε προς με παντες οι, τι προσ ειμη, και ταπεινων be informed of me; for need I say, and humble τη καιροσ, και εφηποτα αναπαινωται ψυχαι... 30 Τον τυφλον δευτε προς με παντες οι, τι προσ ειμη, και ταπεινων be informed of me; for need I say, and humble τη καιροσ, και εφηποτα αναπαινωται ψυχαι...

KEPH. 18'. 12.

'Εν εκεινον τον καιρον επορευθη δ Ἰησοῦς τοις At that the season passed the Jesus to the σαββατι δια των σπαρμων η δια μαθηται αυτου sabbath through the corn-fields, the and disciples of him επισταναν, και ἐραστο τιλλειο σταχυν, και were hungry, and began to pluck ears of corn, και εσθιεν. 2 Οι δια φαραων ιδουτεν, ειτων αυτων to eat. And the Pharisees seeing, said to him; διω, οι μαθηται σου πουουσιν, δ ους εξετησι Lo, the disciples of thee, are doing, that not is lawful ποιειν εις σαββαται. 3 Οsie ειτων αυτους ουκ to do on a sabbath. He but said to them; Να ανεγνωσε τι επουρησον δανυς, οτε επισταναι, και have you known, what did David, when he was hungry, and οι μετ αυτων; τις εσυγλεθει εις τον οικον those with him? how he entered into the house του Θεου, και τους αρτους της προθεσεως εφαγεν, of the God, and the loaves of the presence did eat, οις ουκ εξων μη αυτω φαγεν, ουδε τις μετα which not lawful was him to eat, neither to those with αυτου, ει μη τις ιερεις μουοις; 4 Κη ουκ him, except the priests alone? Οτε ουκ ανεγνωσε not enter into the tabernacle of God, and ate the loaves of the presence, which were not lawful for him to eat, και οι σαββατινοι η διο φατ τοις ιερουλαιμηνοι, και priests in the temple the sabbaths violate, and αναι τις; 6 Δει δε δειν, οτι του ιερου blameless are? I say but to you, that of the temple

CHAPTER XII.

1 At that time Jesus on the Sabannah 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. 3 But he said to them, Have you not read what David did, when he was hungry, and those who were with him? 4 How he entered into the temple of God, and ate the loaves of the presence, which were not lawful for him to eat, nor for those who were with him, but for the priests alone? 5 Or, have you not read in the law, that the priests in the temple profane the rest to be observed on the sabbaths and are blameless? 6 But I say to you,
That one greater than the Temple is here.
7 If, then, you had known what this is; † 1 desire Compassion, and not a Sacrifice," you would not have condemned the Innocent;
8 for the Son of Man is Master of the Sabbath." 9 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 Man is 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 alluded.
14 Or he pharisees a council held against him that he might destroy them. But Jesus knowing withdrew from thence; and he followed, and charged him, not to know them that he should make; so that the pharisees might be fulfilled the word spoken through Esaias the prophet, "David, o deiou mou, on phreynei mou, "Io, the servant of me, whose
† 14. man follow.
† 15. many followed.
† 20. Matt. x. 18.
† 21. John x. 10.
† 22. Exod. xxiii. 4, 6. Deut. xxii. 4.
and judgment to the nations, he shall declare. Not twice, nor three times, but once; and if he hear him not, he shall bring forth to avizory the judgment. And to the name of him nations will hope."

"VAN'T, whom I have chosen, my beloved, in whom I have delight the voice of me; I will put the spirit of me upon him, and I will proclaim his name to the nations."

"He will not break his bruised reed, and will not quench the dimly burning taper, and he will not extinguish the voice of his name."

"The nations also will hope in his name."

"Then they brought to him a demoniac, blind and dumb; and he healed him, so that the voice of him nations will hope."

"But the Pharisees hearing them, said, "This man could not expel demons, except through Beelzebul, the Prince of the demons.""

"And knowing their thoughts, said unto them, "Every kingdom being divided against itself, is desolate; and No City or House being divided against itself, can stand."

"Now if the adversary expel the adversary, he is at variance with himself; how then will his kingdom stand?"

"Besides, if I through Beelzebul expel demons, through whom do your sons expel them? Therefore, they will be Your Judges."

"But, if it be by Divine co-operation that I cast out demons, then has suddenly come among the dumb man spake and saw."
Matthew 18:25-35

And he brought him to Jesus. And he said unto him, Lord, remember me not for the sins which I have committed against thee.

Jesus said unto him, Whether I shall forgive thee for the seven times seven? And he said unto him, Lord, I pray thee, even seventy times seven.

Jesus wrote upon the ground, to try him. And the scribes and Pharisees said, Teacher, we would that thou wouldest tell us, by what authority doest thou these things? and who is that after thee?

Jesus answered and said unto them, The kingdom of heaven is like unto a certain king, that made a journey, and came to take his accounts out of his servants. And when he began to reckon, one servant was brought unto him, who owed him ten thousand talents. And the servant fell down and worshipped him, saying, Lord, have mercy on me.

His master was wroth, and delivered him to the tormentors, till he should pay all. So that servant was brought forth, and sold into bondage to a nation, and was parted from his fellows.

Another servant came, and said, Lord, here is thy pound, which I have kept. And he said unto him, Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord. And another came, saying, Lord, here is thy pound, I have laid it up with divers才 in the earth; and he said unto him, thou wicked and slothful servant: I will make thee tributary to my tormentors, until I come and take possession of what is mine own.

His lord answered and said unto him, Thou wicked and slothful servant! thou knewest that I was an丈夫 of purpose, that I should gather in all things before I come in to judge thee, and to account for all things. 

Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? or when saw we thee a stranger, and received thee? or naked, and covered thee? or when saw we thee sick, or in prison, and came unto thee? Then the king shall say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

Then shall the righteous answer say unto him, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? or when saw we thee a stranger, and received thee? or naked, and covered thee? or when saw we thee sick, or in prison, and came unto thee? Then the king shall answer them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

Then shall also the righteous answer say unto him, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? or when saw we thee a stranger, and received thee? or naked, and covered thee? or when saw we thee sick, or in prison, and came unto thee? Then the king shall answer them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.
38 Then some of the scribes answered him, 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 against this Generation, and cause it to be condemned; for they repented at the Warning of Jonah; and behold, something greater than Jonah is here.

42 The Queen of the South will rise up in the Judgment against this Generation, and cause it to be condemned, for she came from a distant land to hear the Wisdom of Solomon; and lo, a greater than Solomon is here.

43 When the Impure Spirit is gone out of the man, it roves through the Desert-places, seeking a resting-place, and it finds none. Then it goes, and takes with itself seven other spirits more wicked of itself, and entering into the man, makes him worse than it was before.”

Then answered some of the scribes and Pharisees, saying, “Teacher, we desire to witness a sign from thee.”

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46 While he was yet talking to the crowds, He 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, desiring 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 God, 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 about him, that he entered into a boat, and sat down, and all the people stood on the shore. 3. Then he discoursed much to them in parables, saying: 4. "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.

*Vaticn Manuscript.—47. And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee."—omit. 2. a Boat. 5. Earth. 45. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. 48. The ordinary roads or paths in the East lead often along the edge of the fields, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

1 45. Heb. vi. 4; x. 20; 2 Peter ii. 20—22. 1 46. Mark iii. 31; Luke viii. 10. 1 50. John xv. 14; Gal. iii. 28; Heb. i. 11. 1 1. Mark iv. 1.
And others fell on rocky ground, where not
they had not much soil; and
immediately withered away, through
being scorched. Others and fell among
the thorns; and they yielded nothing, because they
were choked up.

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

He having ears to hear, let him hear.

Galatians 6:9

For you are permitted to know the
secrets of the kingdom of the heavens; but
from them this privilege is not given.

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

For this reason I speak to them in
Parables: Because seeing they do not perceive;
and hearing, they do not understand;
and if they regard them, they hear not
neither;

for the prophecy of Isaiah, that says:
"By hearing you shall not hear,
and seeing you will not understand;
and seeing you will see,
and hearing you will not perceive."

For the understanding of this peo-

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* Vatican Manuscript.--- 5. Earth.


FE is simplified; they hear heavily with their ears, and their eyes close; lest seeing with their eyes, and hearing with their ears, and comprehending with their minds, they should retrace their steps, and I should restore them. 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. 19 When any one hears the word of the kingdom, but considers it not, the evil one comes and snatches away what has been sown in the heart. This explains that which was sown by the road. 20 That which was sown on rocky ground, denotes him, who hearing the word, receives it immediately with Joy; 21 yet, it having no root in his mind, he retains it only a short time; for when Affliction or Persecution arises, on account of the word, he immediately stumbles. 22 That which was sown among thorns, denotes him, who heareth in whom the cares of this world, and the deceitful ness of riches, choke the word, and render it unfruitful. 23 But that which was sown on good soil, denotes him, who, one hundred, one sixty, and one thirty, denotes him, who not only hears and

* Vatican Manuscript.—16. your;—osmot. 22. the sower.

kai poies, o mev ekaton, o de eixkonta, o and yields, the one a hundred, the other sixty, the
de triakonta.
other thirty.

24 Allopan parabolon paratheven autous, legwv.

Another parable he proposed to them, saying:

Omoiowh h basileia ton ouvaron anaphrasis May be compared the kingdom of the heavens to a man
steirontai kalon spereia eti agro autou, sowing good
seed in the field of him.

25 En de tis kathdeunous anaphroson, thlven In and the to sleep the men, came
auton o ephrros, kai espeirixi xwria ana meton of him the enemy, and sowed darnel through midst
stoiou kai apthleven. Ote de eblastosites, of the wheat; and went forth. When and was sprung up
o xortos kai karpos epiqse, toto evfarh kai the corn
khris kai ferei, kai o de khris o m in the field, whence has it
xwria. 26 O de eph kai autous. Ephrros anaphros
 darnel and said to them; an enemy a man
steiria epeiraoi en tis agros; and they sowed
did they sow in the field? whence has it
xwria; 27 O de eph autous. Ephrros anaphros
and said to them; an enemy a man
espeirixi ame autous eti stiou. 28 Aphi tes
this has done. The and slaves said to him;
thelxes ouv apelleontes s ultrizeum auta;
slavees who have sowed, say unto you;
do they wish then going forth we should gather
them?
29 O de eph Oun wopote, s ultrizeontes ta xwria, Then and said; No, lest in weeding out the
he and said; No, lest gathering the darnel,
epistrate autoi kai autou. 30 Afsete kai
enemy, and sowed the darnel,
epistrate ano auton eti stiou. 30 Afsete
you should root up with them the wheat. Leave them
epistrate ano auton eti stiou. 30 Afsete
they may grow together both till the harvest;
s ultrizeontes ta xwria, kai degete auta
they say unto you; sow and bind you them
eis deem sa, pros to katakasth au auta ton
stop, to cut down these, bind you them
epistrate ano auton eti stiou. 30 Afsete
they may grow together both till the harvest;
s ultrizeontes ta xwria, kai degete auta
they say unto you; sow and bind you them
epistrate ano auton eti stiou. 30 Afsete
they may grow together both till the harvest;
s ultrizeontes ta xwria, kai degete auta
they say unto you; sow and bind you them
epistrate ano auton eti stiou. 30 Afsete
they may grow together both till the harvest;

21 Allopan parabolon paratheven autous, legwv.

Another parable he proposed to them, saying:

Omoiowh h basileia ton ouvaron kokrion Like is the kingdom of the heavens to a grain
sympereos, o labon anaphrasis epistrate eti w
of mustard, by which an enemy sowed in the

consider, but obeys the

24 He proposed to them another Parable, saying, The kingdom of the
heavens may be compared to the field in which the owner sowed
good grain;

25 but while the men slept, his enemy came and sowed thistle in the
wheat, and went away.

26 When the blade shot up, and put forth the ear, then appeared also
the thistle.

27 And the servants of the householder, coming said to him, Master,
look did you sow good seed in that field? whence, then, has it
darnel?

28 He replied, an enemy has done this. And
they say to him, Does
they wish then, that we
should weed them out?

29 And he said, No; lest in weeding out the
thistle, 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
thistle, and bind it in
bundles for burning; then bring together the
wheat into my granary.

31 Another Parable he proposed to them, saying:

The kingdom of the
heavens is like to a
Grain of Mustard, which
A Man planted in his

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

† 25. A plant which bears a striking resemblance to wheat. The following remarks by
H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient
Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if
he knew of a plant which was apt to make its appearance among the wheat, and which re-
sembled 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 delicious
weed, and have found, on showing them to friends, that they have mistaken them quite in
variably for some species of grain, such as wheat or barley."
MATTHEW.

32 which indeed is one of the figure of all seeds; but when grown it is larger than any herb, and becomes a tree, so that the birds of the heaven come and build their nests in its branches.

33 Another Parable he spake to them; "The kingdom of the heaven resembles Lebanon, which a woman taking mingled in three measures of meal, till the whole fermented.

34 All these things Jesus communicated to the crowds in parables, and without a comparison he taught them not;

35 so that the word spoken through the prophet might be verified, saying, "I will open my mouth in parables; I will openly declare things having been hid from the beginning.

36 Then spake Jesus leaving the people, retired to the house, and his disciples approached him, saying, "Explain to us the parable of the ditel 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 dartel 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.

Matthew 13:40

As therefore the dainty is gathered and burnt 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 finds, 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 is a merchant, who, seeing 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, the bad cast away.
Matthew.

Chapter 23: 45

End of the age. The messengers will go forth, and will separate the wicked from among the righteous; and will throw them into the furnace of fire; there will be the weeping and 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 the country of the Pharisees He 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, and the sisters of the carpenter's house live with us? Whence then, has He all these things?"

56 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."

57 And He did not perform many Miracles there, because of their unbelief.
MATTHEW.

CHAPTER XIV.

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 these miracles are performed by him." 3

For Herod 4 then had caused John to be seized, bound, and put in prison, on account of Herodias his brother Philip's wife; 5 for John had said to him, 6 "It is not lawful for thee to have her.

And wishing to kill him, he feared the people; 2 because they esteemed him as a Prophet.

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.

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

And the King, being sorry on account of the oaths and the guests, commanded that it should be given her.

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

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

12 And his disciples came, carried off the dead-body, and buried

* Vatican Manuscript.—3 then had. 2 prison. 9 king, being sorry on account of the oaths and the guests, commanded. 12 the dead-body.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to a king, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name king is sometimes given to tetrarchs. See verse 9.—Greek. Campbell.

‡ 5. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this led to a war between Herod and Aretas.

§ 6. Named Salome, daughter of Herodias by her former husband.— Josephus, Ant. xviii. v. 4.


13 And being heard the Jesus, withdrew from them
en plouk eis ephim to tov kat’ idian kai akou-
ina a ship into a desert place by himself, and having
yastes oi oikou, hukolouthen auto p ejph to
read the crowds, they followed him by land from
the cities. And coming out the Jesus saw
pouler oikou kai esplagchiath ep’ autoi, and
kai ebeperamw tov arhmovn autoi.
great a crowd; and he was moved with pity towards them;
and healed the sick of them.

12 Oikia de geomegaun, prosplhov autoi.
Evening and having come, came
to him the
mahtai autoi, leugontes: Erhmos eawv to tov, disciples of him, saying; A desert is the place,
kai e e h a harpaphenei apollunon tous
crowds, that going into the villages,
rhosewv eautoi broumata. O de Iesous
crowds; and the hour already has passed by; dismiss the
tou, ina apellontes eis tas kawmas, oik-
crowds, that going into the villages,
rhosewv eautoi broumata. O de Iesous
may buy themselves victuals. The but Jesus
epen autoi: Ou xherai exouin apellwv
date
tou, no need they have to go away; give
tou, xerai apellwv.
O de leugow autoi
tou, no need they have to go away; give
kai ebeperamw autoi.

ebeperamw autoi.

18 O de eter: Ferete mou autois.
fishes. He said;
epen autous.
Not we have here, except five loaves and two
ichwov.
O de eter: Ferete mou autois.
fishes. He and said; Bring to me them here.

19 Kai keleusasous tous oikous
And directing the
tous kryous,
lemban tous pente artopoi
he told the
kai
lemban tous pente artopoi
kai
tou, looking up to the heaven,
evlogiaste kai klasseis, edwe tois mahtaias
he gave praise

21 Kai en de artopoi
And

22 Kai evdos epaxuksew tous mahtias embe
And immediately he
epaxuksew tous mahtias embe
the disciples to enter
it; and departing, told
Jesus.

13 And Jesus having heard, privately withdrew
from thence, by Boat, into a
Desert Place; of which the people were informed,
followed him by land from
the cities.

14 And coming out, he saw a Great Crowd; and
he had compassion on them, and healed their
sick.

15 * Evening having arrived, the disciples came to him, saying,
"The place is a Desert, and the hour is now past; dismiss the
crowds, that they may go to the
villages, and buy themselves provisions."

16 But Jesus said to them, "They need not depart; you supply them."

17 They, however, replied to him, "We have here only five Loaves and Two Fishes."

18 And he said, "Bring them here to me."

19 And commanding the people to recline on the
grass, he took the five
loaves and the two
fishes, and the two
fishes, and the
people towards heaven.
Praised
God; then breaking the
loaves, he gave them to
the disciples, and the
disciples distributed to the
crowds.

20 And they all ate and
were satisfied; and of the
remaining fragments
they gathered Twelve
Baskets full.

21 Now they who had
Katen, were about five
thousand men, besides
women and children.

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

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

25 And in the 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, 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
MATTHEW.

Chap. 14: 34.]  

καὶ διάπεμπται οὖς εἰς τὴν Γεννανσαρίν. 35 Ἐγέρσαντες οὖς εἰς τὴν Γεννανσαρίν ἐκείνου, καὶ παρελήφθη ἐκεῖνος ἱλαστῆς, ἦλθον εἰς τὴν Γεννανσαρίν.

And having passed over they came to land at Gennesaret. And all the people of that place recognizing him, sent through All that country, and brought to him all the diseased; 36 and improved him, that they might touch the tych of his mantle; and as many as touched, were cured.

CHAPTER XV.

1 Then came to Jesus * Pharisees and Scribes from Jerusalem, saying,
"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 the father and mother," and he who reviles father or mother, "shall be punished with death."

5 But you assert, "If any one say to father or mother, An offering is by that which thou mightest derive assistance from me; 6 then he shall by no means honor his father."

Thus, 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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Matthew

15:9

1.Ὁ λαὸς ὄντος τοῖς στελεχεῖς ἑαυτῶν, ἵνα ταῖς ὀποίαις "The people this with the lips, me honor, but their heart is far removed from them.

2.Ματὴς δὲ σέβονται, καὶ διδασκοῦντες με, διδασκαλίαν, ενταμάται αὐθηράπων." "And which teach doctrines, commandments of men." And

Chap. 15: 9.

Matthew

16:14

1.Ὅ τις δὲ καρδίᾳ αὐτῶν πορεύεται ἐπεξειπήσαντος αὐτῷ, "The heart of them far removed from me."

2.Ὅτι προσελθόντες οἱ μαθηταὶ, "And having called the crowd, he said to them, "Hear you and be instructed."

3.Οὐ τὸ εἰσερχόμενον εἰς τὸ σῶμα χωνοῦ τοῦ αὐθηράπου αὐτὸν τὸν αὐθηράπον αὐτὸν, "Not that entering into the mouth pollutes the man; but that proceeding out of the mouth pollutes the man." Then having called the disciples, he said to them, "Hear you and be instructed."

4.Ο who said, "Not that entering into the mouth pollutes the man; but that proceeding out of the mouth pollutes the man."

5.Ὅταν τὸ προσέλθατε, "When they heard that saying, they said, "But thou observe that the Pharisees were offended, when they heard that saying."

6.Ὅταν τοῖς διδάσκαις, "Let alone them; guides they are blind [of blind.]

7.Τὸν τούτον ἔθετος ἐν τῷ τερατωτῷ, "Saying, "You are blind guides; and if the Blind lead the Blind, both will fall into the Pit."

8.Ὅταν τὸν διδάσκαλον, "Then Peter answering, said to him, "Explain to us that saying."

9.Ὅταν τὸν διδάσκαλον, "And he said, "Are you also yet without understanding?"

10.Ὅταν τὸν διδάσκαλον, "Do you not perceive, that whatever enters the mouth, passes into the belly, and is ejected?"

11.Ὅταν τὸν διδάσκαλον, "But those things proceeding out of the mouth, issue from the heart; and they pollute the man.

12.Ὅταν τὸν διδάσκαλον, "For out of the heart proceed iniquitous Designs;—Murders, Adulteries, Fornications, Thieves, false Testimonies, evildoings, evil-speaking. These are the things polluting the man; but that with unwashed hands to eat not κοινοῦ τοῦ αὐθηράπου, pollute the man.

21 And Jesus departed from there, and 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, O Master, Son of David! my daughter is sadly demonized." 23 But he answered her not a word. And his disciples came and entreated him, saying, "Send her away; for she cries after me." 24 But he answered, "I am only sent to the lost sheep of the House of Israel." 25 Yet even so, he answered not a word; and the woman wept sore. 26 But he answered, "It is not proper to take the children's bread, and throw it to the dogs." 27 But she said, "Yes, Lord; yet even the dogs eat the crumbs which fall from their masters' table." 28 Then Jesus answering, said to her, "O Woman! great is Thy faith; be it to 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 mountains was there. 30 And great crowds came to him, bringing with them the lame, the crippled, the blind, and all manner of sick in those parts. 31 So when they had brought unto him all they that had any sickness, he laid his hands on every one of them, and healed them. 32 And there was a certain Levite, whose name was Levi, and he was a tax collector. 33 And he left all, rose up, and followed Jesus. 34 And he said unto them, "For the Son of man is come to save that which was lost." 35 And they said unto him, "Who is a great man in the law?" And he said unto them, "He that casteth his money to the ephorim, and give alms naked." 36 And he said, "Verily I say unto you that this poor widow has cast more into the treasury than all they that are there giving. 37 For all they have of themselves to live upon, but she of her poverty has cast all she had into the treasury." 38 And Jesus said, "Verily I say unto you, that whoever shall hear this word of mine, and do it, shall receive my soul; and whoever shall deny me and my words, shall lose my soul."
walking, and the Blind seeing; and they glorified the God of Israel.

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

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

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

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

36 and taking the seven Loaves and the fishes,

38 they gathered Seven large baskets full.

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

CHAPTER XVI.

1 Then the Pharisees and Sadducees drew near, and tempting asked him to show them a Sign from heaven.
2 But he answering said to them, "*4 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.' *5 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 to it, except the sign of Jonah.* " 5 and leaving them, he went away.

6 And Jesus said to them, "*7 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, "*9 You distrustful! Why do you reason among yourselves, because you have no Bread?* 9 Do you not yet perceive, or do you 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 Baskets you took up? 11 How is it that you do not comprehend, That I spoke not to you about Bread, but beware 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.

*Vatican Manuscript.*
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 Immerser; and some, Elijah; and others, 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 answering, said to him, "Happy art thou, Simon, son of Jonas; for Flesh and blood hath 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 against it.

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

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

21 From that time Jesus began to show to his disciples the glory of his kingdom.
[Chap. 17: 1.

Matthew.

22. Kai, and the third day he was raised. And προκλαβομενος αυτον το Πετρον, περιηκα επιμενει, taking aside him the Peter, began to reprove αυτη, ονεον, ἑλεωσε σοι, κυριε, ο η η σεται him, saying, Be it far from thee, O Lord; not so shall he σει τουτο. 23. Ο δε στραφεις ειπε τω Πετρω το theee. He but turning said to the Peter; Ἰπαγε οπισω μου, σατανα σκανδαλον μου Go thou behind of me, adversary; a stumbling-block of me ει δι ου φρονεις τα του θεου, αλλα τα thou art, for not thou regardest the (things) of the God, but those των ανθρωπων. 24. Τοτε δ ησου ειπε τους μα of the men. Then the Jesus and to the dis θηται αυτον Ει τις θελει οπισω μου ελθει,iples of him; If any one wish after me to come, απορησασθαι εαυτον, και αρατω τον σταυρων let him deny himself, and let him bear the cross, αυτον, και ακολουθεισθαι μοι. 25. Και γευ αρ of him, and follow me. Whoever for θελη την ψυχην αυτον σωσαι, απολεσει αυτην; may wish the life of him to save, shall lose his, δε δεν απολεσις την ψυχην αυτον ενεκεν whoever and may lose the life of him on account emou, εφρησε αυτην. 26. Τι γαρ αφελεται αυτον, of me, and follow her. What for is profited a δομω, εαυτον και τον κοσμον ὅλως κερδηση, the de man, if the world whole he may win, and με ψυχην αυτον ημιωθη; η τη δωσει ανθρωπως life of him he may forset; or what shall give a man ανταλλαξαι μα την ψυχην αυτον; 27. Μελετη γαρ of him? Is about for ο δ ιων του ανθρωπου ερχεται εν τη δοξη του the son of the man to come in the glory of the πατρος αυτου, μετα των αγγελων αυτου, και son of man, with the messengers of him, and τοτε αποδωσει ηκατον κατα την πραξιν then he will render to each one according to the behavior αυτου of him.

28. Αμην λεγω ειμι, εις τινες των ὧν εστων— Indeed I say to you, there are some of those having των, αιτημεν υμι νη γευσουνται δακατου, εσα αι, who not shall taste of death, till διωσι των υιων του ανθρωπου ερχομενον εν τη they may see the son of the man coming in the βασιλεια αυτου, ΚΕΦ. ιε, 17. Ἐνα μεθ' royal majesty of him. And after μεραι εξ παραλαβαινε την θρωνος του Πετρου, ημερας six days takes the Jesus the Peter, και ιωκωβουν, και Ιωαννην τον αδελφον αυτου and James, and John the brother of James; και Ιωαννην τον αδελφον αυτων, his disciples, That he must go to Jerusalem, and suffer much from the elders, and high-priests, and scribes, and be killed, and that on the third day he must be raised up. 29. And Peter taking him aside, and rebuking him, said, "Be this far from thee, Master; this shall not be to thee." 30. 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." 31. 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.

32. ¶ For whosoever would save his life, shall lose it; and whosoever loses his life for my sake, shall find it.

33. 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?

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

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

CHAPTER XVII.

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

* VATICAN MANUSCRIPT.—22. rebuking him, said.
kai anapherei autous eis oros dafhlon kat' idian, and leads up them into a mountain high privately.
1 KAI metempsychò kai prosan auton, kai And he was transfigured in the presence of them, and elamphè to proswpon auton ós ò hlias ton de the face of him as the sun; the and lamptia auton egeneto leuka ós to fotos. 2 KAI garments of him became white as the light. And idou, orphethan auton Meos kai Elias, met' 3 lo, appeared to them Moses and Elias, with auton euallalountes. 4 Apokriðies de 0 Petros auton euallalountes. 4 Apokriðies de 0 Petros

17. 2. ] MATTHEW. 

[Chap. 17: 12. 

duded them up a lofty Mountain; 2 and he was transformed in their presence; his face shone as the sun, and his garments became white as the light. 3 And behold, Moses and Elias appeared to them, conversing with him.

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

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

6 And the disciples hearing it, fell on their Faces, and were greatly frightened.

7 And Jesus answering, 1 touched them, and said, "Arise, and be not afraid." 8 Then raising their eyes, they saw no one, except Jesus.

9 And as they were ascending the mountain, Jesus commanded them, saying, Tell the vision to no one, till the son of man be risen from the dead.

10 And the disciples asked him, saying, "Why then do the scriptures say That Elias must first come?"

11 But I answer, saying, "Elias indeed comes, and will restore all things. 12 But I say to you, 1 That Elias has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths.

II. comes, and will restore.

1. 5. 2 Peter i. 19; Matt. iii. 17; Mark i. 11; Luke iii. 22.

Rev. i. 12

17. Dan. viii. 18; x. 9, 10, 18.

Chap. 17: 13.]  

MATTHEW.

the son of man is about 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 crowd, 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 the disciples, but they could not cure him."
17 Then Jesus answering said, "O unbelieving and perverse generation! how long must I be with you? how long must I endure you? bring him here to me."
18 And Jesus rebuked him, and the demon came out of him; and the boy was restored from that hour.
19 Then the disciples coming to Jesus privately, said, "Why were we not able to cast it out?"
20 And Jesus says to them, "On account of your little faith; for indeed I say to you, if you have faith as a grain of mustard, you might say to this mountain, 'Remove from here,' and it will remove; and nothing will be impossible to you." 21 [This but the kind not ekpairetai, e με η προσευχή και νόστησις.] It goes out, if not in prayer and fasting."
22 Now while they were traveling in Galilee, Jesus said to them, "The son of man is about to be delivered up into the hands of men; 23 and they will kill him, and the third day he will rise. And they were exceedingly grieved.

  21. This verse is wanting in the Coptic, Ethiopic, Syriac hieros, and in one Itala MSS.
24 And having arrived at Capernaum, the collectors of the didrachmas came to Peter, and said, "Does not your teacher pay the didrachmas?"

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 heaven?"

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 into the kingdom of heaven.

3 Whoever, therefore, be humble, comes to me, the same shall be lifted up; but he that shall be exalted, shall be brought low; and he that shall be lifted up, shall be brought low; but he that shall be humbled, shall be lifted up."

6 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 £s. 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. viii. 6, 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. 335, ed. col. "Summs of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flacc. 5. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem, and the temple," Tac. Hist. lib. 5. Josephus (B. J. viii. 107) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had been paid to the temple." "Titus imposed on them a yearly tribute of a didrachma to Capitoline Jupiter," Xiphil. Dion. lib. 1. lvi. These tribute-gatherers must have then been under the superintendence 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.

Mattew 18:5

"And whoever may receive one such little child in my name, receiveth Me."

Matthew 18:6

"But whoever shall insnare one of the least of these who believe in me, it would be better for him that an upper Mill-stone were hung about his neck, and that he were sunk in the depth of the sea."
What do you think? Is a man a hundred sheep, and one of them go astray, will he not leave the ninety-nine sheep on the mountains, and go and seek the stray one?

And if he happens to find it, indeed I say to you, that he rejoices over it more than over those ninety-nine which were not astray.

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.

Now, if thy brother be in error, go, convict him, between thee and him alone. If he hear thee, thou hast gained thy brother.

But if he hear thee not, take with thee two or three witnesses; and if by the testimony of two or three witnesses every thing may be proved.

But if he disregard them, inform the congregation; and if he disregard the congregation also, let him be to thee as a Pagan and a Tribute-Taker.

Indeed, I say to you, whatever you may bind on earth, shall be having been bound in Heaven; and whatever you may loose on earth, shall be having been loosed in Heaven.

Again, indeed, I say to you, That if two of you are assembled in my name, I am there in the midst of them.

* Vatican Manuscript.—22. will he not leave the ninety-nine sheep on the mountains, and go and seek the least of these. 23. against them also.

15. Again, indeed. I say to you, That if two of you 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?"

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

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

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

But he not having means to refund, *the master,* to obtain payment, ordered that he, and his wife and children, and all that he had, should be sold.

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

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

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

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

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

When, therefore, his fellow-servants seeing what was done, they were indignant; and
MATTHEW.

32 Then the Master, having called him, said to him, 'Wicked servant! All that I trusted in your hands, you have not been faithful in. What therefore shall I do to you? Take what belongs to the hirelings and give it to the poor. But you ought to have strengthened your fellow servant, inasmuch as I strengthened you. And I will appoint another over his household, because you have done this worthless thing.'

going to their Master, they related all that had occurred.

33 Then his Master having called him, said to him, 'Wicked servant! All that I trusted in your hands, you have not been faithful in. What therefore shall I do to you? Take what belongs to the hirelings and give it to the poor. But you ought to have strengthened your fellow servant, inasmuch as I strengthened you. And I will appoint another over his household, because you have done this worthless thing.'

34 And his Master being provoked, delivered him to the jailors, till he should discharge the debt. Thus also will my heavenly Father treat you, unless you from your heart, each one, forgive his brother.'

CHAPTER XIX.

1 And it happened, when Jesus the King of the Jews, having said to him, 'Follow me.' And he followed him, he went up out of Galilee, and came into the confines of Judea, beyond the Jordan. And he healed him. And he followed him crowds, saying to him, 'Follow me, and he healed them there.

2 And the Pharisees came to him, trying to entangle him in his words, saying, 'Teacher, we know that you are truthful; and you answer every man.' He and answering said to them, 'O ye of little faith, why do ye ask me whether I will show you a sign of my Father? Not have you reached that the Creator, from a beginning a male and a female, he created them? And he said, "And this is the sign of this a man shall leave father and mother; and abide with his wife, and shall be two into flesh one."' So that they were no longer two, but flesh one. And the nature, you have come to know, and to be united with you. For the God has joined together, a man not disunited.'

1. Vat. gr. manuscript.—34. to him—omit. 3. to him—omit. 2. Prov. xxi. 13; Matt. vii. 1, 2. 1. Mark x. 1. 3. Mark x. 2. 4. Gen. 1. 27; f. 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 24; 7. Doss. xxiv. 1.
MATTHEW.

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 disciples 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 † Jothas 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; of such is the kingdom of the heavens."

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

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29; xviii. 8, 9. The amplification of the desire, not of the number, is here intended, as is evident from the two species of eunuchism previously mentioned. It was 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 *H adjecta .

† 9 Matt. v. 32; Mark x. 11; Luke xviii. 18; 1 Cor. viii. 11; 11 Cor. vii. 7, 8, 17.

† 10. Mark x. 12; Luke xviii. 18.

† 11. Mark x. 17; Luke xviii. 18.
17. "Good Teacher! what good thing must I do, that I may obtain eternal life?"
18. And He said to him, "Why dost thou call Me good? God alone is good; if, however, thou deservest to enter into that Life, keep the commands."

19. "Isha hi. The answer to the teacher was, "These; set thou not to commit murder; set thou not to commit adultery; set thou not to steal; set thou not to falsify; honor thy father and thy mother; and, "Thou shalt love thy neighbor as thyself."
20. The young man said to him, "All these I have kept; what I want 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 the heavens.
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 the heavens.

*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. 22. this word. 23. Riches.
24. 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., to be vastly superior. 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 no different reading is noted. 24. Riches, 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."—Mark's Translation of Matthew. 25. of the heaven. —Lachmann & Tischendorf.
26. xviii. 24; 1 Tim. vi. 10, 10.
27. Exod. xx. 13; Deut. v. 17. 28. Lev. xix. 18. 29. Mark x. 24; Luke
Looking but the Jesus
eisen autous: Para anathepo to toto adunaston
said to him: With man this impossible
estin: para de theo pantas dunata.

is: with but God all possible.

27 Tote apokrives o Petros eisen ant' Ioudo,
Then answering the Peter said to him: Lo,

himeis aphiakmene pantas, kai ekolouthesemen sou:
we left all, and followed thee;

ti ara estai hemi: 28 O de Ioudou eisen aut-
what then shall be to us? The and Jesus said to

tois: Amin lege hemi, oti himeis ou akolouthes-

en; Indeed I say to you, that you the having fol-

lowed me, in the new birth day when may sit the

uia tov anathemou evi thronon doxeis auton,
son of the man upon a throne of glory of him,

kathusethi kai himeis epi dasakeia thronous, krimo-
shall sit also you upon twelve thrones. Judges

tas dasakeia phylos tov Ierou. 29 KAI pas-
ing the twelve tribes of the Israel. And all

en oikias, o adelphous, o adelphas, o
who left houses, or brothers, or sisters, or

patera, o matera, [7 o gnivaika, o tekna, o
father, or mother, or wife,] or children, or

agros, enekov tov nomastos mou, ekatontai-
agrow, to the hundred acres of me, a hundred

polemata, kai wofin oinon klyro-
shall receive, and life age-lasting shall

nemhsetai.

30 Pollon de eisontai protoi, eusukatoi kai
Many but shall be first, last; and

eusukatoi, protoi. KEF. k'. 20. 1' Omoia yar
first, last. Like for

estin h basileia ton ouranov anathepo oikodes-
the kingdom of the heavens to a man a house-

potos, distis ezelthei ama proi meristhsosiai
holder, who went out with morning to hire

ergastas eis tov ampeleous auton. 2 Sympho-
ergaster into the vineyard of him. Having

laborers into the vineyard of him. Having

nusas de metu tov ergastov en dehara ton
agreed and with the laborers for a denarius the

hmeran, apisteileu autous eis tov ampeleous
day, he sent them into the vineyard

auton. 3 KAI ezelelous per hipp ton oran, eides
him. And going out about third hour, he saw

of him. And going out about third hour, he saw

allous estateva eis th aseo argous. 4 Kakei-
others standing in the market-place idle; and to

others standing in the market-place idle; and to

nois eisen: 'Paseite kai hemi eis tov ampeleous'
then he said: Go also ye into the vineyard:

tonish, saying, "Who

then can be saved?"

26 Jesus looking at them, answered, "With

Men this is impossible; but with God everything

is possible."

27 Then Peter replying,
said to him, "Behold,

we have forsaken all,

and followed thee; what,

therefore, shall we ob-
tain?"

28 And Jesus said to

them, "Indeed, I say to

you, That in the renew-

ation, when the son of

man shall sit on the

throne of his Glory,

you, my followers,

shall also sit on Twelve

Thrones, judging the

Twelve Tribes of Is-

rael.

29 And whoever has

forsaken, * on account of

my Name, Houses, or Bro-
thers, or Sisters, or Fa-
ther, or Mother, or Wife,
or Children, or Lands,
shall receive * Manifold,
and shall inherit Aonian
Life.

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

CHAPTER XX.

1 For the kingdom of the heavens resembles a

Householder, 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 vine-

yard.

3 And going out about the Third Hour, he saw

others standing unemployed

in the marketplace;

4 and he said to them,

'Go you also into the

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

Manifold.

* 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxii. 5. 2. A

Denarius is the eighth part of an ounce—value 14 cents, or 7d. 3. Nine in the morning.


Matthew

Chap. 20: 5. j

καὶ δὲ εἰσὶν ἡ δίκαιοι, δωσοῦ ὄμων. Οὶ δὲ and what ever may be just, I will give to you. They and 
ἐπιθέουν. 5 Ἡ ἐξελθὼν περὶ ἑκτίν καὶ and athen an hour. Again going out about sixth and 
ἐννατὴν ὥραν, ἐπείρησεν ὅσατος. 6 Ἡ ἐπὶ de 
ninth hour, he did in like manner. About and 
τὴν ἐπιθέουν τὴν ἑκτίν [ὁ ἐξελθὼν, ἐθεύν αὐτὸς] the eleventh [hour] going out, he found others 
ἐστάτος, καὶ λέγει αὐτοῖς: Τί ὁδές ἐπιθηκαὶ 
estaying, and he says to them: Why here stood you 
ἀγαλεῖς ὅπως ἔμεμοροι. Λέγει αὐτοῖς: Τί παῖ 
did you all the day idle? They say to him: Because 
δὲ εἰσίν αὐτοῖς. Go ye therefore, and 
τῷ ἐντεύκτῳ ὦς. Οἱ ὅσα ἔστων ὦς 
to hire, beginning from the 
ἐσχάτων, ἔσω νὰ τῶν πρῶτων. 9 Καὶ ἠλώθησεν ὦς 
first, till the last. For having come those 
περὶ τὴν ἐπιθέουν ὥραν, ἐλαβον ἔκκορον, 
per about the eleventh hour, received each a denarius. 
πάντα 
10 ἠλώθησεν δὲ οἱ πρῶτοι, ἐγείραντο, ὅτι πλείον 
came home, says the lord of the vineyard to the 
ἐπιτρωποΐ αὐτῶν. Καλεσον τόσον εργάτας, καὶ 
all the laborers, and 
ἀπὸ τῶν μισθῶν, ἀρξαμενοι ἀπὸ τῶν 
give to them the hire, beginning from the 
ἐσχάτων, ἔσω τῶν πρῶτων. 9 Καὶ ἠλώθησεν ὀλ 
first, till the last. For having come those 
περὶ τὴν ἐπιθέουν ὥραν, ἐλαβόταν ἔκκορον, 
per about the eleventh hour, received each a denarius. 
10 ἠλώθησεν δὲ οἱ πρῶτοι, ἐγείραντο, ὅτι πλείον 
came home, says the lord of the vineyard to the 
ἐπιτρωποΐ αὐτῶν. Καλεσον τόσον εργάτας, καὶ 
all the laborers, and 
ἀπὸ τῶν μισθῶν, ἀρξαμενοι ἀπὸ τῶν 
give to them the hire, beginning from the 
ἐσχάτων, ἔσω τῶν πρῶτων. 9 Καὶ ἠλώθησεν ὀλ 
first, till the last. For having come those 
περὶ τὴν ἐπιθέουν ὥραν, ἐλαβόταν ἔκκορον, 
per about the eleventh hour, received each a denarius. 
10 ἠλώθησεν δὲ οἱ πρῶτοι, ἐγείραντο, ὅτι πλείον 
came home, says the lord of the vineyard to the 
ἐπιτρωποΐ αὐτῶν. Καλεσον τόσον εργάτας, καὶ 
all the laborers, and 
ἀπὸ τῶν μισθῶν, ἀρξαμενοι ἀπὸ τῶν 
give to them the hire, beginning from the 
ἐσχάτων, ἔσω τῶν πρῶτων. 9 Καὶ ἠλώθησεν ὀλ 
first, till the last. For having come those VINEYARD, and whatever is reasonable, I will give 
you." And they went. 5 Again having gone 
out about the sixth hour, 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 
there All the day unemployed?' 
7 They say to him, 'Because 
no one has hired us.' He says to them, 
'Go you also into the VINEYARD.' 
8 And evening having 
come on, the owner of the VINEYARD 
years to his STEWARD, 'Call the 
laborers, and give them their WAGES, beginning 
with the last, and ending 
with the first.' 9 And those who came 
about the eleventh hour, received 
each one, a denarius. 
10 Then those who 
came first, expected that they 
should receive more; 
and they also received, 
each one, a denarius. 
11 But having received it, 
they murmured against 
the householder, 
12 saying, 'These last have 
worked One Hour, and thou hast made them 
equal to us, who have end 
ured the burden and 
the scorching heat of the day.' 
13 He answering said to one of them, 'Friend, 
I do not injure thee; didst 
not thou agree with me 
for a denarius? 
14 Take that which is 
thine, and go thy way; 
I will give to this last, 
even as to thee. 
15 Is it not lawful for 
to me what I please with 
my own? Is thine 
excessious, because I 
am liberal?' 
16 Thus the last shall

Vatican Manuscript.—6. hour—omit. 7. and whatever may be right, you shall
5. Those o'clock in the afternoon.
6. Five o'clock in the afternoon.

* Vatican Manuscript.—6. hour—omit. 7. and whatever may be right, you shall
5. Those o'clock in the afternoon.
6. Five o'clock in the afternoon.
for are called, few but chosen.

17 Kai anabainan de Ierou eis IerousaLuma, And going up the Jews to Jerusalem, parelabe tous dodeka mabtas eisw de eisw en he took the twelve disciples privately in 

θη δόθη, καὶ εἶπεν αὐτοῖς: "Iē, anabaino tēn way, and said to them: Lo, we go up Εἰς τὴν IerousaLuma, Kai ὁ ιός τοῦ ἀνθρώπου παρά the twelve, and the son of man will be 

τα αὐτῶν theek theek elkek tois ἐκ τῆς τῆς τῆς 

 καιρίων ἔκτη and the first: and the first, last.

17 ¶ 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 theson of man will be 

deliver to the HIGH-PRIEST and scribes, and they will condemn him;

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

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

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

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

23 He 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 the Father.

24 ¶ And the ten, having been indignant against the two Brothers.

25 But Jesus, having called them, said, You
MATTHEW

know that they rejoice if the master eat, imperiously set 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.

80 And behold, two blind men sitting by the road, hearing that Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!" 81 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!" 82 And Jesus stopping, called them, and said, "What do you wish I should do for you?" 83 They say to him, "Sir, that our eyes may be opened." 84 And Jesus being moved with compassion, touched their eyes; and they immediately received sight, and followed him.

CHAPTER XXII

1 And when they came to Jerusalem, and had come to Bethphage near the mount of olives, then Jesus sent two disciples, saying to them: 2 "Go to that village which is over against you, and ye shall straight way find an ass having been bound, and a foal

* VATICAN MANUSCRIPT.—20. is not so. 33. Our eyes. 34. Their eyes.
Matthew 21:3

met' authe, lusantos, idagete mou. 3 Kai ean
with her; having loosed bring to me. And if
tis huios eis tis, ereite: Oti o
any (one) to you should say any (thing), you shall say: That the
kuryos autow xreian exeit euthes de apost-
lord of them need has; immediately and he will
tellei autous. 4 Touto de hia xegoun, iwa
send them. This and all has been done, that
plpera th to bheven diav tis profehtou,
might be fulfilled the word spoken through the prophet,
legeontes: 5 "Eisaste tis thewagri diam
saying: "Say to the daughter of Zion: Lo,
D bavileus sou erxestai sou pras, kai epixe-
the king of thee comes to thee meek, and having
bheis ep onon, kai polon wion upo
and a foal a son of a beast of burden.
bees onon, and a many
6 Parevnetes de oi mabthai, kai poignontes
Having gone and the disciples, and having done
kathos proseteuxen autous o Iwous, 7 eisagenon
as commanded to them the Jesus, they led
tis hia kai tou polw, kai epethan epian
the ass and the foal, and they placed upon
autous tois mavtois autow kai eskebainen epian
them the mantes of them; and they caused to sit on (one)
autoi.
8 O de pleurotas oixolos estrosvn ean-
The and greater crowd spread of them-
tw tois mavtois en tois dph
all to the field
klados apo twn devedwor, kai estrosvnon en
branches from the trees, and scattered in
the dph.
9 Oi de oixoloi oiv proagontes kai oiv
The and crowds those going before and those
akolouwuves ekeraiv, legeontes: 10asanva to
following did cry, saying: Hosanna to the
uwr Davivi euolymenous o erchomenos en onomati
Lord: worthy of blessing he coming in name
son of David; entering in name
kurion oswa en tois theistoi.
10 Kai eisele-
of Lord: hosanna in the highest. And having
thontos auton eis Ierousalima, eiteidpa para
entered of them into Jerusalem; was moved all
hpoleis, legeonta: Tis estin oswta; 11 Oi de
the city, saying: Who is this? The
OI oixoloi elagoun Ovstos estin Iwous o profehto
and crowds said: This is Jesus the prophet,
and a colt with her;
loose them, and bring them to me.
3 And if any one questions you, reply, "That the
master wants them;" and he will send them promptly."
4 Now all this was performed, that the word
spoken through the prophet might be verified, saying,
"Say to the daughter of Zion, Behold thy
king comes to thee, meekly, being seated in an Ass,
even in an Ass, even on a Colt
"of a Laboring Beast.
5 And the disciples, being and having done as
Jesus directed them,
7 they led the ass, and the colt; and put their
mantes upon 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 is he who comes in the Name of
Jehovah." Hosanna in the highest heaven!
10 And having entered Jerusalem, the whole
city was in commotion, asking: "Who is this?"
11 And the crowds answered, "This is Jesus, that prophet who

* Vatican Manuscript.—5. on a Colt.
8. Their own garments.
9. preceding him, and.
12 And Jesus went into the temple, and expelled all those selling and buying, and overthrew the tables of the money-changers, and the seats of the sellers of doves;
13 and said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."
14 And and lamé came to him in the temple, and he healed them.
15 But when the high-priests and scribes saw the wonders which he performed, and those boys who were crying in the temple, "Hosanna to the son of David!" they were exasperated.
16 And said to him, "Dost thou hear what these are saying?" And Jesus says to them, 'Yes, have ye never read, 'Out of the mouth of infants and nursesings thou hast perfected Praise.'"
17 And having left them, he went out of the city into Bethany, and was lodged there.

*VATICAN MANUSCRIPT:*—12. of God—omit. 13. make it. 15. THOSE BOYS who were crying.

†12 Luke viii. 45; John ii. 15. †13 Isa. liv. 7. †18 Mark ix. 12. †20 Mark xi. 20.
†18. Mark ix. 12.
Matthew.

21:22. *Vatican Manuscript.—25. That Immersion which was of John.*

22. "I will,* sir; but went not. 30. And coming to the second, he said, "Son, go work To-day in my vineyard." 39. He answered, "I will," but went not. 33. And coming to the second, he said the same.
And he answering, said, 'I will not;' but afterwards repenting, he went.

31. Which of the two performed the Father's will?" They say, "The \textit{latter}.” Jesus said to them, "But indeed, I say to you, that the \textit{tribute-takers} and the harlots precede you into the kingdom of God.

32. For John came to you in a way of righteousness, and you believed him not; but the \textit{tribute-takers} and the harlots believed him; yet, gnawing, having seen it, did not afterwards repent, so as to believe him.

33. Hear another parable. There was a householder, who planted a vineyard, and enclosed it with a hedge, and digged a wine-press in it, and built a tower, and let it to cultivators, and left the country.

34. And when the vintage approached, he sent his servants to the cultivators, to receive the fruits.

35. But the \textit{cultivators} having seized his servants, severely beat one, and murdered another, and stoned another. 36. Again, he sent other servants, more honorable than the first, and they treated them in a similar manner.

37. Finally, he sent his son to them, saying, 'They will respect my son.' 38. But the cultivators seeing the son, said among themselves, 'This is the heir; come, let us kill him, and forcibly hold the inheritance.'

\textit{Vatican Manuscript.—31. to him.—omit. 33. Latter. 38. A man.—omit.}

MATTHEW.

[Chap. 22: 3.]

39 καὶ λαβοντες αυτον, εξεβαλον εαω

of him. And having taken him, they cast out

tου αμπελωνος, και απεκτεναν. 40 Οταν ουν

of the vineyard, and killed. When therefore

εληρ δυνα του αμπελωνος, τι ποιησαι

for the lord of the vineyard, what will he do

τοις γεωργοις εκεινοις? 41 Αγενουσι αυτον
to the husbandmen to those? They say to him;

κακους κακως απολεσει αυτους, και τον αμπελ

Wretches wretchedly destroy them; and the vine-

λανω εκδωσεται αλλοι γεωργοις, οιτινες απο-

yard will let out to other husbandmen, who will

δουσιν αυτω τους καρτους εν τοις καρποις

render to him the fruits in the seasons.

αυτων. 42 Λεγει αυτοις δ Ιησους; Ουδεποτε

He says to them the Jesus; Never

ανεγνωσεν εν ταις γραφαις: 43 Λεγω δι απεδοκι-

have you read in the writings: "A stone which rejec-

μεσαν οι οικοδομουτες, αυτος εγενεθη εις

ted they building, the same was made into

κεφαλη γεωνα; παρα κυριου εγενετο αττη;

a head of a corner, from Lord was this,

α θεου αυτη, και ειστη βασιλειστη εν οφρυλοις ήνων." 43 Δια

this is wonderful in eyes of us? On account of

τουτο λεγω δια, ότι αρθησαται αφ' ηνων ὡς

this I say to you, that shall be taken from you the

βασιλεια του θεου, και δουσινται εφευ απο

kingdom of God, and shall be given to nation making

καρπους αυτως. 44 Και δ πεσων ηπι αει τοι

the fruits of her. And he falling on the

λιθων τουτων, συνθεσθοσεται εφ' εν δι αν

stone this, shall be broken: on whom but

πετη, λικνησε αυτων.

it shall fall, it will crush to pieces him.

45 καὶ ακουοντες οι αρχιερεις και οι Φαρισαιοι

And having heard the high-priests and the Pharisi-

τας παραβολοις αυτων, εγουσαν, ὅτι περι

said to them in parables, they said, that about

σεβεστος αυτων λεγει, 46 και ζητουσαι αυτον κρατησαι,

them he says. And seeking him to seize,

εφοβηθησαν τους οχλους· επειδη δι προφητην

they feared the crowds: since as a prophet

αυτον ειχον. ΚΕΦ. κβ, 22. Και αποκριεισ

they held. And answering

ὁ Ιησους παλιν ειπεν αυτοις εν παραβολαις,

the Jesus again said to them in parables,

λεγων: 42 Ἕμων δη βασιλεια των ουρανων

saying: Has been likened the kingdom of the heavens

αυτριπτω βασιλει, ὅστις εταιρεσε γαινους τω

to a man a king, who made marriage-feasts to the

των ουρανων αυτου, και αποτελεσε τους δουλους αυτων,

son of him, and he sent his ser-

39 Then seizing him, they thrust him out of the vineyard and killed him.
40 When, therefore, the owner of the vineyard comes, what will he do to those occupants?" 41 They reply to him, "If he put those wretches to a wretched death, and will lease the vineyard to Other Cultivators, who will render him the fruits in their seasons?"
42 Jesus says to them, "Have you never read in the scriptures, 'A Stone, which the builders rejected, the same is made the Head-stone of the Corner; this Jesus has effect, and it is wonderful in the Eyes?'
43 Because of this, I tell you, that the kingdom of God will be taken from you, and given to a People who will produce its proper fruits.
44 And he who falls on this stone, will be bruised; and him, on whom it shall fall, it will crush to pieces.

CHAPTER XXII.
1 And Jesus continuing to discourse to them in Parables, said,
2 "The kingdom of the heavens may be compared to a Royal Person, who prepared a Marriage festival for his son,
3 and he sent his ser-

† 42. "A Stone, which the builders rejected." An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.—Clarke.
‡ 41. Mark xii. 9; Luke xx. 10. 
† 43. Matt. viii. 12; Luke xiii. 28, 30. 
‡ 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.
Matthew

καλείτοις τοὺς κεκλημένους εἰς τοὺς γάμους; to call the having been invited to the marriage-feasts και οὐκ ἠθέλων εἰδένει. 4 Πάλιν απεστείλεν and not they would to come. Again he sent άλλους δούλους, λέγων: Εἰπάτε τοις κεκλημένοις other slaves, saying: Say to the having been νοις Ἰδού, το αριστότομον ὁ λόγος οὗτοι of you, the best and wisest of all. The message called; Lo, the dinner of me I prepared; the bull-roarers μου καὶ τα εἴσηξα τεθύμενα, καὶ πάντα ἐτοιμα of me and the failings having been killed, and all (things) ready, δεῦτε εἰς τοὺς γάμους. 5 Οἱ δὲ αμεληθησάτες, come to the marriage-feasts. They but neglecting, ἀπήλθον δὲ μὲν εἰς τὸν ἱδίον ἀγοράν, δὲ εἰς went away; he indeed to the own field, he and to the ἐμπορίαν αὐτοῦ. 6 Οἱ δὲ λοιποὶ κατέδρασαν the slave of him, insulted and killed, ἐπὶ τὴν the traffic of him. The and remainder having σαντοις δούλους αὐτοῦ, δόμηται καὶ απεκτείνεσαν the slaves of him, insulted and killed, γαῖας. 7 Ακούσας δὲ τοῦ βασιλέως, ὁρησθή καὶ Having heard and the king, was wroth: and ἔπιεν τα στρατεύματα αὐτοῦ, ἀπάστειλε τοὺς φεους εκείνος, καὶ τὴν πολύν αὐτῶν ἐνεργεῖα, Hungers those, and the city of them burned. 8 ὁ λεγεῖ τούς δούλους αὐτοῦ. 'Ο μὲν Then he says to the slaves of him: The indeed γαῖας ἐτοιμοῖς εἰσίν, οἱ δὲ κεκλημένοις οὐκ marriage-feast ready is, they but having been called not ἠσθηναν ἄξιοι. 9 Πορευθεὶς οὖν επὶ τὰς διεύοντες were worthy. Go you therefore to the outlets τῶν δών, καὶ οὕσως αὐτὸ κυριεύει, καλέσατε Εἰς τοὺς δοῦλους αὐτοῦ, ἀπέστειλεν ἒκεῖνοι αὐτοῦ; and having gone forth the slaves εκείνοι εἰς τὰς δών, συνήγαγον παντὰς, who into the ways, they brought together all, ὅσους εὗρον, συνήγαγον τε καὶ ἐκαθόρισαν καὶ as many as they found, bad ones both and good ones: and ἐπλήθη δὲ γαῖας ἀνακατέμενοι. 11 Εἰσεθήκασι was filled the marriage-feast of reclining ones. Having entered δὲ βασιλεὺς βεσσαράκης τοὺς ανακατέμενοι, καὶ the king to see the reclining ones, ἐνέκυψεν αὐτῶν οἱ εὑρημένοι εὐδοκεῖν εὐθύμων, ἐνδύμασαν saw there a man not having been clothed a garment γαῖας, 12 καὶ λεγεῖ αὐτῷ: 'Εσταιρᾶ, πας of marriage: and he says to him: Friend, how εὐσημείων, μὴ εὐχὼν εὐδοκεῖν γαῖας. θεὸς ἔχων εὐδοκεῖν γαῖας; 'Ο δὲ θεὸς ὅτι εἰπέτων, not having a garment of marriage: He ἐπικαλέσατο, ὅτι εὐθυμων. 13 Τοτε εἰπεν δὲ βασιλεὺς λεγεῖ, καὶ εἰκάλετε εἰς το ὕπνον ἔθετον: ἐκεῖ εστὶν δὲ ἦλθεν καὶ δὲ the king: Having bound of him feet and χειράς, ἀπαίτων, καὶ εἰκάλετε εἰς τὸ ὕπνον hands, take him, and cast into the darkness τὸ εἴσοδον: εἰκάλετε εἰς τὸ ὕπνον καὶ δὲ to the outer: there shall be the weeping and the the king then said to the servants, 'Bind his Hands and Feet; take him, and thrust him into the outer darkness; there will be the weeping and the gnashing of teeth.'

* Vatican Manuscript.—7. And the king was indignant.

† 4. Prov. i. 2. † 7. Dan. ix. 26. † 11. 2 Cor. v. 2. Rev. iii. 4; xvi. 15; xix. 8. 8 Acts xiii. 46.
MATTHEW.

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 Cæsar, or not?"
18 But Jesus knowing their wickedness, said, "Hypocrites! why do you try me?" 19 Show me the tax-corn. And they handed him a denarius.
20 And he says to them, "Whose likeness and inscription is this?"
21 They say, "Cæsar's." Then he replies to them, "Render, therefore, the things of Cæsar to Cæsar; and the things of God, to God."
22 And having heard this, they wondered; and leaving him, they went away.

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

* Vatican Manuscript.—21. to him—unto.

23. Sadducees came to him, who say—.
Offspring to his brother.
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 "I am the God of 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 * And Now the Pharisees hearing that he had silenced the Sadducees, flocked about him.
35 And one of them, a lawyer, trying him, proposed this question:
36 "Teacher, which is the great commandment in the law?"
37 * And he said to him, *"Thou shalt love Jehovah th God with all thy heart, and with all thy soul, and with all thy mind."
38 This is the first commandment..."
"The Second is similar; † Thou shalt love thy neighbor as thyself.

And these two commandments are all the law and the prophets.

And while the Pharisees were assembled with Jesus, they asked him, saying, What is your opinion about the Messiah? Whose son is he? They say to him, "David's." He says to them, "How then does David, by inspiration, call him his Lord?" saying, "And if David called him Lord, how is he his son?"

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 their work.

1 Luke xvi. 13; Mark xii. 24; Luke x. 27; Rom. xii. 11; Gal. vi. 16; Jas. ii. 10; Mark xii. 38; Luke x. 13; Jas. 3:1; Heb. i. 13.

2 S. V. VATICAN MANUSCRIPT.—39. The Second is similar.

3 depend.

4 put thing.

5 obser-
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 Leadee, 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...
MATTHEW.

23 Then came Jesus from Galilee to John at the Jordan, to be baptized of him. 

John would have prevented him, saying, I need to be baptized by you, and do you come to me? 

But Jesus answered and said, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered it. 

And John was baptizing in Aenon beyondʒ Διαβόατος, for there was much water there; and John was not yet baptizing anyone, because Ysua had not yet come to him. 

But there went up a great multitude, having with them the things that were to be baptized. 

And John answered and said, A man can receive nothing, if it be not given him from heaven. 

You yourselves bear me witness, that I said, I am not the Christ; but, that I am sent before him. 

I came baptizing with water, saying unto you, That I was not fit to baptize you: except Jesus, who hath sent me, was come upon me; I had not baptized you. 

And this was done, to fulfill all righteousness, and then he sat down to eat with the disciples. 

And he said unto them, I have desire to eat at the marriage; because it is meet for me to fulfill all righteousness. Then he sat down to eat with the disciples. 

And when the bridegroom was come, his mother saith unto the servant, they have no victual there. 

And the servant answered and said, Sir, a little while, and the bridegroom cometh, and shall tell his mother. 

Then the bridegroom's mother answered and said unto the servants, What ye seek, seek unto the bridegroom. 

Now the day of the marriage of the son of the vintner was come. 

And the maidens went to draw water, and filled their vessels out of the fountain. 

And he said unto his disciples, See ye how ye have no power to cast out a spirit? 

But when this spirit is cast out, it goes back, and it roareth over him, and it fals him more strongly; then would ye have me to command him to cast it out? 

And the disciples came to him, and said, Why could not we cast it out? 

And he said unto them, This kind can come forth by nothing, but by prayer and fasting. 

And they brought unto him a young man, he was faint and had a spirit of torments, and they asked him, whether he would cast him out. 

And he said, Yes, I will cast him out; but if he should destroy this young man, I know not, for he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I am not come to thee, but for this purpose, that I might cast him out. 

And Jesus asked his name. And he said, Legion: for they said, He is possessed of many spirits. 

And he asked them if they would that he should command him to depart into the wilderness. 

And they asked him, and said, Behold, there is a herd of swine coming down into the cell, toward the sea, under a great wood. 

And all the demons entreated him, and besought him not to command them to depart into the abyss. 

And he said unto them, Go out, and enter into the herd of swine: and it came to pass, that the demons went out, and entered into the herd of swine: and the herd of swine ran over a precipice into the sea, and perished: and they that kept them fled, and came and told it in the city, and in the country. 

And they went out to see what it was that was done: and they came to Jesus, and found the demoniac possessed, and they that had kept him no more, and they that had been possessed, were made clean. 

And theIntegrated text: MATTHEW.

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But there went up a great multitude, having with them the things that were to be baptized. 

And John answered and said, A man can receive nothing, if it be not given him from heaven. 

You yourselves bear me witness, that I said, I am not the Christ; but, that I am sent before him. 

I came baptizing with water, saying unto you, That I was not fit to baptize you: except Jesus, who hath sent me, was come upon me; I had not baptized you. 

And this was done, to fulfill all righteousness, and then he sat down to eat with the disciples. 

And he said unto them, I have desire to eat at the marriage; because it is meet for me to fulfill all righteousness. Then he sat down to eat with the disciples. 

And when the bridegroom was come, his mother saith unto the servant, they have no victual there. 

And the servant answered and said, Sir, a little while, and the bridegroom cometh, and shall tell his mother. 

Then the bridegroom's mother answered and said unto the servants, What ye seek, seek unto the bridegroom. 

Now the day of the marriage of the son of the vintner was come. 

And the maidens went to draw water, and filled their vessels out of the fountain. 

And he said unto his disciples, See ye how ye have no power to cast out a spirit? 

But when this spirit is cast out, it goes back, and it roareth over him, and it fals him more strongly; then would ye have me to command him to cast it out? 

And the disciples came to him, and said, Why could not we cast it out? 

And he said, To, and, to be aware by the AALT, it is nothing; but to sweep by that offering which is upon it, it is binding. 

19 Foolish and Blind: for which is more sacred, —the gold, τὸ τῆς ναός, ἡ ἑδρα καὶ ἡ ἐγκατάστασις, which consecrated the gold? 

And, to be aware by the AALT, it is nothing; but to sweep by that offering which is upon it, it is binding. 

19 Foolish and Blind: for which is more sacred, —the offering, ὁ τοῦ ναοῦ, which consecrated the offering? 

20 He therefore who sweats by the AALT, makes oath by it, and by all things on it; 

21 and he who sweats by the AALT, makes oath by it, and by him who dwelt in it; 

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

23 Woe to you, Scribes and Pharisees, Hypocrites! For, because you pay tithe of mint, and dill, and cummin, but neglect the more important matters of the law, —justice, compassion, and truth. These things you ought to practice and not to omit those. 

24 Blind Guides! who filter out the gnat, yet swallow the camel. 

25 Woe to thee, Scribes and Pharisees, Hypocrites! For you purify the outside of the cup and the dish, but make him a Son of God; hence, doubly more that you are. 

* VATICAN MANUSCRIPT.—17, which consecrated. 

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jews did it from religious scruples, the Gentiles from cleanliness.

within, they are full of Rapine and Injustice.

26 Blind Pharisee! 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 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 Participants 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, ¶ send to you Prophets, and Wise men, and Scribes.

35 and, ¶ If any of them shall kill you all, and shall crucify you, you will be greater than the prophets.

36 But woe to you, Jerusalem! because I have desired to gather your Children together, as a Hen gathers her Chicks under her Wings, but you were not willing.

1 Acts xxiii. 3.
1 29. Luke xi. 47.
1 31. 1 Thess. i. 15.
1 32. 1 Thess. ii. 16.
1 33. Matt. iii. 7; xii. 34.
1 34. Matth. xxiii. 34, 35.
MATTHEW.

to the blood of Zechariah, son of Barachiah, whom you will murder between the sanctuary and the altar. Indeed I say to you, that all these things shall come upon this generation.

36 Indeed, I say to you, that all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, killing and destroying the prophets, and stoning those sent to thee, how often have I desired to gather thee, children of this place, as a mother gathers her birds under her wings! but thou wouldst not.

38 Behold, your house is left unto you unoccupied.

39 For I tell you, those that shall not see me from this time forth, until you shall say, Blessed be he who comes in the name of Jehovah.

CHAPTER XXIV.

1 And Jesus being come out was going from the temple; and his disciples came to show him the buildings of the temple.

2 And he answering, said to them, Do you not see all these things? Behold I tell you, that not one stone shall be left upon another, which is not to be removed.

3 And as he was sitting upon the mount of olives,

* VATICAN Manuscript—88, a desert—omit.

2. He answering, said.

2. There are a variety of opinions among critics as to who is here meant. Some think Zech, son of Jehoiada, mentioned in 2 Chron. xxiv. 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 "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. 1, 1, of whose murder mention is made in the Targum, of Shaldes paraphrase of Jonathan Ben-Uzziel, (said to be a contemporary of Jesus Christ,) in reply to this complaint of Jeremiah, (Isa. ii. 29,) "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 Zechariah, the son of Iddo, in the house of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 399 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history than those that could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah 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 Zechariah, the last just person, whose blood being shed upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, Ephesians, word in the first aorist tense, has been thrown into the future, instead of the past tense.
MATTHEW.

elaino, prosagillon autov oi mabthtai Kai idian, olive trees, came to him the disciples; privately, legontes. Eipse hemi, pote tauta estai; Kai saying, Tell to us, when these things shall be; and ti to the signen tou thei parousias kai thei what the sign of the thy presence and the swventelias tou aionos; Kai apokrifeis eis end, of the age? And answering the epous epi.n autous. Blepste, ap the disciples. He said to them: Take heed, not any one you planthor. Polloi gar eleusontai epi ti many deceivers. Many, for shall come to the omoi mou, legontes. Ewvo eimi o Xristos' name of me, saying; I am the Anointed; kai pollous plaurousou. Melissiste de and many they shall deceive. You shall be about and akounai polemous, and akous polemovn dratex, to hear, and reports of wars; see, me, µη theoise to gar [panta] genevathai; do not you be disturbed, it behooves for all to take place, all ou to esti to telos. Gegrifthei gar but not yet is the end. Shall be raised up for elous eis evous, kai basileia eis Kai nation against nation, and kingdom against kingdom; kai basileiai kai and evostai aionoi, [koi lomai], kai kaloi dota there shall be famines, [and plagues], and earthquakes in topos. Panta de tauta arxh wvwn, places. All; but these a beginning of sorrows. Tote paraadoxovn hma eis eis theo, sun. Then they shall deliver up you to affliction, and shall tevouni hma; kai ethnethi mioumenon dòsoi kill you; and you shall be hated by pantan tov elous dia to omoi mou all of the nations on account of the name of me. Kai tote skarnbalistheinon pollou kai And then shall be caused to stumble many, and alalhous paraadoxousi, kai mioumenon alloi shall deliver up, and shall hate each laov. Kai pollai psveotrophfai egerdatai. And many false-prophets shall be santon, kai plaurousou pollous' kai dia raised up, and shall deceive many, and because of to pluionhthi tin aionam, psvegetai h than to be incensed, and the lowliness, shall be cooled the agni ton pollon. O de omoiounis eis love of the many. He but holding out to telos, elous loubhsetai. Kai krirophsetai end, the same shall be saved. And shall be published touto to evanghelegi ths basileias ev dh th this the glad tidings of the kingdom in whole the oikoumen, eis mabthino patai tois ethnes kat theo, tois ethnes kat habitable, for a testimony to all the nations; and toteto othi ton elous. Otan on ou thsetai then shall come the end. When therefore you may see the bdeigma ths eremias, to bethen abomination of the desolation, the word having been spoken the disciplos came to him privately, saying, Tell us, when these things will be; and What will be the sign of thy presence, and of the consumption of the age? And Jesus replying to them, said, Beware, that no one deceive you; for many shall assume my name, saying, I am the Messiah; and will deceive many. And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the end is not yet. For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes. Yet these are only a Beginning of Sorrows. Then they will deliver you up to affliction, and will destroy you; and you will be dealt by All the Nations, on account of my name. And then Many False Prophets will arise, and will deceive Many; and because vice will abound, the love of the many will cool. But he who patiently endures to the end, will be saved. And These glad tidings of the Kingdom will be published in the Whole habitable, for a testimony to all the nations; and then will the end come. When, therefore, you shall see, stationed on holy ground, that destructive abomination.
MATTHEW.

Chap. 24: 16.

6 Then let those in Judea escape to the mountains;
17 and 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 has never happened from the beginning of the world till now, or 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, ‘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 wonders, so as to deceive, 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

† 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 Quintus 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.
† 22. Isa. lvi. 8, 9.
† 23. Matt.
Wherever the dead carcase may be, there the *eagles* will be collected.

29 And speedily after the affliction of those days, *the sun* will be obscured, and the *moon* will withhold 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 *this* is *nigh* at *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* shall pass away; but *my words* shall not pass away.

36 *But* no one knows concerning that *day* and *hour*; *no*, not the *angels* of the *heavens*, *nor* the *son*, but the *father* only.

37 *For* as the *days* of *Noe*,

*Vatican Manuscript*—28 for—*omit*.

50. *Heaven*.

34. That this.

33. James v. 8.


30. Acts i. 7.

29. Acts xvi. 52; 1 Thess. xv. 16.

28. Matt. xi. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.

27. Rev. v. 7.


24. Mark xiii. 34; Luke xxi. 36.

23. Deut. xxxii. 49.


21. Matt. viii. 31; Rom. vii. 4.


19. Acts i. 7.


17. Acts xvi. 52; 1 Thess. iv. 16.

16. Rev. v. 7.


11. Acts i. 7.

10. Acts i. 7.


8. Acts i. 7.

7. Acts i. 7.

6. Acts i. 7.

5. Acts i. 7.
Matthew 24: 38-49

Then shall the Son of Man come in the glory of his Father with his angels, and then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand,Depart from me, ye cursed, into everlasting fire; for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not see us? And he shall answer them, I tell you the truth, inasmuch as ye did it not to one of the least of these, ye did it not unto me. Then shall they also say unto them, Amen, I say unto you, It was noised abroad among the Gentiles that I build my church, and you were not enough. Therefore shall I deny you before my Father which is in heaven. There is coming a day, when I shall be avenged of all-they that hated me, and they that despised me. But I say unto you, that they that hear the word of the kingdom, and believe not, shall be visited, and their sin shall be held against them. And they that hear the word, and receive it not, shall be visited, and their sin shall be held against them. But he that receiveth, shall reap; he that believeth, shall receive. And he said, Those who sow in thorns shall reap thorns also, and he who soweth good seed shall reap good seed; they who hear the word of the kingdom, and understand it, shall also reap with great reward. But he that received seed among thorns is he that heareth, and the care of the world draweth him away, and the root of the word is sick, and shall be of no profit, and shall bear no fruit. But he who receiveth seed among good ground is he who heareth the word, and understandeth it, who by faith believeth, and is saved. For with the heart man believeth, so that he may be saved; but with the mouth he professeth, so that he may be condemned.

49 And he said, Wherefore, when I came to the dead, I avenged them: I shall be avenged of them, and their sin shall be held against them. And he said, I, having come, I found the fires burning, and I did not put them out. But he who receiveth seed among thorns shall reap thorns also, and he who soweth good seed shall reap good seed; they who hear the word of the kingdom, and understand it, shall also reap with great reward. For with the heart man believeth, so that he may be saved; but with the mouth he professeth, so that he may be condemned.
beat his fellow-servants, and should eat and drink with the intemperate;

50 so the master of that servant will come in a day when he does not expect him, and at an hour in which he is not aware,

51 and will cut him off, and will appoint his portion with the hypocrites; there will be the weeping and the gnashing of the teeth.

CHAPTER XXV.

1 The kingdom of the heavens, at that time, may be compared to Ten

Virgin, who, having taken their lamps, went out to meet the bridegroom.

2 Now five of them were foolish, and five were prudent.

3 For the foolish took their own lamps, and carried no oil with them.

4 The prudent, however, besides their own lamps, took oil in the vessels.

5 While the bridegroom delayed, they all fell asleep.

6 And at midnight a cry was raised, ‘Behold, the bridegroom; go out and meet him!’

7 Then all those gins arose, and took their lamps in hand.

1 Virgin signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here.

2 Foolish, and five were prudent. 3 For the foolish. 4 their own. 5 comes—unto. 6 to the Meeting.
8 And the foolish said to the prudent, 'Give us of your oil; for our lamps are going out.'
9 But the prudent answered, saying, 'Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves.'
10 And while they were going away to buy, the bridegroom came; and they that were prepared went in with him into the nuptial-feasts; and shut the door.
11 Afterwards came also the other virgins; saying, Master, master, open to us. 12 But he answered and said, 'I know you not.'
13 And other virgins, saying, Master, master, give us of thy oil; for our lamps are going out.
14 But he answered and said, 'I have no more light; go to them that sell, and buy for yourselves.'

VATICAN MANUSCRIPT.—9. but.—omitt. 16. And.—omitt. 16. gained Other five. 16. Talents.—omitt. 17. he also.—omitt. 18. In.—omitt.
15. A talent is estimated by different writers to be in value somewhere between 700 and 2,500 dollars, or £140 and £500.
MATTHEW.

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 And 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 inconstant Servant, didst thou know that I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my money to the bankers, that at my return, I might have received mine own with interest.

28 Take from him, therefore, the talent, and give it to him who has the ten Talents;

29 For to every one giving more; he shall have more; and from him who hath not, shall be taken away even that which he hath.

1. VATICAN MANUSCRIPT.—20. upon them—omit.
22. upon them—omit.
21. 21, Matthew xxiv. 47; Luke xii. 44; xix. 17; xxii. 20, 30.
47. 25: Luke viii. 18; xix. 20.
Matthew 25:30-33

And thrust the unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth.

31 Now when the son of man shall come in his glory, and all the angels with him, then shall he sit upon his glorious throne:

32 And before him shall be gathered all the nations: and he shall separate them one from another, as a shepherd separateth the sheep from the goats;

33 And he shall place the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36 I was naked, and ye clothed me; I was sick, and ye visited me;

37 Then shall ye say unto me, Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?

38 When did we see thee a stranger, and entertain thee? or naked, and clothe thee?

39 And when did we see thee sick, or in prison, and came to thee?
Matthew 25:40 And the king answering, will say to them. 41 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. 42 He will then also say to those at his left hand, Depart from me, you cursed; into that aionian fire, which is prepared for the adversary, and his messengers; 43 for I was hungry, and 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, but you did not clothe me; sick, and in prison, and you did not visit me. 45 Then will they answer, saying, 'Lord, when did we see you hungry, and feed you, or thirsty, and give you drink? 46 When did we see you a Stranger, and entertain you, or naked, and clothe you? 47 And when did we see you sick, or in prison, and not visit you?' 48 He will then answer them, saying, 'Verily I say to you, in so doing to one of these the least of my brethren, you did it to me.'

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.’
About this time, the high-priests, and the scribes, and the elders of the people, were convened in the palace of that high-priest, named Caiphas,

4 where they consulted how they might seize Jesus by stratagem and destroy him.

5 But they said, “Not during the feast, lest there should be a tumult among the people.”

Jesus, with deceit they might seize and might kill.

6 "Eileon dê, dê en tê eterê, ëna µê thesouzôso
They said but, ‘Not in the feast, that not a tumult'
MATTHEW.

16 And from that time he sought a fit occasion to deliver him up. ..

17 * And the first day of the Unleavened Bread, the disciples came to Jesus, saying, "Where dost thou wish that we prepare for thee the passover 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 been dipping 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 Then that Judas who delivered him up, inquired, "Rabbi, is it I?"

26 And as they were eating, Jesus taking a..."
...and giving praise, he broke, and gave it to the disciples, and said: take you, eat; this is my body. 27 Then taking a cup, and giving thanks, he gave it to them, saying: Drink ye all of it. 28 For this is my blood of the covenant, that is poured out ...
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, ¢ supplicating and saying, "O my Father, if it be possible, let this cup be removed from me! yet not as I will, but as thou wilt." 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 Temptation; the spirit indeed is willing, but the flesh is weak." 42 Again, a second time going away, he prayed, Again, a second time going away, he prayed, * [Pater mou elelth, prospata]. Pater mou, ei ou duvatai touto of me, if it is not possible this * [to potemi] parelelvia [a] emou, [a] en mou [the cup] to pass [from me], except auto pion, genethon to thelema mou. 43 Kai it drink, be done the will of thee. And elwv eurizei autous palin kathudonta: coming he finds them again sleeping; (gisw gar autoun oi ophthalmoi dexamewen) (were for of them the eyes weighed down;) 44 kai afes autous, apellathen palin, prospitaio and leaving them, going away again, he prayed ek tritou, tou avtou logou eipon. 45 Tote a third time, the same word speaking; Then erxetai proovous mabeunous avtou, and he comes to the disciples of him, and says autous: Kainodote to loipon au anapauseth; to them; Sleep you the remainder and rest you! mou, yphilem h' opon, and ouv tov anabrwoun lo, has come nigh the hour, and the son of the man

* Vatican Manuscript. 42. saying—omit. 43. cup—omit. 44. again the same Words. 45. the Disciples. 46. for behold. 47. Matt. iv. 31. 48. John xii. 27. 49. Mark xiv. 39; Luke xxii. 42; Heb. v. 7. 50. John v. 30; vi. 39; Phil, vii. 18.
Matthew 26:46–56

And while he was speaking, behold, Judas one of the twelve came, and with him a great crowd with swords and clubs, from the high-priests and elders of the people. He came forward and said, "Teacher, he it is whom I may kiss; hold him fast." Then coming, bound him, took off his robe, and put on a woman's garment... Then Jesus said to him, "Return Thy sword to its place; for All who have recourse to the Sword, shall perish by the Sword."
MATTHEW.

Matt. 28:57. Writings of the prophets might be verified. Then all his disciples deserting him, fled.

57 And those who apprehended Jesus, conducted him to Caiphas the high-priest, where the scribes and elders were assembled.

58 But Peter followed at a distance, to the palace of the high-priest; and having entered, sat with the attendants, to see the end.

59 Now the high-priests and the whole sanhedrin sought false testimony against Jesus, that they might deliver him to death;

60 and they did not find it, though many false-witnesses came. But at last, two approaching,

61 said, This man declared, I can destroy the temple of God, and in three days it shall be rebuilt.

62 And the high-priest answering, said to him, "Answerest thou a thing to this, which testifieth against thee?"

63 But Jesus was silent, and answered him, I adjure thee by the living God, that thou tell us, whether thou art the Christ, the son of God.

64 Jesus saith to him, "Thou hast said; moreover I declare to you, that hereafter thou shalt see the son of man sitting on the right hand of the power, and coming upon the clouds of heaven."

65 Then the high-priest rent his clothes, etc. — "61, 62. and the elders — omit. — 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by a magistrate or superior, the answer returned was an answer upon oath; a false answer was perjury and the silence of the person adjured was not deemed innocent. Hence it was that the high-priest had recourse to this measure upon our Lord's disdaining 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, 18. — 68 Mark xiv. 55, 56.
Matthew 26:63-75

They brought Jesus before Caiaphas, the high priest, with the entire Sanhedrin assembled.

63 *Vatican Manuscript—65, the blasphemous. 73. to him—omit.

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 prophettein. 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. 61; Luke xxii. 64—likewise. 68. See Note on verse 34.

63. 64. Mark xiv. 63. 64. 65. 66. Mark xiv. 66. 67. 68. Luke xxii. 53; John xviii. 3—18, 25—37. 69. See verse 34; Mark xiv. 34; Luke xxii. 61, 62; John xiii. 84.
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,

5 "What is that to us? Thou wilt see to that." And hurling the shekels in the temple, he withdrew, and having gone away, strangled himself.

6 And the High-Priests taking the money, said,

7 "It is not lawful to put the potter's field, as a burial-place for strangers. Therefore the field is called, 'The field of blood, even to this day.'

8 Then was fulfilled the word spoken

9

8 * 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 base of 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 to the ground. The Corbanian, or chest in the court of the altar, must be distinguished from the gazophylakion, the treasury, mentioned in Mark xii. 41, and John viii. 20. 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. The article is significant in the original, though our language will not bear it. Fo—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 such specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13; Walther.
MATTHEW.

Chap. 27: 10.

10 "He called out the chief priests and the scribes, saying, 'What is it you brought me?''

11 Then they answered, 'If you release this man, you are not Caesar's friend.' Then said Pilate, 'Are you a king then?'

12 Jesus answered, 'You say correctly that I am a king, for this I was born, and for this I came into the world, to testify to the truth. Everyone who is of the truth一听eer 听到我听见上帝，并且看见了我所见证的，他的心就生出一种极大的快乐。

13 Those who are against me are not of the truth, for they do not listen to my voice. This is the reason why I spoke to the people, saying, 'I am the light of the world. He who follows me will not walk in darkness, but will have the light of life.'

14 "I have uttered the words of life for those who hear me, but they have rejected me."

15 "Blessed are those who have not seen and yet have believed. Amen, amen, I say to you, true blessing is theirs."

16 "And it is the message of God, which was given me, that I should be the messenger of good news for the salvation of Israel."
John xvii. 11; Luke xxiii. 18; John xxin. 49; Acts xii. 14. 24. Deut. xxi. 8

Barabba? of that Jesus who is named Christ? 18 For he knew that they had delivered him up through envy.

And while he was sitting on the tribunal, his wife sent him a message, saying, “Have nothing to do with that just person; for I have suffered much from his proceedings this day in a dream, because of him.”

But the high-priests and the elders persuaded the crowd to ask for Barabbas, and to destroy Jesus.

And the governor answering, said to them, “Which of the two do you wish me to release to you? And they said, ‘Barabbas!’

Pilate said to them, “What then shall I do to that Jesus, who is named Christ?” They all said, “Let him be crucified.”

And he said, “No,” but answered, “For what evil has he done?” But they vehemently cried, saying, “Let him be crucified.”

And Pilate, perceiving that he had no influence, but rather a tumult was made, taking water, he washed his hands before the crowd, saying, “I am innocent of the blood of this innocent; see to it.”

And all the people answering, said, “His blood be on us, and on our children.”

He then released to them Barabbas and having scourged Jesus, he delivered him up to be crucified.

Then the soldiers of the governor taking Jesus to the place where he was crucified and had with him the soldiers and the people of the city.

VATICAN MANUSCRIPT.—24. Barabbas. 22. to him—omit. 23. he said. 24. just—omit. 24. this blood; see.”

† 19. 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 Pearson.
led Jesus into the temple and stood him before the whole company, and gathered together the sad tax collector, the Pharisees, and the scribes, and questioned him. They asked him, "Is it lawful to pay taxes to Caesar, or not?"

And Jesus answered their question, "Is it right to tribute or not?"

"Tell me, whose picture is this on the temple?"

They said, "Caesar's." And Jesus said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

And when they heard this, they marveled at his answer, and said, "Jesus is truly a teacher with authority!"

And the Sadducees came and said to him, "Teacher, Moses wrote for us, 'If a man dies without a son, his brother shall marry his wife and rear his children.' But what if the wife should lose her husband and son, and marry another man?"

Jesus answered, "If a man dies without a son, his brother shall marry his wife and rear his children. But if the wife loses her husband and son, and marries another man, she shall not marry again, for the law of Moses makes it impossible."

The Sadducees were amazed, and said, "Jesus, you have spoken well!"

And the Pharisees came and said to him, "Teacher, we know that you are a teacher with authority, but what if a man dies without a son, and his brother marries his widow?"

Jesus answered, "If a man dies without a son, his brother shall marry his wife and rear his children. But if the man has a daughter, she shall marry another man, and the brother shall marry her."

And the Pharisees were amazed, and said, "Jesus, you have spoken well!"

And the scribes came and said to him, "Teacher, we know that you are a teacher with authority, but what if a man dies without a son, and his brother marries his widow?"

Jesus answered, "If a man dies without a son, his brother shall marry his wife and rear his children. But if the man has a daughter, she shall marry another man, and the brother shall marry her."

And the scribes were amazed, and said, "Jesus, you have spoken well!"
they placed his accusation in writing, ‘This is Jesus, the king of the Jews.’

At the same time, Two Robbers were crucified with him, one at his right hand, and the other at his left.

Now those passing by, reviled him, shaking their heads, 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.’

In like manner also, the high-priests with the scribes and elders, deriding, said, ‘He saved others; himself he cannot save. If he be 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.’

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

From the Sixth Hour there was darkness on all the land till the ninth Hour.

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?’

And some of those standing there, hearing him, said, ‘He calls for Elijah.’

And immediately one of them ran, and taking a sponge filled it with vinegar, and putting it
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 cried out again with a loud Voice, expired.

51 ¶ 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 ¶ Now 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 John, and Mary the mother of Zebedee.

57 And Evening being come, a rich man came from Arimathea, by name Joseph, who

* 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 Malmonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior 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. 25, 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.
kai autou emathenteis to Iesou. 58 Othos also himself was discipled to the Jesus. Be
prousoelias to Pilato pinasto to soma tou pro
ta to Pilate requested the body of the,
Iesou. Tote o Pilatos ekeleusen apodotphanai
Jesus. Then the Pilate ordered to be given
to soma. 59 Kai labyon to soma o Ioseph, the
body. And taking the body the Joseph,
entolexen auto onodhion kathara. 60 kai ethke
wrapped it in linen cloth clean; and laid
auto en to kainoi aitou mmephe, de elatrop
in the new of himself tomb, which he had
sein en to petra kai prostikulias lidoan megal
hewn in the rock, and having rolled a stone great
ti thura ton mmephe, apithen. 61 Hn de
do the door of the tomb, he went way. Was
kai ekei Maria kai Magdalene, kai e alle Maria,
call the Magdalene, and the other Mary,
cathedn anapan to to sartov,
sitting over against the sepulchre.

62 Tn de eparwv, ighti esti meta tin para
The next day, which is after the prepa
skenhe, sunchryshon oi arxieres kai oi phar
ration, were assembled the high-priests and the Phar
sarios pro Pilato, 63 legevontes Kope, said to
saying: On the third day, let coming the disci
mumsthen, oti aewnois to planois eite eme
we remember, that that the receiver said while
meta treis idiopa egeiromai. 64 Ke
living; After three days I will arise. Do
leuson ou ophiasthetai to to sartov eis
then command therefore to be made fast the tomb till
the trithe idiopa, epete ethynes oti mabou
the third day, lest coming the disci
nai auton, kephwn auton, kai eiswnto to
the of him, might steal him, and might say to the
laos: Hgeth ap to nokevra kai estai
have been raised from the dead, and will be

65 Epi
the last word of the first verse. Said
autous o Pilatos: Eixe koustopiano diageste,
to them the Pilate: You have a guard; go you, 
alphaisthe, ose oidaite. 66 Oi de perounthes
make fast, as you know. They and going
asphalasmont to to sartov, sfragiantes to
made fast the tomb, having sealed the
lidoan, meta tin koustopian.
stone, with the guard.

† Joseph, who also himself was discipled to Jee
58 He going to Pilate requested the BODY of Jee
sus. Then Pilate ordered it to be given.
59 And Joseph, taking the BODY, wrapped it in
pure, fine Linnen.
60 And laid it in his own NEW Tomb, which
he had excavated in the rock; and having rolled
a great Stone to the door of the Tomb, he departed.
61 And Mary of Magdalena was there, and the
other Mary, sitting opposite the Tomb.
62 Now on the MORNING, which is after the
PREPARATION, the HIGH-PRIESTS and PHARISEES
convened before Pilate.
63 Saying, Sir, we re
collect that thy 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 last Error
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.—58. It to be given.
64. the DISCIPLES.
† 62. Paraskewes denoted the day preceding any sabbath or festival, as being that on which the
preparation for its celebration was to be made.
† 63. 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.
Plate gave them leave to employ this guard for their present purpose.
† 65. A mode of security in use in former 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! Let it 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. liii. 9.
† 63. Matt.
xvi. 21; xvii. 53; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 37; xviii. 53; xxiv. 6, 7; John ii. 19.
† 60. Dan. vi. 17.
CHAPTER XXVIII.

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 answered, said to the WOMEN, "Be not you 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 was raised.

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. – from the door – omit.

9, 10. They are going to tell his disciples — omit: so Lachmann and Tischendorf.


MATTHEW.

11 And as they were going away, some of the guard, entering the city, told the high priests all the things which had happened.

12 And being assembled with the elders, and taking 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 (indeed) prostrated to him; but some doubted.

18 And Jesus approaching, spoke to them, saying, ¶ “All Authority has 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;

20 teleaching 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.”

* ACCORDING TO MATTHEW

* Vatican Manuscript.—15. this Day. Subscription—According to Matthew.
**VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK.**

1. God.  2. Isaiah the prophet.  3. Me—omit.  4. Indeed—omit.  5. And—omit.

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. xl. 8, 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 preferring from the received text—Campbell, Lightfoot.

3. 4. Matt. iii. 1; Matt. xii. 10; Luke vii. 27. 5. 6. Is. xl. 8; Matt. iii. 14; John i. 27; Acts xiii. 27. 7. Matt. iii. 4. 8. Acts ii. 38. 9. Matt. iii. 15; Luke vii. 21.
CHAPTER 1: 10

MARK.

John was baptized in the Jordan. 10 And immediately after he was baptized, he saw the heavens opening, and the Spirit, like a dove, descending upon him. 11 And a voice came out of the heavens, saying, ‘This is my beloved Son, the Beloved; in whom I delight.’

12 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 with the wild beasts, and the messengers of death served him.

14 Now after John was imprisoned, Jesus came into Galilee, publishing the glad tidings of God, and saying, ‘The time has been accomplished, and God’s royal majesty has approached; be reform, and believe in the good message.’

15 And as he was passing along by the lake of Galilee, he saw Simon, and Andrew, the brother of Simon, casting a fishing net in the sea; they were fishermen.

16 And immediately leaving the net, they followed him. 17 And as he was passing along by, he saw James and John, the sons of Zebedee, and Zebedee, and John the brother of him, and Andrew, the sons of Simon, casting the fishnet, 18 and he called them. And immediately he added them to the net.
called them; and leaving their father Zebedee in the boat with the hireling servants, they followed him.

21 And they went to Capernaum; and on the sabbath, entering the synagogue, he taught the people;

22 and they were amazed at his teaching them as having authority, and not as the scribes.

23 And they were astonished at his teaching them, being astonished, and hearing him, and saying, "What是有 the scribes, a Man with an imputed Spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus of Nazareth? 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." And the impure spirit, having convulsed him, and having cried with a loud voice, came out of him.

26 And they were all amazed, being astonished, and saying among themselves, "What is this? What the scribes, a Man with an imputed Spirit; and he exclaimed,

27 And being come out of the synagogue, he immediately went into the house of Simon and Andrew, the mother-in-law of Simon, having a fever, and immediately leaving them, said unto her, And immediate

28 And his fame spread abroad everywhere throughout the entire region of Galilee.

29 And immediately, out of the synagogue, being astonished, he went into the house of Simon and Andrew, the mother-in-law of Simon, having a fever; and immediately leaving them, said unto her, And immediate

27. with themselves. 28. A new Doctrinewith Authority. 29. everywhere throughout.
and the fever left her, and she served them.

33 And even evening being come, when the sun was set, they brought to him all the sick, and the demons;

34 and the whole city assembled at the door.

35 And he cured many sick of various diseases, and expelled many demons; and permitted not the demons to speak, because they knew him to be the Christ.

36 And having arisen very early in the morning, he went out into a desert place, and there prayed.

37 And Simon and those with him eagerly followed him.

38 And having found him, they say to him, "All seek thee."

39 And he says to them, "We must go elsewhere, into the adjacent towns, that I may proclaim there also for this I have come forth."

40 And he was gone and proclaimed to them in their synagogues throughout all Galilee, and cast out the demons.

41 And a leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse me."

42 And immediately the leprosy departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away.

* VATICAN MANUSCRIPT.—81. immediately— omit.

34. him to be the Christ.
35. and departed— omit.
36. Simon.
38. elsewhere, into.
39. he, being moved.
41. his hand.
42. and kneeling down to him, and— omit.
43. he, immediately.
auton, 14 kai lgei auto. 'Ora, μηδεν μηδεν him, and says to him: See, to no one anything εισπρας αλλ' ὑπασε, σεαυτων δειξον τω ἰερει, thou tell; but go, thyself show to the priest και προσενεγκα περι του καθαρισμου σου δια the purification of thee, which προσεταξε Μωσης εις μαρτυριον αυτοις. 45' O enjoined Moses, for a witness to them. He de εσεληνην ηρατο κηρυσσει πολλα και διαφη- but going out began to publish many (things) and spread μισειν των λογων, ὡστε μπεκει αυτον δυσεβαι broad the word, so as no longer him to be able φανερωσ εις πολλ εισελθειν αλλ' εξω εις to be able publicly into a city to enter; but without in ερμοις τοποις ην, και ηρχοντο προς αυτον desert places he was, and they went to him πανταχους. from all parts.

KEF. β'. 2.

1 Kai παλιν εισελθην εις Καπερναουμ δι' And again he went into Capernaum after ημεραν και ηκουσθη, ὅτι εις οικον εστιν, days, and it was reported, that into a house he is. 2 Kai [*[ευθεως] συνηχθησαν πολλοι, δωσε, And [immediately] were gathered together many, so as μηκετι χωρει μηδε τα προς την θυραν και no longer to remain not even the places near the door, and ελαει αυτον του λογου. 3 Kai ερχονται προς εις την στριμωνην την. And they come to αυτον παραλυτικο περιστε, αιρομενον υπο him a paralytic bringing, being carried by τεσσαρων. 4 Kai μη δυναμενο προσεγγισαι four. And not being able to come nigh αυτων δια τον πολιον, αποστραγλησαν την to him through the crowd, they uncovered the στεγην, δωσαν την και εξερχαντες χαλωστι roof, where he was; and having dug through they let down τον κραββατον, εφι' αι δον παραλυτικο κατε- the bed, upon which the paralytic was placed κειτο. 5 Των δε ο Ιησου την πιστην αυτων, οι τους οδηγον οι ηπιος οι ιησου την παραλυτικην την, αφεθη σου τους said to the paralytic: Son, are forgiven of thee αι αμαρτιαι. 6 Υσιν δε τινες των γραμματων σιν, Were but some of the scribes εκει καθημενοι και διαλογωνοντε και τας saying and reasoning in the καρδιαις αυτων. 7 Τη ουτοσ δη λαλει βλασφημιας: tis dynatai αφηναι αμαρτιαι, ει μη the hearts of them: Why this thus speaks blaspheme? who is able to forgive sins, if not εις δ θεος; 8 Kai ευθεως εγγροσ ο ιησου but the God? And Immediately knowing the Jesus

THE CALMEN MANUSCRIPT.—2. Immediately—omit. 3. bringing to him. 7. That 4. See Notes on Matt. vili. 3, 4. 4. EASTERN beds are light and moveable, consisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mattress laid on the floor, and over this a sheet, (in winter a carpet, or some such woolen covering,) the other sheet being sewed to the quilt. A dian cushion often serves for a pillow.

1 44. Lev. xiv. 3, 4. 10; Matt. viii. 4; Luke v. 14 ix. 1; Luke v. 15. 2 Luke v. 15.


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 publicly proclaim 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.
newly received in his spirit, that they reconciled among themselves. "He says to them, "Why do you think in your hearts?"

9 ¶ Which is easier? to say to the paralytic, 'Thy sins are forgiven,' or to say (with effect), 'Arise, take thy couch, and walk?'

10 But that you may know that the son of man has authority on earth to forgive sins (he says to the paralytic),

11 "I say to thee, Arise, take up thy couch, and go to thy house.'

12 And he was raised immediately, and taking up the paralytic, he laid him on his bed, and went out with them.

13 And all the host of the city resorted to him, and they glorified God, saying, 'We never saw anything like this!'

14 And he went out again by the lake, and all the crowd came to him, and he taught them.

15 And it happened in the to recline at table with him in the house of a certain Pharisee. And many publicans and sinners also reclined with Jesus and the disciples, and the Pharisees said to him, "Why do you eat with sinners and publicans?"

16 And the Pharisees observed him eating with the tax-takers and sinners, and said to his disciples, "He eats with tax-takers and sinners!"

9 Yea, in Mark. 6:18. οὐκ ἵνα...this case. 10 he says to them. 11 of the paralytic.
17 And Jesus having heard it, says to them, "They being in health, they that are sick they have not come to me". I came not to call just (ones) but sinners.

18 Now the disciples of John and the Pharisees were fasting; and they come and say to him, "Why do the disciples of John and the disciples of the Pharisees fast, but thou hast not fasted?"

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

20 But the Days will come when the bridegroom will be 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 the garment is worse made.

22 And no one puts new Wine into old Skins; if so, the Wine bursts the Skins and the Wine will be lost; 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 to pluck the ears of grain, 

24 And the Pharisees said to him, "See, why do they on the Sabbath what is not lawful?"

\* Vatican Manuscript—10. and drinks—omit.
And he said to them, "Have you never read what David did when he was hungry, 
and his soul craved something to eat.

26 How the Lord entered into the tabernacle of God to Abiathar (son) of the high-priest, and sat there the holy of holies, which none but the priests could lawfully eat; and he gave also to his house to eat with him.

27 He also said to them, "The Sabbath was made for man, and not man for the Sabbath; 28 that the son of man is Lord even of the Sabbath."
Herodians, against him, how they might destroy him.

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 forth to proclaim

15 and to have Authority to expel Demons.

16 Now the Twelve he appointed, were Simon, to whom he gave the Name of Peter,

17 and that James, son of Zebedee, and John the brother of James,

18 and Andrew, and

Vatican Manuscript.—8. those.— omit. 8. he does. 9. Small vessels. 10. Twelve, whom also he named Apostles, that 14. that.— omit. 15. to cure diseases, and.— omit. 16. And he appointed Twelve: both Simon whom he sur- named Peter.

Philip, and Bartholomew, and Matthew, and Thomas, and that James, son of Alpheus, and Thaddeus, and Simon the Canaanite; 
19 and Judas Iscariot, who delivered him up. 
20 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.

* Vatican Manuscript.—27, but no one.

† 20. Doddridge remarks, "Our manner of rendering these words, He is besides 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 properly to render the clause, It (that is, the multitude) is mad, thus unreasonably to break in upon him." Scholten contends, that the multitude, and not Christ is here intended. Christ was in the house; the multitude, ophelos, verse 20, went out, Krusean auton, to restrain it, [viz. ophelos, but 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 3:29

But whoever blasphemes against the Holy Spirit, has no forgiveness to the age, but is exposed to Aionian judgment.

Because they said, "He has an impure Spirit."

His mother and brothers then came, and standing without, sent to him, calling him.

And a crowd about him said and to him; Lo, the mother of thee and the brothers of thee without are seeking thee. And he answered them, saying; Who is my mother, and my brothers, of me? This is my mother, and my brothers, of me. And looking about those about him sitting, he saith; Lo, the mother of me, and the brothers of me.

Whoever shall do the will of God, is my brother, and sister, and mother.

CHAPTER IV.

And again he began to teach by the sea; and so very great a crowd gathered about him, that entering the boat, he sat on the lake; and all the crowd was by the lake on the land.

And he taught them many things in parables, and said to them, in his teaching;

"Hearken! Behold, the sower went forth to sow. And it happened, in..."
sowing, some seed fell by the road and the birds came and picked it up.
5 And some fell on the rocky ground, where it had not much soil; and immediately it withered, because it had no depth of soil.
6 And the sun having arisen, it was scorched; and because it had no root, it withered.
7 And some fell among thorns; and the thorns grew up and choked it, and it bore no fruit.
8 And some fell on good ground, and yielded fruit, sprouting 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 "Ote de egeven to kataumav, prorhsetan.
When and he was alone, he asked the meaning of the parable. And he said to them: To you it is given to know the secret of the kingdom of heaven, but to those without in parables the things are done; that seeing they may not see, and hearing they may not hear.
11 Kai elogen autous. And he said to them: To you it is given to know the secret of the kingdom of heaven, but to those without in parables the things are done; that seeing they may not see, and hearing they may not hear.
12 Synthetis meta, kai akouswte kai akouswte, kai kai kai kai kai.
13 Kai legi autous to them the things.
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 whatever was sown.

* Vatican Manuscript—6. and the sun having arisen.
10. Who has ears. Who has ears.
11. is given the secret.
12. it should be.
13. The sower sows the word.
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 whatever was sown.

10. Luke viii. 9. 11. 1 Cor. v. 12; Col. iv. 2; 2 Thess. i. 12.
12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts xiv. 38; Rom. xii. 6.
13. 1 Tim. iii. 7.
And these are the ones upon the ground the good soil who hear the word, and accept it, and bear fruit, one thirty, one sixty, and one hundred.

21 And he said to them, "For nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light.

22 If any one has ears to hear, let him hear. And
eleven autos: Blestete, ti akouete. En ef he said to them: Consider you, what you hear. In what
metrou meteirete, metrithsetai oum. 23 Os yap measure you measure, it shall be measured to you. Who for

* Vaticano Manuscript.—15. upon them.
18. these are they who have heard the word.
20. those are they.
22. nothing was hidden, except that it should be manifested, nor was it concealed, but that it should come to light.
24. you, and shall be added to you.

† 21. By couches must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a candelabrum being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—Bloomfield.
25. Matt. xiii. 12; xxv. 20.
and his harvest had been already reaped, and all the grain was gathered together and carried away. "

30 And he said, "The kingdom of God is like a landowner who went out early in the morning to hire laborers for his vineyard. The landowner went out again around noon, and at three o'clock, and again at five o'clock, to hire laborers. He agreed to pay them a denarius for the day. When he came to the first, he said, 'Why did you waste the day?' He replied, 'I went to the marketplace to hire laborers.' He said to him, 'You go and work in the vineyard.' He went away. Then he came to the second, third, fourth, fifth, and sixth laborers in turn, saying the same thing to them. When he came to the last, he said to the hired man, 'Why are you wasting your time here? The day is about to end, and I have work for you to do.' But he replied, 'I’m sorry, but I have worked all day. I have no time left.' He said to him, 'You go and work in the vineyard.'

31 When evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, starting with the last and ending with the first.'

32 The laborers who had worked all day received each a denarius. When those who had worked only one hour came, they each received a denarius. When the workers who had worked all day saw that they received only a denarius, they became angry.

33 The landowner said to them, 'I am the owner of the vineyard. I decided the wages for each laborer. You were hired to work in the vineyard. It is not fair for you to complain because you did not work as much as I did.

34 "Therefore, when you have worked, go and take your wages, knowing that the day is ending."

35 Then he said to the disciples, 'The kingdom of heaven is like a landowner who hired laborers for his vineyard. He went out early in the morning and hired laborers for his vineyard. He went out again around noon, and at three o'clock, and again at five o'clock, to hire laborers. He agreed to pay them a denarius for the day. When evening came, he called the laborers who had worked in the vineyard and said to them, 'Come, let us count your wages.' The first came and received his wages. They were surprised at receiving only a denarius. When he came to the second, third, fourth, fifth, and sixth laborers in turn, they each received a denarius. When the last came, they said to him, 'We have worked all day. What did you pay us?' He replied, 'I paid you a denarius. Is that not enough?' They did not want to work, but they took their wages and went away.

36 "And when he had paid all the laborers, those who had worked all day and those who had worked only one hour received each a denarius. When those who had worked only one hour saw that they received the same as those who had worked all day, they became angry.

37 And the owner of the vineyard said to them, 'I am the owner of the vineyard. I decided the wages for each laborer. If you want to work in the vineyard, you can come. But you cannot complain because you did not work as much as I did.'

38 And the last will be first, and the first will be last."

ΜΑΣΚ.

33 And there arose a great Gale of Wind, and the waves dashed into the boat, so that *the boat was now full.
33 And he was in the stern, asleep on the pillow; but they awoke him, and said to him, *Teacher, does it not concern thee that we perish?*
34 And he arose, and rebuked the wind, and said to the sea, *Be still!* And the wind ceased, and there was a great calm.
34 And he said to them, "Why are you afraid? How distrustful are you?"
35 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, they met him out of the tombs, *a man with an unclean spirit,*
3 who had been bound with chains, and the chains had been wrenched off by him, and the fetters broken; and no one could bind him any longer with chains;
4 *for many times had he been enclosed in tombs, and chains had been put upon him, and he had broken the bonds in which he was bound;* and he was in the habit of living in tombs, and in caves, and in desolate places.

1. The sephulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be no little danger as possible of that pollution which touching anything 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. lxv. 4. Burckhardt reports, that he found many sepulchres in the rocks, at the Kez, (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 loud Voice, *said, “What hast thou to do with me, Jesus,—O Son of God—

7 the highest? I implore thee—God,—torment Me not.”

8 (For he had said to him, “IMPeR SPIRIT, Come out of the man.”)

9 And he asked him, “What is thy Name?* And he says to him, ‘My Name is Legion; For we are many.’

10 And he earnestly entreated him, that he would not send them out of the country.

11 Now there was a great herd of swine feeding.

12 And it the demons, saying; ‘Dismiss us into

13 the swine, that into them we may go. And

eperephev autous eudwos o Iesous. Kai exel-
gave leave to them immediately. The Jesus. And having

14 the spirits, the unclean entered into

tous khiros, kai orfmesen h agelh kata tou

15 the swine; and rushed the herd down the

16 precipice into the sea; [they were and about two

17 chiloi;] and epanagorevo en th balasun. 14 Of

18 thousand;) and were choked in the sea. Those

19 de voskoutes autous efigor, kai apothneum

20 and feeding them dead, and reported

eis twn polin, kai eis tous aerous. Kai ekfili-
sai the city, and to the villages. And they came

21 tov thev, ti esai to gevenon. 15 Kai erchontai

to out, is what is having been done. And they came

22 pro tov Iesous, kai thewoun tov daimonion to

23 the Jesus, and they beheld the being demonized

24 ton kathismevo *[kai] iapatismevo, kai xerofo-
sitting [and] having been clothed, and being of

25 rouva, ton exekhota ton legevnoi kai

26 same mind, the having been possessed by the legion, and

ephohthosen. 16 Kai diagraphto autous o ioudov

27 they were afraid. And related to them those having

* VATICAN MANUSCRIPT—7, 9th.

12. they besought.

13. he gave them leave.

14. and they were about Two Thousand—omitted.

15. and—omitted.

† 13. See Note on Matt., viii. 32.
had happened to the demoniac, and concerning the swine.

17 And they began to entreat him to depart from their borders.

18 And he having entered the boat, *he who had been a demoniac, entreated him that he might be with him;*

19 And yet he did not permit him, but says to him, *"Go home to thy friends, and tell them how much the Lord has done for thee, and has had pity on thee."*

20 And he went away, and began to proclaim in Decapolis, how much Jesus had done for him; and all were astonished.

21 And Jesus having again passed over in *a* boat to the other side, a great crowd gathered to him, and he was by the lake.

22 And one of the synagogue-rulers, named Jairus, came, and seeing him, he fell at his feet,

23 And earnestly entreated him, saying, *"My little daughter is at the point of death; come, and put thy hands on her that she may be restored, and she will live."*

24 And he went with him, and a great crowd followed him, and pressed on him.

25 And a Woman, *hav- ing had a hemorrage for twelve Years,*

26 And having suffered much under Many Physicians, and having expended All her property, and not being benefited, but had rather become worse,

27 Having heard the things concerning Jesus, came in the crowd be.

*VATICAN MANUSCRIPT.—21. a Boat—omit. 22 lo—omit. 25. certain—omit.*

*7. the things concerning Jesus.
and touched his mantle; and he spoke to them, Why are you troubled, and why do they say that I have not been with you? 30 For he said, "If I can but touch his garment, I shall be cured." 31 And immediately her flow of blood was dried up; and she felt in her body that she was cured of that source. 32 And immediately, Jesus knowing in himself that power proceeding from him, having turned round in the crowd, said, "Who touched My garments?" 33 And when he looked round to see her, he said, "Daughter, thy faith has saved thee; go in peace, and be entirely free from this disease." 34 While he was still speaking, some came from the synagogue-leader's house, who said, "Thy daughter is dead; why trouble the teacher?" 35 But Jesus, having heard the word that was spoken, immediately said to the synagogue-leader, "Fear not; only believe." 36 And he permitted no one to accompany him, except Peter, James, and John the brother of James. 37 And they come to the house of the synagogue-leader, and he sees a tumult, and klawontas kai alalazontas polla. 38 And weeping and wailing much. And eisathen leget ai autous: Tι thorevěste kai having entered he says to them: Why are you troubled and hind, and touched his mantle. 38 For she said, "If I can but touch his garments, I shall be cured." 39 And immediately her flow of blood was dried up; and she felt in her body that she was cured of that source. 40 And immediately, Jesus knowing in himself that power proceeding from him, having turned round in the crowd, said, "Who touched My garments?" 41 And his disciples said to him, "Thou seest the crowd pressing on thee, and dost thou say, 'Who touched Me?'" 42 And he was looking round to see her who had done this. 43 And 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. 44 And he said to her, "Daughter, thy faith has saved thee; go in peace, and be entirely free from this disease." 45 While he was still speaking, some came from the synagogue-leader's house, who said, "Thy daughter is dead; why trouble the teacher?" 46 But Jesus, having heard the word that was spoken, immediately said to the synagogue-leader, "Fear not; only believe." 47 And he permitted no one to accompany him, except Peter, James, and John the brother of James. 48 And they come to the house of the synagogue-leader, and he sees a tumult, and klawontas kai alalazontas polla. 49 And weeping and wailing much. And eisathen leget ai autous: Tι thorevěste kai having entered he says to them: Why are you troubled and
40 And they ridiculed him. But putting them all out, he takes the father of the child, and the mother, and those with him, and goes in.

41 And having grasped the hand of the child, he says to her, 'Talitha, 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 astonished.

43 And the strictly charged them that no one should know this thing; and directed to give his food.

CHAPTER VI.

1 And he departed thence, and came into his own country; and his disciples follow him.

2 And the Sabbath having come, he began to teach in the synagogue, and many hearing, were astonished; and said, 'Whence has this man these things? and what wisdom is this, with which he is supplied? for the wisdom is not his own, and the words which he speaks are not taught him.'

3 Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas, and Simon, and had not his mother and his brothers these?'

\* Vatican Manuscript.—40. It takes 1. Comes into. 2. Mt. 2. 10. 3. Mark. 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 processions with their lamentations. This custom prevailed East. These are the mourning women mentioned by Jeremiah, chapter iv. 17-21; and by Amos, chapter v. 16. They were called Proces by the Romans, because they preceded over, and began, the funeral dirge. But men seem to have attended among 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.

MARK.

11. whatever Place will not. 14. they said.

11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by ex-ternal signs. Many singular examples of this species of language occur both in Old and New Testament. See 1 Kings xi. 29; xii. 11; 2 Kings xii. 21; xiii. 23; 1 Matt. iii. 17; John iv. 44. 5 Matt. xii. 58; Mark ix. 33. 6 Matt. ix. 5; Luke xiii. 32. 7 Matt. x. 1. Mark iii. 13, 14, Luke ix. 1. 18 James v. 14. 14 Matt. xiv. 11; Luke x. 16.
MARK.

[Chap. 6: 23.]

15 Immerser* has risen from the dead, and therefore miracles are performed by him.

16 Others said, * He is Elijah; * and others said, * He is a Prophet, like one of the prophets. * 

17 But Herod having heard, said, * That John, to whom I beheld him, was raised as a prophet, * and bound him in prison, and sent him to the judgment-seat of Herodias, the wife of Herodias, the wife of Philip his brother, for he had married her.

18 For John had said to Herod, * It is not lawful for thee to have thy brother’s wife. * 

19 Therefore Herodias was incensed against him, and wished to kill him, and could not.

20 For Herod, * fearing John, knowing that he was a just and holy man, * and having heard him, he * did many things, and heard him gladly.

21 And a convenient Day having come, when Herod, on his Birthday-day, * made a Feast for his Nobles, and for the Commanders and Chief Men of Galilee;

22 * the daughter of this Herodias having entered, and danced, * she pleased Herod and the guests, and the king said to the girl, * Ask me whatever thou wilt, and I will give it to thee. * 

23 And he swore to her, * Whatever thou mayst ask me, I will give to thee, even to the Half of my Kingdom. *
24 And she going out, said to her mother, "What shall I ask?" And she said, "The head of John the Baptist." 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 Baptist." 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 plate 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.

* Vatican Manuscript.—31 says.

† 27. The term, spekoulatoora from the Latin specularis, 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 acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For, as the war between Herod and Aretas, king of Petra, was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews 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 Caesars, prevailed with her husband to go to Rome, and accuse Agrippa; whereasupon Caesars deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which (says Josephus) was done in punishment of her envy, and of her readiness to have her brother put to death." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at first was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired: which, &c., was a wonderful providence. If Petri. 31. Mark xii. 20.
And they went away, by the boat, into a desert place. And he sent them away; and they departed, and many knew them; and they ran together there on foot from all the cities.

And coming out, he saw a great crowd, and he was moved with pity towards them, that they might not faint; for they were hungry, not having anything to eat; and he began to teach them many things.

And having already gone, his disciples coming to him, say, “The place is a desert, and now much time has passed;” they may buy themselves loaves; and they say to him, “Should we go and for two hundred denarii buy loaves, and give them to eat?”

And he says to them, “How many loaves have you? Go and see.” And having ascertained, they say, “Five, and two fishes.”

And he commanded them to make all recline in companies on the green grass. And then they lay down in squares, by hundreds and by fifties.

And taking the five loaves and the two fishes, and looking towards heaven, he praised God, and broke the loaves, and gave to the disciples to set before them; and the two fishes he distributed to all.
And they all ate and were satisfied.

And they took up twelve baskets full of fragments (of the bread, and of the fishes).

Now those who ate of the loaves were five thousand men.

And having dismissed them, he retired to the mountain to pray.

And Again having come, the boat was in the midst of the lake, and he was alone on the land.

And he saw them toiling at the oar; for the wind was against them; and about the fourth watch of the night, he comes towards them walking on the lake, and wished to pass by them.

But seeing him walking on the lake, they thought it was an apparition, and they cried out;

For they understood not about the loaves; because their heart was stupified.

And having passed over, they came to the land of Gennesaret, and put to the shore.

And coming out of the boat, immediately they recognized him,

and running through that whole surrounding country.
MARK.

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 hands, 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 hearts.

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VATICAN MANUSCRIPT.—4. bespalephththth, they eat not.

1. 2. 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, are 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.—_Act. xxiii. 18._

MARK.

7. But in vain do they wor special meaning to earthmen, teaching "=<4,7. 16."

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, "Honor thy father and thy mother." And he who reviles his father or mother, let him be punished with death.

11. But you assert, "If a man say to father or mother, 'Be that Corban, that is, an offering, by which thou mightest derive assistance from me'; you no more permit him to do any thing for father or mother.

12. Making void the word of God by your tradition, which he has delivered; and many such like things you do.

13. And having *again* called All of the crown, he said to them, "Let all listen to me, and be instructed.

14. There is nothing from without the man, which entering into him defiles him; but the things proceeding from the man, are the things which defile him.

And if any one has ears to hear, let him hear; and if any one has eyes to see, let him see.

A man of Beth-Sorim 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 interpolating 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 at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?" - W. Cheyne.

11. Exod. xx. 12; Deut. v. 10; Matt. xv. 4. 6. And—omit.

12. And—omit.

14. Again called.

15. Pollutes him.

16. the man, are the things which pollute him.

16. If any one has ears to hear, let him hear; and if any one has eyes to see, let him see.

VATICAN MANUSCRIPT. - S. For—omit.

8. dippings of Pots and of Cups; and many other such like things you do—omit.

13. Nothing is out: o. A man by no means enter into him; therefore, is able him to make common; but the things proceeding from him, being evil to those who enter into him, are the things which pollute him.

15. And—omit.
ears to hear, let him hear.] 17 And when he went from the crowd into a house, 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 mouth of man, that pollutes the man."

21 For from within, out of the heart of men, proceed evil purposes, Adulteries, Fornications, Murders, 22 Theft, Covetousness, Villanies, Decent, Intemperance, 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 Greek, a native of Syrophcenecia;) and she entreated him to expel the demon from her daughter.

27 And he said to her, "Let the children be filled first, for it is not proper to take the children's bread, and throw it to the dogs."
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 expelled.

31 And again hearing the confines of Tyre, he came by Sidon to the lake of Galilee, through the midst of the borders of Decapolis.

32 And they bring him to a deaf man who stammered, and they entreat him to place his hand on him.

33 And having privately taken him from the crowd, he put his fingers into his ears, and, spitting he touched his tongue, 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 ced of his tongue was loosed, and he spoke plainly.

36 And he charged them that they should tell no one; but the more he charged them, the more abundantly they published it.

37 And they were astonished beyond measure, saying, “He has done all things well; he makes both the deaf to hear, and the dumb to speak.”

1 * VATICAN MANUSCRIPT.—90, her daughter laid upon the bed, and the demon expelled.

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1 * VATICAN MANUSCRIPT.—90, her daughter laid upon the bed, and the demon expelled.

"I only ask why our Lord uses these actions, when a word alone would have been sufficient; and such means (or if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know." Had Christ’s patients, like Naaman, been more refractory in their exceptions on these occasions, I fear they would have lost their ease and the indulgence of a curious, or a pertinacious mind, would have been but a poor equivalent for such a loss.”

1 * 31. Mat. xv. 29. 36. Mark v. 43: viii. 36.
KEF. η'. 8.

1 En ekeinais tais ἁμεραις, παμπολλον οχλου 
In those the days, very great: crowd

ουτος και μυ ἐξουσιων τι φιαγων, προσ-
this and my authority to do, I say to you,

βεινν... not have anything they could eat, having

καλεσθενως τους μαθητας αυτων λεγει αυτοις:
called the disciples of himself he says to them;

Σπαγγυμαι απι του οχλου δι πη ἁμεραι
I have pity on the crowd; because now days

tres, προθεμουσι [μοι,] και αυς εχουσι τι 
there, they continue [with us:] and they have anything

φιαγων. 3 Και εαυ απολουσε αυτως γυναι 
And I dismiss them: fasting

eyes... they can eat. And if I dismiss them fasting

εις αυτοιν αυτων, εκλυητωναι εν τη οδω τινες 
into house of themselves, they will faint on the way; some

των... if they are far away, have come. And answered

γαρ αυτων μακροθεν ἥκουσι. 4 Και απεκριθησα 
of them a great distance have come. And answered

αυτω οι μαθηται αυτων. Προθεμον τουτον δυνητη 
to him the disciples of him. Whence these shall be able

tai τις οι δοξασον αρτων επ' ἐρημιας. 5 Και 
you here to satisfy of loaves in a desert place? And

επηρωτα αυτους. Πασος εχεσ αρτους; οι δε 
What is the question? All have bread; and they asked them;

ανακινουσιν. How many have you loaves? They and

ειπον 'Επτα. 6 Και παρηγγειλε την οχλον αναι-
and said, he said: And he gave orders to the crowd to

σειν επι της γης και λαβουν τους επα 
upon the ground, and taking the seven

αρτους, ευχαριστησας εκλαγε, και εδοσου τουs 
yielding thanks he broke, and gave to the

οχλον, ευχαριστησας εκλαγε, και εδοσου τουs 
disciples of himself, that they might set before and they set before

την οχλον. 7 Και ειπον εισησ αι οι οικιαι και ευλο-
they the crowd. And they had small fishes above, and yielding

γης, επι παραδειγμα και αυτα. 8 Εφαγον δε 
and examples and fruits. And they gave thanks and yielded;

την αρτον, προσευσασι επα. 9 Ακρι οι φα-
and they took them up above and above.

κραισασιων, ἐπτα σπυριδας. 9 Ακρι οι φα-
fragments, seven large baskets. Were and those having

γυναι, ὡς τετρακοχελιω 
fishes together, about four thousand; and dismissed

και απελυσεν 
his disciples.

αυτους. 

10 Και ευλογησ εις το πλων μετα των 
And immediately entering into the ship with the

μαθητων αυτου, πληθην εις τα μερη Δαλμανουθ. 
disciples of himself, he came into the parts of Dalmanoutha.

11 Και εξηλθον αι Φαρισαιοι και πραπασυν 
And came forth the Pharisees, and began to

την αυτου, ἐξουσιαν αυτοι συνειν απα 
with him, seeking of him a sign from

argue with him, seeking

* Vatican Manuscript. 1, again being great.

6. These. 9. And they were about.

10. He entered.

† 10. The same as Magdala; see Matt. xv. 30.

' 1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 38.

+ 8. Matt. xiv. 19; Mark

vi. 41. † 10. Matt. xvi. 30. 11. Matt. xii. 38; xvi. 11; John vi. 30.
of him a Sign from Heaven, trying him.

15 And stumbling 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.

16 And leaving them, re-embarking, he passed to the other side.

17 Now they forgot to take bread, and had but One Loaf with them in the boat.

18 And he charged them, saying, "Observe! Beware of the leaven of the Pharisees and of the leaven of Herod."

19 And they reasoned with one another, saying, "What is it?"

20 And knowing of the leaven, and the leaven of the Pharisees, and of the leaven of Herod.

21 And he charged them, saying: Look you, beware of the leaven of the Pharisees, and of the leaven of Herod.

22 Of a truth, leaven is evil, but how shall a man discover it?"
a Blind man to him, and beseech him to touch Him.

23 And taking the hand of the blind man, he conducted him out of the village; and having spit on his eyes, and placed his hands on him, he asked him whether he saw anything.

24 And looking up, he said, “I see men as trees, walking.”

25 Then he placed his hands on his eyes again, and he saw plainly, and was restored, and saw every object clearly.

26 And he sent him away to his house, saying, “Go not into the village.”

27 ¶ And Jesus, and his disciples, went out to the villages of Cæsarea Philippi; and, on the road, he asked his disciples, saying to them, “Who do men say that I am?”

28 And they *spoke to him, saying, “John the Baptist; and others, Elijah; and others, One of the prophets.”

29 And he asked them, “Who say ye that I am?” And Peter answered, saying to him, “Thou art the Christ.”

30 And he strictly charged them that they should tell no one concerning him.

31 And he began to inform them that the son of man must suffer many things, and be rejected by the elders, and the high priests, and the scribes, and be put to death, and after three days to rise up.

32 And he spoke this...
Mark 8:33-9:2

* Vatican Manuscript. — 83 Peter, and says. — 86. If any one wish. — 86. does it profit a man to gain. — 87. For what could a man give.

1 And he said to them, *Indeed I say to you, That there are some of those standing here, who will not taste of death, till they see God's royal majesty having come with power. 2 And after six Days, Jesus takes Peter, and James, and John, and privately conducts them, by themselves, to a lofty place.
\[\text{Chap. 9. 9.} \]

MARK.

\[\text{[Chap. 9. 10.} \]

\[\text{\textit{Vatican Manuscript—3, as above—omit.} 5, thus to make white. 5, Three Booths. 6, answer; for. 7, there was a Voice. 8, any longer with themselves, except Jesus only. 12, said to them. 13, to restore.} \]

\[\text{11. It is conjectured by Bloomfield that \textit{kotis} ought to be separated, and to read \textit{he f}. He has thus edited his text.} \]

\[\text{12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics and translators who have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.} \]

\[\text{\textit{Matt. xvii.}} \]
IN the days of his flesh, many signs were done by him whereby death, and by the finger of God; and he closed the ears of them that were stoned; and he healed the lepers; and he cast them out of the synagogues, and all manner of diseases and infirmities did depart upon them."
23 And Jesus said to him, "If thou canst? All things can for the believing."

24 The Father of the child immediately explaining, said, "I do believe; help my unbelief."

25 And Jesus perceiving that the crowd was running together, he rebuked the impure spirit, saying to it, "Dumb and deaf spirit, 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 for 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 being 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..."
MARK.

Chap. 9: 34]

And sitting down, he called the twelve, and said to them; If any one desires to be first, he will be last of all, and a servant of all.

35 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 And 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." 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 my Father in heaven." 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 of Christ, that you are Christ's, indeed I say to you, He shall by no means lose his reward.

42 And whoever may inscribe 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 inscribes thee, cut it off; it is better for thee to enter into life maimed, than for thy hand to be cast into Gehenna.

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VATICAN MANUSCRIPT.—33, among themselves—omit.

38, speaks to him. 41, the name, That you are Christ's.

34 But they were silent; for they had disputed with each other, on the road, as to who would be greatest.

35 And he called the twelve, and said to them; If any one desires to be first, he will be last of all, and a servant of all.

37 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." 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 my Father in heaven." 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 of Christ, that you are Christ's, indeed I say to you, He shall by no means lose his reward.

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34, receives Me.

38, speaks to him. 41, the name, That you are Christ's.

35, receives Me.

36, speaks to him. 41, the name, That you are Christ's.

37, receives Me.

38, speaks to him. 41, the name, That you are Christ's.

39, receives Me.

41, the name, That you are Christ's.

42, these little ones.

43, these little ones.

44, these little ones.

45, these little ones.
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.]

And if thy foot should enter the life thine, cut it off; it is better for thee to enter lambs 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.]

And if thine eye should enter the kingdom of God, than having two eyes to be cast into Gehenna; 48 where their worm dies not, and the fire is not quenched.

49 For every one shall be salted with fire; and every sacrifice shall be seasoned with salt.

50 Salt is good; but if the salt become tasteless, how will you restore its saltiness? Have Salt in yourselves, and you shall be at peace with one another.

CHAPTER X.

1 And arising from thence, he comes into the borders 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 approaching, asked him, for they were in the temple, and he was not found in the synagogues. They are marked as doutiful by Griesbach, and are expounded by Tischendorf.

* VATICAN MSS.—44. where the worm dies not, and the fire is not quenched—omitted. 45 & 46. into the inextinguishable fire; where their worm dies not, and the fire is not quenched—omitted. 47. Gehenna. 48. of fire—omitted. 49. and every Sacrifice shall be seasoned with Salt—omitted. 50. even beyond the Jordan.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 47. The clauses bracketed in the verses are not found in the Vatican.

And he answering said to them, “What did Moses command you?”

And they said, “Moses permitted a Writ of Divorce to be written, and to dismiss her.”

And Jesus said to them, “Because of your stubborn disposition he wrote you this command.

But from the Beginnings of Creation, * he made them Male and Female.

* On account of this a Man shall leave his Father and Mother, and adhere to his Wife.

And the two shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What God, then, hath 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 dismarries her Husband shall marry another, she commits adultery.

13 And they brought little Children to him, that he might touch them; and the Disciples rebuked * them.

14 But Jesus seeing it, was displeased, and said to them, “Allow the little Children to come to me, and forbid them not; for to such belongs again the kingdom of God.”

15 Indeed I say to you, Whoever does not receive the kingdom of God like a little Child, * has not faith.

* Vatican Manuscript—Or, answering—omit.

VIII. He and answering said to them; what υμιν ενεστηκατο Μωσης; 4 Oi de ειτων Μωσης to you did enjoin Moses. They and said; Moses επετρεψε βιβλιον αποστασιου γραψαι, και απο- allowed a scroll of separation to be written, and to re- lυναι. 5 Και * [αποκρισθης] δ Ιησους ειπεν And answering the Jesus said αυτοις: Πρες την οκτησιαν εντυπωσεν to them; For the hardness of heart of you he wrote υμιν την εντολην ταυτην. 6 Απο de arχης you to the commandment this. From but a beginning κτισεως αριστης και θηλιοι ενοικησεις αυτουs δ θεος, ofcreation * male and a female he made them the God.

7 * Ενεκει ταυτον καταλεψει ανθρωπον τον him. On account of this he should leave a man the πατερα αυτου και την μητερα, * [και προσκολ- father of himself and the mother, and shall be closely ληφθησ εις προς την γυναικα αυτου] 8 Και united to the wife of himself,] and εσονται οι δυο εισ σαρκα μιαν, ’Hosė ouk μητερα shall be the two into Flesh one. So that no longer εισ δυο, ἀλλα μια σαρπ. 9 Ο ουν ο θεος συνε- they were two, but one flesh. What then the God has joined ζευζης, ανθρωπος μη χωριζεται. 10 Και εν τη, ed together, a man not disunites. And in the οικια παλιν οι μαθηται αυτου περι του house again the disciples of him concerning other house επηρωτησαν αυτον. 11 Και λεγει him asked him. And he says αυτοις: 'Oσ ειν απολυσεν την γυναικα αυτου, and may marry another, commits adultery with her.

12 Και ειν γυνη απολυσεν τον ανδρα αυτης, and adultery.

13 And a woman may release the husband of herself, and γαιης ελληνικης, μοιχαιται επι αυτην, she may marry another, commits adultery with her.

14 Idon de δ εις τον ιησους γαναικες, και ειπεν αυτοις: τη μεταθροισεν, and said to them; Allow αφετερος, και ειπεν αυτοις: 'Εφετε the Jesus was disclosed, and said to them; Allow Ιησους εγενετο προς με, μη καλυπτει αυτα to give to me, not to hinder them; των παιδιων ειτην θεου, τους των γαρ τοιοιστων ειτην θεου, of the for such like is the kingdom of the God.

15 Αμην λεγω υμιν, δε ειν μη δεξιται την βασιλικην. Indeed I say to you, whoever not may receive the kingdom

8. He made them. 7, and, who discards her husband, shall marry another. But.

* 8. Strictly speaking, a Jewish wife could not divorce her husband; therefore, apostates may be considered as used with some license, and perhaps, too, with reference to the cases of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.
[Chap. 10: 24]  

a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his hands on them, he blessed them.

17 ¶ And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit eternal life?"

18 And Jesus said to him, "Why dost thou call me good? No one is good, except one, God."

19 Thou knowest the commandments: *"Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely: Honor thy father and mother."*

20 And he said to him, "Teacher, all these have I kept from childhood on."

21 And Jesus looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the *Poor,* and thou shalt have *"Treasure in Heaven; and come, follow me.""

22 But he was grieved at the word, and went away sorrowing: for he had great Possessions.

23 Then Jesus looking round, says to his disciples, ¶"With what difficulty will those having riches enter the kingdom of God?"

24 And the disciples were astonished at his words. But Jesus again answering, says to them, ¶"Children, how difficult it is to enter the kingdom of God."


22 Eunostωτερον εστι καμηλον δια της τρυματος. Easier it is a camel to pass through a hole in the belly of a camel than for a rich man to enter the kingdom of heaven.

23 Οi de περισσωτερον αλατον απWashington Bibles 1631-32 1599. Eunostωτερον εστι καμηλον δια της τρυματος. Easier it is a camel to pass through a hole in the belly of a camel than for a rich man to enter the kingdom of heaven.

24 And they were exceedingly astonished, saying among themselves;"Who then can be saved?"

25 And when Jesus looking on them said, "With men it is impossible, but not with God; for with God everything is possible."
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 shall drink? Or can you undergo the immersion with which I shall be cast into the world?"

39 But to sit at my Right hand, or at my Left, is mine, to whom it is prepared."

41 And the ten, having heard, were indignant against James and John.

42 *And Jesus, having called them, he says to them: You know that those presuming to rule the nations domineer over them, and their great ones exercise authority over them."

43 *But it is not so among you; but whoever may desire to become great among you, shall be Your Servant;"

44 and whoever among you may desire to become great among you, shall be cast down among men; "**O** thou, are you able to drink the cup which I shall drink? And if you are able to undergo the immersion with which I shall be cast down among men, you shall be of me a servant; and whoever may wish..."
Chap. 11: 45. 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, Bartimaeus, the son of Timeus,* sat by the road.

47 And hearing that it was Jesus the Nazarene, 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 all the 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, rise up; he calls thee."

50 And he, throwing off his *mantle,* leaping up, came to Jesus.

51 And Jesus addressing him, said, "What dost thou wish I may do for thee?"

52 The blind man said to him, "*Rabboni,* that I may receive my sight."

53 And Jesus said to him, "Go thy way; thy faith hath saved thee."

KEF. 11.
1 And when they drew near to Jerusalem, to Bethphage and Bethany, to the mount of the olive, apостелев διο των μαθητων αυτου, και trees, he sends two of the disciples of himself, and followed him in the way.

245. Bartimaeus, a Blind Beggar, the son of Timeus, sat by the road. And, 47. of David, Jesus, have. 49. said, "Call him." And, 50. leaping up, came. 52. him on the road. 1. THAT MOUNT which is.

† 45. Bartimaeus, is considered by many to be a real name, and not an expiration of ὁ κατόθροις Timeus. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they throw it aside when they were at work, or ploughing in the field. —Webfield. † 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.

\[ Chap. 11: 12. \]

**MARK.**

1 And says to them, "Go to that village which is over against you, and as soon as you enter it, you will find a colt tied, on which no Man has yet sat; loose him, and bring him.

2 And they went and found a colt fastened at the door outside, in the street; and they loosed it.

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 some of those standing there, said to them, 'Why do you untie the colt?'

5 And they said to them, 'Even as he commanded them; and they allowed them.

6 And they led the colt to JESUS; and threw on it their mantles; and he sat on it.

7 And many spread their garments on the road; and others cut branches from the trees, and scattered them on the road.

8 And those preceded and those following, shouted, 'Hosanna!' "Blessed be he who comes in the Name of Jehovah!"

9 And those preceding and those following, said, 'Hosanna to the King of the Jews!"

10 "Blessed be the coming KINGDOM of our FATHER David!"

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.

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Chap. 11: 13. [MARK.]

13 And observing a Fig-tree, at a distance, having leaves, he went to search for fruit on it, (for it was not yet the season of Figs.) And having come to it, he found nothing but leaves.

14 Then he said to it, "Let no one eat Fruit of thee to the Age!" And his Disciples heard him.

15 And they came to Jerusalem; and going into the Temple, he drove out those selling and buying in it, and saying, "It is written, 'My house shall be called a House of Prayer for All Nations,' but you have made it a Den of Robbers."

16 And the chief 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.

17 And when it was evening, he went out of the city.

18 And passing along, in the morning, they saw the

* VATICAN MANUSCRIPT.—13. SEASON, and said, "Is it not?" to them —omit. 17. HIGH-PRIESTS and the Scribes.

† 13. That Jesus had a right to gather Figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25, Josephus alluding to this law, mentions ripe Fruits in general, not grapes and corn only. His words are—"Let no passengers, (whether natives or strangers,) be hindered from touching the ripe Fruits. Let them be permitted to fill themselves with them, but not to carry any away." That is, ripe Figs might be expected on Fig-trees at that time of the year will appear, says Pearce, from the following considerations:—Jesus went up to this Fig-tree on the 11th day of the month Nisan, i.e., three days before the Passover, which was always on the 14th day of it. "On the morrow after the Sabbath" which followed the Passover, the first Fruits were to be offered to God in the Temple. Lev. xxiii. 11. The leaves on the tree indicated that summer was near, Matt. xxiv. 30, and that fruit might be reasonably expected, especially as the Fig-tree shows forth its fruit before the leaves. If, therefore, the tree bore Figs, now was the period to find and eat them. 14. Some cavillers object to this miracle of our Saviour, and ask, What right had he to destroy this Fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of conveying a great moral truth on the minds of his disciples.

21 And after this the fig-tree, which thou didst call, hath withered away.

22 And Peter remembering, saith unto him, ‘Rabbi, behold, the fig-tree which thou didst curse, is withered away.’

23 And Jesus answering, saith to them, ‘Have faith in God.’

24 For indeed I say unto you, That whatsoever ye shall ask in prayer, believing, ye shall receive.

25 And when ye stand praying, forgive, if ye have any one that得罪 you; and if ye have not, forgive him, that your Father in heaven may also forgive you.

26 But if ye do not forgive, neither will your Father forgive you your offences.

27 And they came again to Jerusalem. And in the temple walking to him, come to him the high-priests and the scribes and the elders, and leaguing with them: En poiç εὐθείας ταύτα ποιεῖς: they say to him: 'By what authority doest thou these things, and who thee the authority that gave, that tawta ποιεῖς;’

28 ‘Ο δὲ Ἰησοῦς [αποκρίθη] three things thou mayest do. The but Jesus [answering]

29 εἰπέν αὐτοῖς: Ἐπερωτήσοντω διὰ [καγώ] ἑν saith to them, ‘I will ask you [also 1] one λογοῦ καὶ ἀποκρίθητε μοι, καὶ ἐρω δικαίων, ἐν word; and answer me, and I will tell you, by poiç εὐθείας ταύτα ποιω. 20 To ἐπιστήμησα, what authority these things I do. The dipping

* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this, 24. pray for, and desire, believe you That you did receive. 25. they said. 26. or who. 29. answering—omitt. 29, also 1— omit. 29. This verse is wanting in Dr. Birch’s collation of the Vat. MS., and is omitted by several MSS. and Versions.

30 Was the immersion of John from Heaven, or from Men? Answer me.

31 And they reasoned among themselves, saying, "If we should say, From heaven; he will say, Why then did you not believe him?

32 But if, from men;—they feared the people, that they had held the John, that really prophesied of us. And answering they said to the Ἰησοῦς, "You oδηγεῖτε Ἰησοῦς," "ἀποκρίθης," "λεγεῖ αυτοῖς," "οὐδὲ ἐγὼ λέγω ὑμῖν, εἶναι ἐκ τῶν ἁγίων τούτων." What authority these things I do.

ΚΕΦ. ἸΒ'. 12.

1 And he began to address them in parables to teach: A vineyard planted a man, and placed around it a hedge, and a watch-tower, and built a wall about it, and let out its revenue to husbandmen, and went abroad. And he sent to the husbandmen the son of the vineyard, that from the husbandmen, he might receive the fruits of the vineyard. And they took him, put him in the wine-yard, and killed him, and sent away empty.

4 And again he sent to them another slave; and they killed him, and many all others, whose he sent them. And another he sent, and they killed him also; and another they killed.

6 Having slain their sons, he sent others, some men, some women; and they killed the same. And he sent others, who treated the same, with them; and they killed them also; and that they would send the son of the vineyard. Then they took him, and killed him, and sent away empty.

7 But those husbandmen said to themselves, "This last one they have slain; they will divide the inheritance.

* Vatican Manuscript.—30. John, should we say. 33. answering—

omit. 2. fruits of. 4. him they wounded in the head. 4. sent away—

omit. 5. some. 6. He had yet one Son, beloved; he sent him.

6. therefore—omit. 6. of himself—omit. 6. also—omit.

† 1. See Note on Matt. xxii. 33.

† 33. Matt. iii. 5; xiv. 5; Mark vi. 20.

‡ 1. Matt. xxi. 25; Luke xxii. 9; see Isa. v. 1—7.
MARK.

8 Then seizing him, they killed him, and cast him out of the vineyard.

9 What will the Lord of the vineyard do? He will come and destroy these 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 in 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 Shoul we pay, or should we not pay?" But he, knowing their hypocrisy, said to them, "Why make ye tempt me? Bring me to a denarius, that I may see, 16 "They brought one. And he says to them, *Vatican Manuscript.—ο, therefore—omit.

Mark 12:17-26

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.

"Then the Sadducees, who say there is no resurrection, came to him, and asked him, saying, "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 died; and, leaving no child, the wife of the second took her, and died; and the third also took her, and died; and the fourth also took her, and died; and the fifth also took her, and died; and the sixth also took her, and died; and the seventh also took her, and died. 21 And at the resurrection, whose wife shall she be of them? For all the seven took her." 22 And Jesus answering said to them, "Do you not err through this, not knowing the scriptures, nor the power of God? For when he shall rise from the dead, they shall not marry, but be as the angels in heaven. But concerning the dead, that they rise, have you not read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?"

Vatican Manuscript—17, answering—omit. 17, to them—omit. 17, greatly wondered at him. 21, leaving no Child. 22, took her—omit. 23, therefore—omit. 25, those angels. 26, God. 26, God.
of the dead, but of the Living, you do greatly err.

28 And one of the scribes, having heard them disputing, and perceiving that He had ably answered them, asked Him, "Which is the first Commandment of all?"

29 Jesus replied to him, "The first is: "Hear, O Israel; the Lord our God, the Lord is one."

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31 And the second, this: "Thou shalt love thy neighbor as thyself."

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 neighbor as one's self, is abundantly more than all the whole burnt offerings and sacrifices.

34 And Jesus perceiving that He had answered wisely, said to him, "Thou art not far from the Kingdom of God." And no one presuming to question him any further.

35 And Jesus said, while teaching in the temple, "Why do the scribes..."
γραμματεῖς, ὥστε ὁ Χριστός νῦν εστὶ Δαυὶδ ;

scribes, that the Anointed a son is of David?

35 Αὐτὸς γαρ Δαυὶδ εἶπεν εν πνεύματι ἁγίῳ

Himself for David said by a holy

ὁ λόγος τοῦ θεοῦ ἐν διδάξει," Λέγεις

saying the Lord to the Lord of me; Sit thou at right

ςὸν πάσον σου, ἀλλὰ τοὺς ἑδραίους σου ὑποκοινοῖο

of me, till I mayplace the enemies of thee a foot-stool
tων ποδῶν σου."

of the feet thee." Himself therefore David calls

37 Αὐτὸς οὖν Δαυὶδ λέγει των ποδῶν σου."

And the great crowd heard him gladly. And

εἶπεν ὃ τοῖς γεγονότοις [αὐτῶν] ἐν τῇ διδαχῇ αὐτοῦ Ὀλετε;

he said to them in the teaching of himself; Beware you

καὶ τῶν γραμματέων, τῶν δήλων εἰς στολάς

from these, those deceiving the crowd of

καὶ αὐτοῦ εἰς ταῖς συναγωγαῖς, καὶ

the synagogues, and

προφητείας εἰς τοῖς διδάσκοις;οἱ κατευθύνοντες

prophets in the feasts; those directing to

ἐκ τῶν σπανών τῶν ἡρώων, καὶ προφασιν μακρὰ προσ-

the young men of the heroes, and for a long time;

τής ἡμέρας μικρὸς, καὶ εἰς ἡμέραν περισσοτέρον κρίμα.

and for a little while, and into a more severe judgment.

41 καὶ καθίσσας ἐν [ὁ Ἰησοῦς] κατέναντί

And sitting over against the

τὸ γαστρούλιον, ἐθέωρει παρὰ τὸν σνατόνον.τὸν

treasury, he beheld how the crowd casts

χαλκὸν εἰς τὸ γαστρούλιον. Καὶ πολλοὶ

copper into the treasury. And many

θαυμός εἰσάγοντες τοὺς συναγωγοὺς.

crowds entering the synagogues.

44 ὶν ἔθελεν ἡττα τῷ δοῦλῳ, ὡς ἐπὶ κο-

And coming one

χριστός πτωχοὶ, ἐβάλε πεπτυμένον δυὸ, ἐπὶ κο-

poor, cast two, which is a denarius.

45 ὦ πρῶτοι καθημένοι, ὧν καθήμενοι

And having called the disciples

ἀνεῖλεν τὸν λόγον ἐκείνου, ἐπὶ κο-

of himself; he said to them:

οἴκημα πτωχοῦ, ἐμπάθεια παῖδα ἐπὶ κο-

poor, cast money into the treasury;

τέσσαρες, ἀλλὰ τουτοῦτου αὐτοῖς ἐβάλον

all in that she had—her whole living.
MARK.

CHAPTER XIII.

1 And as he was going out of the temple, one of his disciples says to him, “Teacher, see; what stones! and what buildings!”

2 And Jesus said to him, “Seest thou these great buildings? there shall not be left here a stone upon a stone; all will be overthrown.”

3 And as he was sitting on the mount of Olives opposite the temple, Peter, and James, and John, and Andrew asked him privately,

4 “Tell us, when these things will be?”

5 “And what shall be the sign when all these things are about to be accomplished?”

6 And Jesus began to say to them, “Beware, that no one deceive you.

7 Many will come in my name, saying, ‘I am he,’ and will deceive many.

8 And when you shall hear of conflicts, and reports of battles, be not alarmed; for these things must occur, but the end is not yet.

9 For Nation will rise against Nation, and Kingdom against Kingdom;

10 And there will be Earthquakes in various places, and there will be Famines; these are the beginnings of Sorrows.

*VATICAN MANUSCRIPT.—9 answering—omit. 2. let here. 3. answering them—omit. 5. say to them, “Beware.” 6. for—omit. 7. for—omit. 8. and—omit. 9. and—omit. 10. and—omit. 11. and—omit. 12. a Beginning of. 14. This cup was nearly twenty-two inches of our measure. 15. How exactly this prediction was fulfilled may be known from Josephus. 17. up from the foundations of the temple, which is stationed in the ruins. It is also related in the Taanith 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 through the whole temple. From this spot the whole of Jerusalem was spread before the eyes; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Zion and Solomon’s Temple, together with its spacious area.

10 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.

11 And the glad tidings must first be published among All the Nations.

12 But when they conduce to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in that hour, speak; for it is not you who will speak, but the Holy Spirit.

13 And brother will deliver brother to death, and a father his child; and children will rise up against parents, and cause them to die.

14 And you will be hated by all on account of my name; but he who perseveres to the end, he will be saved.

15 And let not him who is on the roof descend, nor enter his house, to take anything out of it.

16 And let not him who is in the field return back to take his mantle.

17 But alas for the pregnant and nursing women in those days!

18 But pray that it may not be in Winter;
MARK.
[Chap. 13: 28.]

19 for in those days shall be distress, such as has not been from the beginning of the Creation, which God created, till now, nor ever will be.

20 And except the Lord cut short the days, no Person could survive; but on account of the chosen, whom he has selected, he has cut short the days.

21 And then if any one should say to you, 'Behold, the Messenger 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 ye on your guard; I have forewarned you.

24 But in those days, after that affliction, the sun will be obscured, and the moon will withhold her light,

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 there is 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.
10 even—omitted. 25. the stars will fall out of heaven, and those powers. 27. the messengers. 28. it is known that summer is near.

† 24. In Isaiah xlili. 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, k.e." The reader may find the same eastern manner of speaking in the following places of scripture—Job xxii. 18; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 20, 21; iii. 15; Amos v. 29; vii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

Thus also, when you shall see these things transpiring, know that He is near at the Doors. Indeed, I say to you, That this generation will not pass away, till All these things be accomplished.

31 The heaven and earth shall pass away; 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 cometh; 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

4 Vatican Manuscript—32. or hour knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said, “Not during the feast, lest there should be a Tumult of the people.”
A woman came, having an alabaster box of balm of genuine Spikenard, very costly; and breaking the box, she poured it on his head.

4 And some were displeased, saying among themselves, "Why is this balm taken away?

5 For *this balm 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 (balm), she has done it, to anoint my body before-hand 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 lamb were sacrificed, His disciples say to Him, "Where dost thou wish that we go and prepare that thou mayest eat the passover?"
13 And he sends two of his disciples, and says to them, “Go into the city, and wherever you 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 dip.

21 ‘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—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.—
diisworth.
23 And taking *a Cup,* having given thanks, he
gave it to them; and they drank out of it all.
24 And he said, "This is that BLOOD of
time, which is of the COVENANT,
that which is Poured out for many.
25 Indeed I say to you,
That I will drink of the
PRODUCT of the VINE no
more, till that DAY when
I drink it NEW in the
KINGDOM of GOD."
26 And having sung, they went out to
the MOUNT of OLIVES.
27 And Jesus says to them,
"You will all be stilled;
because it is written,
I will smite the
SHEPHERD, and the
SHEEP will be dispersed."
28 But after I am
RAISED, I will proceed you to
GALILEE."
29 And Peter said to
him, "Even if all shall be
stilled, yet I will not."
30 And Jesus says to
him, "Indeed I say to thee,
That thou This-day, in
This NIGHT, before a
Cock crow twice, will dis-
own Me thrice."
31 But He spoke with
more vehemence, "If I
must die with thee, I will
by no means disown Thee."
And they all said the same.
32 And they came to
a Place named Gethsemane,
and he says to his disci-
 pleS, "Sit here, while I
go away and pray."
33 And he takes with
him Peter, 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-

* VATICAN MANUSCRIPT—22. A Cup.
24. to them—omit.
27. at me in this NIGHT—omit.
28. James, and John.
34. Luke xxii. 20; 1 Cor. xi. 25.
37. Matt. xv. 7.
41. John xiii. 27.
And going forward a little, he fell on the ground, and prayed, that if possible the hour might pass from him.

And he said, "Abba, Father, all things are possible with thee; remove this cup from me; yet not what I will, but what thou wilt."

39 And he came and found them sleeping; and he says to Peter, "Simon, sleepest thou? Couldst thou not keep awake a single hour?"

39 Watch and pray, that you may enter not into trial; the spirit indeed is willing, but the flesh is weak."

39 And going again, he prayed, speaking the same words saying, And having returned,

40 And a again he came and found them sleeping; and (for their eyes were overpowered;) and they knew not what to answer him.

41 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."

42 Arise, let us go; behold! He who delivers me up, has come."
And one of those standing by drew a sword, and struck a servant of the high-priest, and cut off his ear.

And they said, "I am in pursuit of a robber; have you come with swords and clubs to take me?"

I was with you every day in the temple teaching, and you did not arrest me. But the scriptures must be verified.

And leaving him, they all fled.

And a certain Youth followed him, with a linen cloth wrapped about his naked body; and they seized him;

but leaving the linen cloth, he fled naked.

And they conducted Jesus to the high-priest; and all the high-priests, and the elders, and the scribes, came together to him.

And Peter at a distance followed him even to the palace of the high-priest; and was sitting with the servants, and with the high council, which sought against Jesus, in order to kill him; but they found none.

For many testified falsely against him, but their testimonies were insufficient.

And some standing up, testified falsely against him, saying,
I will destroy this temple made with hands, and in three Days, I will build another made without hands."

59 But not even thus was their testimony sufficient.

60 And the high-priest asked him, and said to him, "Art thou the Messiah, the Son of the Blessed One?"

61 And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of the Mighty One, and coming with the Clouds of Heaven."

62 And the high-priest having rent his garments, said, "What further need have we of witnesses?"

63 You have heard the blasphemy; what is your opinion? And they all condemned him as worthy of death. And some began to spit upon him, and to cover his face with the fist, and to say to him, "Divine to us!" and the attendants struck him on the cheek with the Open Hand.

64 And Peter being below in the court-yard, there comes one of the maid-servants of the high-priest; and seeing Peter warming himself, she looked to him and says: "And thou with the Nazarene Jesus want."

65 He was denied, saying, "I neither know nor understand what thou sayest." And he went out into the outer court.
MARK.

69 And the maid-servant seeing him, said to those standing 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 thou speakest." And immediately for a second time he denied Jesus. And Peter recollected the word which Jesus spoke to him, "That before a cock crows twice, thou wilt deny me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 Immediately in the *Morning, the high-priests, with the elders and scribes, and the whole Sanhedrin, 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, *saith to him, "Thou sayest it." And the high-priests accused him of many things.

3 Then Pilate asked him again, saying, "Answerest thou nothing? see, how many things of thee they testify against thee.

4 But Jesus answered no more, so that Pilate was astonished.

5 Now at each Feast he was used to release to them one prisoner, whoever they asked.

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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.
11 But the high-priests stirred up the crowd, that he should rather release Barabbas to them.
12 And Pilate answering again, said to them, "What then shall I do to you, 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 arachnoid 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 on him, and kneeing, did homage to him.
MARK.

Chapter 15: 30.

20 And when they had mocked him, they stripped him of the purple garment, and put on him his own clothes, and led him out.

21 And one Simon, a Cyrenian, who had borne his cross, came to him and said, "Sir, will you take me?"

22 And they brought him to Golgotha, which means "the place of a skull." And they gave him to drink, having been mixed with myrrh, but he did not receive it.

23 And it was the third hour when they nailed him to the cross.

24 And he cried, "My God, my God, why hast thou forsaken me?"

25 And when they had crucified him, they divided his clothes among them, casting lots for them, what to take. And it was written over his head, "The King of the Jews." And they crucified two robbers with him, one on his right, and one on his left.

26 And the inscription of his accusation was written over him, "The King of the Jews."

27 And with him they crucified two robbers, one on his right, and the other on his left.

28 And they that had crucified him were mocking him, saying, "If thou art the King of the Jews, save thyself."

29 And he said to them, "Save thyself, and come down from the cross!"

30 And when they had mocked him, they stripped him of the purple garment, and put on him his own clothes, and led him out.

31 Then they crucified two robbers with him, one on his right, and the other on his left.

32 And one of those who had crucified him said to him, "If thou art the Son of God, save thyself and come down from the cross!"

33 And the people who stood there were saying, "Aha! This man who破坏 the temple and built it in three days — save thyself and come down from the cross!"

34 And the soldiers also crucified two robbers with him, one on his right, and one on his left.

35 They who had crucified him were mocking him, saying, "If thou art the King of the Jews, save thine own self."

36 The people also who were standing there accused him of being the deceiver of the people.

37 And the commander was saying, "Behold, he is calling to himself the Son of God."
MARK.

Chap. 16: 32.]

Allois eiswwein, eauton ou dunatei sasai; Others he saved, himself not is able to save?

28 O Christos, do basileus tou Israel, kata-
The Anointed, the king of Israel, let him
bath swv apn touto stauron, isai idomanei kai
descend now from the cross, that we may see and
pesteusomene. Kai oi sunestaurwmenoi autw may believe.
And those having been crucified with him
are didovont auton. 32 Genomenes de ouna ekptsa,
reproached him. Being come and hour sixth,
kontos egeneto ev dhun tnu the, eis ouna
darkness was on whole the land, till hour
eurantos. 34 Kai tis ona tnu eurantia efeosan d
ninth. And the hour the ninth cried the
Iesous phwv megalw, *[Lewn] Eloi, eloi -
Jesus with a voice loud, *[saying] Eloi, eloi;
Eliam sabaishvwn; o esti meburemiomenon
lambas sancta, who is being translated;
The theos mou, *[theos mou] eis ti me eukate-
mou, [the God of me] to what me hast
lipes; 35 Kai tis twn paresthekontwn akou-
left, And some of those standing by heard
oantes, eicon Iou, Elia fowei. 36 Dramom
he calls. Running de eis, and geyianta apogev aivos, poteisite te
and one, and filling a sponge of vinegar, attaching and
kalwv, epitev auton, lewv Apete iowen, to a reed, gave to drink him, saying:
Atheos mou, [the God of mine] to what
trathnov auton, ekteni elias kathelen auton. 37 O de
and having cried he breathed out, said: Truly the
oei comes Elias to take him down. The then
Iesous, afexn phwn megalei, eixenuei.
Jesus, uttering a voice loud, breathed out.

28 Kai tu tapetapismu tou wou eschishe eis
And the curtain of the temple was rent into
duo, apo anwvou evs kata. 39 Idoen de se kentu-
two, from above to below. Seeing but the curtain
swv eparstheikas eis eurantias auton, oti-
rose, that having stood by over against him, that
otou *[krafas] eixenuev, eisenv Alhov de
thus [having cried] he breathed out, said: Truly the
anevallwos otou vnos, tv theou. 40 Iesous de kai
man this a son of a god. Were and also
ynaikeis apo makrothev theousaia: en ais tnu
women from a distance beholding: among whom was also
kai tnu Iacovbou, Maria h Magdalene, and Maria h tou Iacovbou
Maria h Magdalene, and Mary the of the James
kai Iacovbou kai Ioan mou, kai Xalome: 41 ai
of the little and Joses mother, and Salome: who
[to,] ote tnu en tv Galilaias, paulos tv
[also,] when he was in the Galilee, followed
ou, kai dihimov autw kai allai polalai,
aut, and beholding many, and others many,
ai snyanabazai autw eis Ierousaluma,
those having come up with him to Jerusalem.

to each other, “He saved others; cannot he save himself?”
32 The Messiah! the king of *Israel! let him come
down now from the cross, that we may see and
believe.” Even those, *who were crucified with
him, reproached him.
33 And the sixth Hour being come, there was
Darkness over the Whole
And at the *ninth Hour Jesus cried with
And at the *ninth Hour Jesus cried with
Lord Voice, *“Eloi,
Eloi, Iama sabachthani?”
which, being translated, is, “My God! to what hast thou
suffered me?”
35 And some of those standing by, hearing this,
said, “Behold, he calls Elijah.”
36 And one ran, and filled a Sponge with
Vinegar, and putting it on a Reed, gave him to drink,
saying, “Let him alone; let us see whether Elijah
will come to take him down.”
37 Then Jesus uttering a loud Voice, expired.
38 And the veil of the temple was rent in two
from top to bottom.
39 And that centurion who stood by over against him, seeing that thus expired, said, “Certainly,
this was a man of a son of God.”
40 And Women also were beholding from a
distance; among whom was also
Mary of Magdala, and Mary the mother of
James the younger, and
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.
44 NINTH HOUR.
34. saying—omitted.
45. having cried—omitted.
38. this man—omitted.
40. the mother—omitted.
2 Matt. xxvii. 45. 1 Psa. 118. 22.
3 Matt. xxvii. 51; Luke xxiii. 45.
4 40. Psa. 118. 22.
And evening being now come, (since it was the Preparation, that is, the Day before the Sabbath.)

43 That Joseph came, who was of Arimathea, an honorable Senator, who himself also was expecting the kingdom of God, taking courage went to Pilate, and asked for the body of Jesus.

44 And Pilate wondered that he was already dead; and having called the centurion, he inquired of him if he was already dead.

45 And having ascertained from the centurion, he gave the dead body to Joseph.

46 And having bought linen, taking him down, he wrapped him in the linen, and put him in a tomb which was hewn out of rock; and rolled a stone against the entrance of the tomb.

47 And Mary and the Magdalene, and Mary the mother of Joses, saw where he was laid.

CHAPTER XVI.

1 And the Sabbath being past, Mary of Magdala, and that Mary the mother of James, and Salome, thought aromatics, that they might come and anoint him.

2 And very early in the first day of the week, (about sunrise,) they came to the tomb, having brought spices.

3 And they said to themselves, “Who will roll away the stone for us from the entrance of the tomb?”

4 And looking up, they saw, that the stone had been rolled away; it was for great fear had been rolled away.

5 And coming to the tomb, they saw a
MARK.

Chapter 16: 6]

...they saw a youth sitting at the right hand, clothed with a white robe, and they were amazed.

6 And he says to them; "Be not alarmed; you seek Jesus, who was crucified. He has been raised; he is not here. See the place where they laid him!

7 But go, say to his disciples, and to Peter, that he precedes you to Galilee; there you will see him, just as he said to you."

8 And coming out, they fled from the tomb; for trembling and astonishment had seized them; and they said nothing to anyone, for they were afraid.

9 And having risen early on the first day of the week, the appearing first to Mary Magdalene, from whom he had expelled Seven Demons.

10 She went and told those who had been with him, as they were mourning and weeping.

11 And hearing that he was alive, and had been seen by her, did not believe.

12 Meta de tauto dousin eis autoi peritwosin. After but these things, he appeared in Another Aspect to two of them, walking and reproaching the unbelievers of them and the disciples, not to them did they give credit.

14 And afterwards, having seen him and having been raised, they gave credit. And said...
autóis: Poreuétheres eií tôn kósmou diáptó, to them: Having gone into the world all.

khréseize to eunaphelion paph tò kíse. 16 O publish the glad tidings to all the creation. He
pistéuvase kai papposthes, sóthasthai: dò de having believed and having been dipped, shall be saved; but
apísthaste, katarkhíseste. 17 Σημεια de tois not having believed, shall be condemned. Signs and to those
pistéuvases tauta para kaleúthseis: En to having believed these shall attend; In the
ονομάτα μον δαμιμία ekbálovn θλώσαι name of me demons they shall cast out; with tongues
lallassoun kai naí: 18 ofeis aronwv kai they shall speak new: serpents they shall take up; and if
θανάσιμον τι πίσσουν, ou μη autóis blázhei deadly thing they may drink, not not them it may hurt:
espí arphwton xeiρas eπíthsevouj, kai kalw
spoken to them, he was taken up into the heaven, and
sai autóis, anelphèthi eis tôn ouvoun, kai ekáisën ek deziw tòv theon 20 ekeivon de eζελ- those and having
set at right of the God: those and having
koutres ekpróoun parastaxh, tòv kuriou sunep- bourne forth published everywhere, the Lord working
γαννος, kai ton logon bēlaiounstos dia tov with, and the word ratifying through the
accompanying sign.]

* ACCORDING TO MARK.*

* VATICAN MANUSCRIPT.—Subscription.—According to Mark.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16. Acts ii. 38; viii. 12; xvi. 31
-33. † 17. Acts i. 18; viii. 7; xvi. 18. † 17. Acts ii. 4: x. 46; xix. 6. † 18. Acts
34, 53. † 20. Acts v. 12: xiv. 8; 1 Cor. ii. 4, 5; Heb. ii. 4.

Keφ. a'. 1.

1 Since many have undertaken to prepare a history of the facts which have been fully established among us,

2 even as those who were from the beginning eyewitnesses and ministers of the word, having been of the

3 beginning eye-witnesses and ministers having been of the

4 word; it seemed good also to me, having traced from the first

5 most excellent Theophilus, that thou mayest know concerning which

6 thou hast been taught of the certainty.

7 Εγένετο εν ταῖς ἡμέραις Ἡραδοῦ, τοῦ βασιλέως τῆς Ιουδαίας, ἐν τοῖς ὡς καθὼς παρήχθην ήμιν ὁ αὐτός, καὶ ἦν ἡ γυναῖκα αὐτοῦ εἰς τῶν παρακηγόρων τοῦ θεοῦ. Καὶ ὡς ἦν ὁ αὐτός εἰς πᾶσαν ταύτας ἡμέρας καὶ δικαίως εἰς τὰς ἁγιότητας τῶν θεῶν καὶ ἐν τῷ παραδείγματι τῶν θεῶν τού κυρίου αὐτοῦ. Καὶ εἰς τοὺς κατὰ τὸ παραστατικὸν τῶν ἡμέρας καὶ ἐν τῇ ταύτῃ τῇ ἡμέρᾳ ἡμέρας καὶ δικαίως εἰς τὰς ἁγιότητας τῶν θεῶν καὶ ἐν τῷ παραδείγματι τῶν θεῶν τοῦ κυρίου αὐτοῦ.

6. King. 5. Wife.

7. Elizabeth.

8. This epithet proves that Theophilus was a man of senatorial rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 36, 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 classes, 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.—Pusey.

9. Acts xx. 23. 1 Mat. i. 1. 2 John i. 1. 3 Acts i. 1. 4 John xx. 31. 5 Matt. ii. 1. 6 1 Chron. xxv. 10, 19; Neh. xi. 4, 17.
LUKE.

9. For the holy place where the altar of incense stood, before the veil. Exod. xxx, 1, 6—8; xli. 18. 

10. 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.  

11. Exod. xxxv, 7, 8; 1 Sam. ii. 28; 1 Chron. xxvii. 18; 2 Chron. xxix. 11. 

12. Lev. xvi. 17; 11; Dan. x. 8; Luko i. 19; ii. 9; Acts x. 4; Rev. i. 13; ver. 20, 65; 

13. Num. vi. 5; Judges xiii. 4; Matt. vii. 33. 

14. Mal. iv. 5; Matt. xvi. 14; Mark ix. 12. 


16. Dan. viii. 10; ix. 21—23; Matt. xvi. 10.


ING in the presence of the Lord, 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, and they were afraid. And he went to the house of his wife Elizabeth, and remained dumb.

23 And it happened as were filled on the leavish days of the ministry of him, he went to the house of his wife.

24 Metta de tao autou, dike lepoun, eis tin templon, dike lepoun eis tin templon, dike lepoun eis tin templon.

25 En de tao autou, dike lepoun, eis tin templon, dike lepoun eis tin templon.

26 In the sixth month the sixth was sent the angel Gabriel by the God to a city of Galilee, named Nazareth,

27 To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And coming the messenger to the virgins, at the words was greatly agitated, and said:

29 "Hail, having been favored the Lord, and salutation.

30 And she wondered what could this salutation could mean.

*Vatican Manuscript.—28. blessed art thou among women—omit.

†23, 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 62, where it is said, "they made signs to the father."

‡ 23, 2 Kings xii. 5; 1 Chron. ix. 25.

§ 25. Gen. xxx. 28; Isa. iv. 1; Lxx. 1, 4.
30 And the angel said to her, "Fear not, Mary; for thou hast found favor with God.
31 And behold, thou wilt conceive, and bear a Son, and thou shalt call his name Jesus.
32 He will be great, and will be called a Son of the Most High; and the Lord God will give him the throne of David his father;
33 And he will reign over the house of Jacob to the ages; and of his kingdom there will be no end."
34 Then Mary said to the angel, "How can this be, since I know not a Man?"
35 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.
36 And behold, Elizabeth, my kinswoman, even she has conceived a Son in her Old age; and this is the sixth Month with her who is called barren.
37 For not everyone is borne in the called barren."
38 And Mary said, "Re- hold, the handmaid of the Lord! May it be done to me according to the word of the Lord." And the angel departed from her.
39 And Mary arising in those days, went to the mountains country with haste, to a City of Judah;
40 And entered into the house of Zacharias, and saluted Elizabeth.
41 And when Eliza-
LUKE.

The salutation of Mary, the handmaid of the Lord, was filled with grace, and the angel said to her, "Hail, thou that art highly favored! The Lord is with thee." And Mary answered, "Here I am, the handmaid of the Lord; may it be done to me according to your word." And the angel said, "And the power of the Highest shall overshadow thee, and the babe shall be called Holy, the Son of God." And Mary said, "Behold, I am the handmaid of the Lord; let it be done unto me according to your word." And the angel departed from her. And Mary went into the house of her kinswoman, Elizabeth, who was advanced in years and had no children. And when Mary arrived, Elizabeth was filled with the Holy Spirit and cried out, "Blessed are you among women! And blessed is the fruit of your womb!" And Mary answered, "My soul magnifies the Lord, and my spirit exults in God my Savior, for he has looked upon the humble condition of his handmaid; for behold, from this time on all generations will call me blessed. The Mighty One has done great things for me; and holy is his name! And his mercy, which is for generations to those fearing him, has not been withheld from me." And Mary remained with her for about three months, and returned home. And the child grew, and when he was full of the Holy Spirit, he began to speak, and his mother was filled with the Holy Spirit and prophesied. And his father, Zechariah, was mute, and his tongue was loosed, and he spoke, and praised God. And people were filled with wonder, and said, "Is this Samuel the prophet, returned to life?" And Zechariah said, "Blessed is the Lord, who has visited and redeemed his servant Israel, in remembrance of his mercy, according to the promise of our fathers, Abraham and his children forever." And the children of Israel were filled with joy, and the people were filled with wonder, and the word of the Lord was fulfilled in the mouth of Zechariah. And Zechariah ceased speaking, and his tongue was loosed, and he praised God. And the child grew, and he was filled with the Holy Spirit, and he spoke in the temple, and he was filled with the Holy Spirit and prophesied. And people were filled with wonder, and said, "Is this Samuel the prophet, returned to life?" And Zechariah said, "Blessed is the Lord, who has visited and redeemed his servant Israel, in remembrance of his mercy, according to the promise of our fathers, Abraham and his children forever." And Zechariah ceased speaking, and his tongue was loosed, and he praised God. And the child grew, and he was filled with the Holy Spirit, and he spoke in the temple, and he was filled with the Holy Spirit and prophesied. And people were filled with wonder, and said, "Is this Samuel the prophet, returned to life?" And Zechariah said, "Blessed is the Lord, who has visited and redeemed his servant Israel, in remembrance of his mercy, according to the promise of our fathers, Abraham and his children forever." And Zechariah ceased speaking, and his tongue was loosed, and he praised God.

*VATICAN MANUSCRIPT.—42. CRY.

51. God's efficacity is represented by his finger, his great power by his arm, and his anointing by his oil. The plague of Israel was caused by the finger of God, Exod. vii. 19. The plagues of Egypt were caused by his hand, Exod. iii, 30. And the destruction of Pharaoh's host in the Red Sea is called the act of his arm, Exod. xv. 16.

† 40. 1 Sam. ii. 1. ‡ 48. I uke xi. 27. † 49. Psalms cxi. 9. † 90. Psalms cii. 17, 18. † 51. Psalms xerh. i. ‡ 52. 1 Sam. ii. 8; Psalms cii. 7. † 56. Gen. xvii.
of Abraham, and to the seed of him even to an age.

56 And Mary remained with her about three months; and returned to the house of her.

57 Now Elizabeth's time to be delivered was fulfilled; and she brought forth a son.

58 And her neighbors and relatives heard that the Lord had magnified his mercy toward her; and they rejoiced with her.

59 And on the eighth day, when they came to circumcise the child, they were about to call him Zacharias, after the name of his father;

60 but his mother answered, saying, "No; but he shall be called John."

61 And they said therefore, "There is no one among the 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 And his mouth was instantly opened, and his tongue loosed; and he spoke, praising God.

65 And Fear came on all their neighbors. And all the things that were spoken of through all the mountains of Judea

66 And all those hearing, wondered in their hearts, saying,
Chap. 1: 67] **LUKE.**

67 Blessed Lord, the God of the Israel; for 
the \( \text{γεγονός \ ην \ κυριος, \ ο \ θεος \ του \ Ισραηλ: \ ο \ \text{ὅτι}} \)

68 "Blessed be the Lord, the God of Israel, 
because he has visited and 
with help and 
redemption to the people 
dead, 
and raised up a Horn of Salvation to us in the 
over David his people. 
(though he was a servant of himself, 

69 and he 
has raised 
up a Horn of Salvation for us, 
in the *House of David, 
his servant; 

70 (even as he spoke 
by the Mouth of those 
HOLY ones, his Prophets of the Age:)

71 a Salvation from our 
Enemies, and from the 
hand of ALL who hate 
us; 

72 to perform his Mercy 
with our Fathers; 
and to remember his holy 
Covenant; 

73 the Oath which he 
spoke 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, 
will be called a Prophet of 
the Most High; for thou shalt 
got before the Lord 
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

one went into the Way of Peace.

CHAPTER II.

1 Now it occurred in those days, that an Edict went forth from Cesar Augustus, to register All the habitable.

2 (This * was the first Registry of Quirinus, Governor of Syria.)

3 And they all went to be registered, each into his own City,

4 And Joseph also went up from Galilee, out of the City of David, which is called Bethlehem, (because he was of the House and Family of David),

5 to be registered with Mary, * his betrothed, being pregnant.

6 And it came to pass while they were there, the Days of her Delivery were accomplished.

7 And she brought forth her first-born Son, and swaddled him, and laid him in a manger, because there was no Place for them in the Guest-chamber.

*Vatican Ms.—2. This was the first Registry.

1 Oikoumenes literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judæa, where this enrollment took place.

2 Oikoumenes is used by Luke in chap. xxii. 20, and Acts xi. 28, and applied in this restricted sense.

3 Wetsen has shown from a multitude of instances, that phatos means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a stabulum, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearson, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a guest-chamber, or lodging-room, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that guest-chamber, wherein to lay her Son Jesus, she made use of one of the Eastern mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy Babe from all others. See verses 13, 16."
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 today 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 into the ouranou oi aggeloi, oi anathrapi oiv poiemes
And it came to pass, when went from them into the heavens the messengers, and the men, the shepherds, eis ton pros allhous. Dianthevan the eros, said to one another: We should go now to Bethleem, kai idem to bema touto to gegeoun, Bethlehem, and see the thing which has been done, o kuros eugenes hmos. And they came apostasan kai anergmen tiv tis Maris kai to bema made haste, and they found the both Mary and the iost, kai to brefos kinei en tiv fathe, Joseph, and the babe lying in the manger.
16 Iouden de, diegeworion *peri* tiv bema to, Having seen and, they published around the declaration tiv alalithistos auton peri tiv paidion toutou, of the declaration of the shepherds, that having been told to them concerning the little child this.
17 Kai pantes oiv akousantes elaimastan peri And all those having heard wondered about tiv alalithistov niv tiv poiemenov pro auton, those having been told by the shepherds to them.
18 *H de Maris parata suneterei ta bema The bat Mary all kept the words [there,] sunballova en tiv karthia authe, pondering in the heart of herself.

* Vatican Manuscript.—9, 10—omitt. 12. Sign. 17. around—omitt. 19. these —omitt.
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 brought him up to Jerusalem, to present him to the Lord:

(23) [as it is written in the Law of the Lord, That every Male, being a first-born, shall be called holy to the Lord;]

23 And to offer a Sacrifice, according to what is enjoined in the Law of the Lord, that is, "A Pair of Turtle-doves, or Two Young Pigeons."

25 And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious Man, expecting the Consolation of Israel; and the holy Spirit was on him.

26 And he was divinely informed by the Holy Spirit, that he would not die, till he should see the Lord's Messiah.

27 And he came by the Spirit into the Temple; and when the Parents brought in the Child Jesus, he took it into the arms of himself, and blessed the God, and said,
LUKE.

29 Now, O sovereign Lord, dismiss thy servant according to thy word, in peace; for henceforth to all generations of the people of Israel.

30 And Simon, his father and his mother were wondering, not knowing what to say, about him.

31 For all that heard them speak marveled at them, wondering, "What does this child say?"

32 And Simeon blessed them and said, "Lord, now lettest thou your servant to depart in peace, according to thy word, for my eyes have seen thy salvation."

33 And Mary kept all these sayings, and pondered them in her heart.

34 And the time came for him to be circumcised, according to the law of Moses. And they were circumcised on the eighth day. His name was called Simeon. And the child's father and mother were not能得到的.
And went the parents of him every year to Jerusalem, of the feast of the passover.

21 And when he was twelve years old, they went up according to the custom of the feast.

22 And there he was seated among the doctors, both hearing them, and asking them questions.

23 And they all marveled at him of his answers to them.

24 And his parents knew it not.

25 And he remained in Jerusalem, and did not find him.

26 And it happened, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

27 And all were astonished at his understanding and answers.

28 And seeing him, they were amazed; and to him they said, How art thou wise, little child, having thus at the age of twelve years answered them that asked you questions?

29 And the doctors, and all that heard him, marveled at his understanding and answers.

30 And his parents knew it not.

31 And he went down with them, and came into Nazareth, and was subject to them. And the word of God increased in him.

* Vatican Manuscript.—49. to Jerusalem—out. 43. his parents knew. 47. those hearing him—out. 48. seek thee.
**KEF. γ'. 3.**

1 En seel de penteakadaktoj tis ἡγεμονίας
   In year now fifteenth of the government
   Τιβερίου Καίσαρος, ἡγεμονευόμενος Ποντίου Πίτρα
   of Tiberius Caesar, being governor Pontius Pilate
   τοῦ Ιουδαίου, καὶ τετραρχεύοντος τῆς
   the Jews, and being tetrarch of the
   Γαλιλαίας Ἰωάννου, Φιλίστου δὲ τοῦ αδελφοῦ
   Galilee Herod, Philip and the brother
   αὐτοῦ τετραρχεύοντος τῆς Ἰουδαίας καὶ Τραχωνίδος
   of him being tetrarch of the Iturias and Trachion
   χώρας, καὶ Δανιελοῦ τῆς ἀποκλήσεως, καὶ Καίσαρα
   region, and Lysanias of the Abilene
   τετραρχεύοντος, ἐπὶ αρχιερεῖς Αννα καὶ Καίσαρ,
   tetrarch, and high priests Anna and Cai-
   φασα, εγενόμενοι ἤδη θεοῦ επί Ιωάννου, τοῦ
   saphas, came a word of God to John, the
   Ζαχαρίου, εν τῷ εἴρημα. 3 Καὶ ἤλθεν εἰς
   Zachariah, in the desert. And he went into
   πασαν τὴν περιοχὴν τοῦ Ἰορδάνου, κηρύσσαν
   all the country about the Jordan preaching
   βαπτισμα μετανοιας εἰς αφέσιν ἁμαρτιών
   baptism unto repentance for the remission of
   ὡς αἰτίας, γεγραμμένος εἰς βιβλίον λόγων Ἡσαίου τοῦ
   was a dipping or immersion into forgiveness of sins, as
   προφήτου. 4 Ὁ θνητὸς εἰς τὴν θνήσκοντα ἤρθε
   written in a book of words of Isaiah the prophet.
   [ἀναγέννησε] 4 Ο θνητός εἰς τὴν διά
   [saying] 4 "A voice crying in the desert,
   ἐπιφώνησεν εἰς τὸν ὄμος κύμων, εὐθείας
desert. Make straight the way of the Lord,
   ποιεῖται τὰς τρίβους αὐτοῦ. 5 Πᾶσα φαραγγυ
   straighten the tracks of him; Every ravine
   πληρωθῇσται, καὶ πᾶν ὄρος καὶ βουνός ταπει
   shall be filled up, and every mountain and hill shall
   νωθρεῖσται, καὶ εἰστι τὰ σκολια εἰς εὐθείαν
   be desolate, and there shall be the crooked into straight,
   ἔσχατον γε Δοῦνας λείας, καὶ εἰσέκα
   and the rough into ways smooth; and shall be
   πᾶσα σαράξ το σωτηρίαν τοῦ θεοῦ. 7 Ἐλεγεν
   then to those coming out of crowds to be dipped by
   ὁ θνητός, ἐπιφώνησεν εἰς τὸν σωτηρίαν τοῦ θεοῦ.
   him; The voice of a cry of one that pointed out to you
   ἀναστημέναι εἰς κόσμον διδασκεῖν εἰς εὐθείαν
   2 And Jesus advanced in wisdom, and in Man-
   διδασκεῖν εἰς εὐθείαν
   lines, and in favor with God and Men.

**CHAPTER III.**

1 Now in the fifteenth Year of the government of Tiberius Caesar, Pontius Pilate being Governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Trachonitis, and Lysanias, the tetrarch of Abilene,

2 in the High-priesthood of Annas, and Caiaphas, a Command from God came to John, the son of Zachariah, in the desert.

3 And he went into All the adjacent Country of the Jordan, publishing an Immersion of Reformation for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaiah, the Prophet; 1 "A Voice proclaiming in the Desert, Prepare the way for the Lord, make the highways straight for him.

5 "Every Ravine shall be filled up, and Every Mountain and Hill shall be made low; and the crooked roads shall become straight, and the rough ways smooth;

6 "and All Flesh shall see the salvation of God."

7 Then he said to the crowds coming forth to be immersed by him, "O Progeny of Vipers, who admonished you to fly kept All these things in his heart.

**VATICAN MANUSCRIPT.—§1. the sayings.**

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The safest solution is, that one was the high-priest, and the other his sagan or deputy, so that they might, with a very pardonable liberality, be applied to both."

† 2. Matt. vi. 49, 51; xvii. 18; Acts iv. 6. § 3. Matt. iii. 1; Mark i. 4, 6. § 3. Luke i. 77. § 4. Isa. xi. 3; Matt. iii. 3; Mark i. 3; John i. 23, 6. Gen. xxvii. 3; Isa. iii. 10; Luke ii. 10. § 7. Matt. iii. 7.
LUKE.

from the approaching vengeance?

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.

And even now the axe lies at the root of the trees; every tree, therefore, not bearing good fruit is cut down, and cast into the fire.

And the crowds asked him, saying, 'What then should we do?'

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 likewise.'

And Tribute-takers, also, came to be immersed, and said to him, 'Teacher, what should we do?'

And he said to them, 'Collect nothing more than what is appointed for you.'

And Soldiers, also, asked him, 'What also should we do?' And he said to them, 'Oppress, and falsely accuse, No one; and be satisfied with your wages.'

And the people were waiting, and all were reasoning in their hearts concerning John, whether he were not the Messiah;

John answered all, saying, 'I indeed baptize with water: but he that cometh after me is mightier than I is coming, for whom I am not fit to untie the tassels of his sandals; he will immerse you in holy Spirit and Fire.'

* Vatican Manuscript.—11 answered and said.

14. What also should we do?

And he shall gather the wheat into his garner, but the chaff he will burn in the fire a

18. And the tetrarch, being rebuked by him, and paid him tribute, Herod sent and shut up John in prison.

19. Herod added also this to all, that he shut up John in prison.

20. And it occurred, when all the people were immersed, Jesus also having been immersed, and praying, the heaven was opened.

21. And he, Jesus, was about thirty years old, when he began his work, being as was allowed, a Son of Joseph.

22. The son of Mathathai, the son of Levi, the son of Melchi, the son of Jan, the son of Joseph.

23. The son of Mattathai, the son of Amos, the son of Nahum, the son of Simeon, the son of Joseph.

The birth of John the Baptist

28 Then was fulfilled what was spoken by the prophet Isaiah, saying:

The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.

29 And the same John had cloth and a camel's skin to wear; and his food was locusts and wild honey.

30 And there went out to him all the country of the Jordan, and to all the region round about, and they were baptized by him in the river Jordan, confessing their sins.

31 Then Jesus, when he had received the message of John, came into Galilee, and made his ministry there.

32 He went through all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom of God, and healing every sickness and every disease among the people.

33 But when the Pharisees and the doctors of the law saw the multitudes that came together, they said to Jesus, "By what authority do you do these things? And who gave you authority to act in this way?"

34 And he answered them, saying: "I will also ask you one question, and if you tell me the answer, I will tell you by what authority I do these things.

35 The baptism of John, was it from heaven, or of men?答：From heaven."

36 And they reasoned among themselves, saying, "If we shall say, 'From heaven;' he will say, 'Why then did you not believe him?' But if we shall say, 'Of men;' they will say, 'Is the baptism of John for nothing?"

37 And they answered, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things.

Chapter IV

1 And Jesus, full of the Holy Spirit, returned from the Jordan and was filled with the Spirit of God. And he was in the wilderness forty days, being tempted by the devil.

2 And in those days he ate nothing, and when they were completed, he was hungry.

Vatican Manuscript—1. In the desert. 2. Afterwards—omitted.
And having led him up the accuser into mountain ὑψηλον, εδειξεν αὐτῷ πατὰς τὰς βασιλείας τῆς high, he showed to him all the kingdoms of the
οἰκουμενῆς ἐν στήρυχρον. 6 Καὶ εἶπεν εὐθεῖα ἐν a moment
λαβήτως, Σὺ δὲν πρὸς τοὺς ἐν οἷς ἔστων τινα
to him the accuser; To thee I will give the authority this
παραδείσεοι, καὶ ὃς ἐν θέλω, διδωμι αὐτήν all, and the glory of them; that to me
It has been prepared, and to whoever I will, I give her;
σὺ ὑμεῖς ἐπὶ προσκυνήσεις εἰρωνικοὶ, μου, εὐθεῖα
God of thee, and to him alone thou shalt render service.
τίνα τῶν ἔγγονα ἐν τῷ θεόν, τῇ σεαυτῶν
And answered said to him the Jesus; That
καὶ εἶπεν αὐτῷ: Ἐι ὅποι ἐν τῷ θεόν, ἐπέλαθεν αὐτῷ;
It is said; “Thou shouldst strike against a stone the foot of thee.”
καὶ καὶ ἔστη αὐτῷ καὶ Ἐσπαούς ὁτι
καὶ εἶπεν αὐτῷ καὶ Ἐσπαούς ὁτι
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καὶ εἶπεν αὐτῷ καὶ Ἐσπαούς ὁτи
in the power of the spirit into Galilee; and a report concerning him went through the whole adjoining 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. And there was a roll of the book of the prophet Jesus in the hand of the minister. When they found the place, he opened the book, and said, It was written, 17 "The spirit of the Lord is upon me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish deliverance to the captives, and sight to the blind, to publish freedom to them that are bruised, and to publish the year of the Lord's favor." 18 For the prophecy is fulfilled that it was written of him, 19 "The Spirit of the Lord is upon me, because he has anointed me to proclaim to the captives and to publish deliverance to the blind." 20 And having rolled up the book, he gave it to the minister, and sat down, and opened it to them. And they wondered at the words of the gracefulness, those that spoke to them. And they said, "Is not this the son of Joseph?"
And he said to them, “You will certainly refer me 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 into Capernaum, a City of Galilee, and taught them in the Synagogue;

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,
LUKE.

1:34 [LXX: ἔθες αὐτῷ Ἰησοῦς, λέγων 'Ζωοθετήτῳ, rebuked him the Jesus, saying, Be silent, καὶ εἴδος ἐξ αὐτοῦ. Καὶ ἦν ἄνθρωπος καὶ and come out of him. And having thrown him the διαμοιον εἰς μέσουν, ἐξήλθεν αὐτῷ, ὁ δὲ demon into midst, came out of him, nothing Ἀλαίμις αὐτῷ. 35 Kαὶ εὔχετο βαίνοι εἰς rebuked him the Jesus, saying, Be silent, καὶ εἰδέθη ἐξ αὐτοῦ. Καὶ ἦν ἄνθρωπος καὶ and come out of him. And having thrown him the διαμοιον εἰς μέσουν, ἐξήλθεν αὐτῷ, ὁ δὲ demon into midst, came out of him, nothing Ἀλαίμις αὐτῷ. 35 Kαὶ εὔχετο βαίνοι εἰς hurting him; And came amazement on ἀντάσσας καὶ συνελάβοντο πρὸς ἁλητόν, λεγόν- all, and talked to one another, saying, "Τίς ὁ λογίς ὁ τὸν πεπραγμένον the word the spirit, this, for with authority and διά τις ἐπιστασαί τοὺς ἑαυτούς νεωμασίαν, power he commands the impure spirits, and εὐχαριστοῦντο; 37 Kαὶ εὐχαριστοῦντο ἤγειραι ἐκ ἑαυτούν. And went forth areopostolic and τὰς παντὰς τὰς παρὰ οὐρανοῦ. him into every piece of the country around. 38 Ἀναστάται δε ἐκ τας συναγωγών, ἐσπαθήνειν Having risen up and out of the συναγωγή, he ματαιωθέντας νοσοὺς παίκλας, ἄγαν αὐτοὺς entered εἰς τὴν οἰκίαν Σιμώονος πεπραγμένος ἐπεί θέτει Σίμωον έτεινε τὴν συνεχόμενη, τὴν τρίτην μεγάλην προττόμην, καὶ προττόμην was seized with a fever great; and they asked αὐτοῦ περὶ αὐτῶν. 39 Kαὶ ἐπανέρισκαν him about her. And standing above αὐτής, επιτιμήσας τῷ τρίτῳ καὶ ἀφίκειν her, he rebuked the fever and it left αὐτήν. Παρακρήμμα ἐν αναστάσις διηκονεῖ ημῶν, for both went and rising up she served αὐτοῖς, them.

40 Διανοστὶ δὲ τοῦ ἱλαρ, παντεῖς δόσοι εἰχον Setting and of the sun, all as many as had ασθενοῦσας νοσοῖς παικλαῖς, ἄγαν αὐτοὺς being afflicted with diseases various, brought them πρὸς αὐτὸν ὁ δὲ ἐν ἑαυτῷ ἐκακαῦνtauς τοῖς διὰ τοῦ τοῦ ἱλαρ, καὶ ἔκακαν to him; he and one by one separately the χειρα μελείας, εὐθειατρεύεικας αὐτοῖς. 41 Εἴσηγος hands having placed, he healed them. Came χειρὶ δὲ καὶ διαμοιον ἀπὸ πολλῶν, κράσοντα καὶ λέγοντα. Ὁτι συμεν ὁ νόος τοῦ θεοῦ, καὶ saying: That thou art the son of the God. And επιτιμῶν οὐκ εῖναι αὐτὰ καλαίν, ὅτι γείεσθαι rebuking not reproved them to say, that they knew τοῦ Χριστοῦ αὐτὸν εἰναι, the Anointed him to be, as demon was used both in a good and bad sense before and after the time of the evangelists, the word ancien may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word demon in a good sense.—Clarke.

† 34. Matt. viii. 14; Mark i. 29.

‡ 40. Matt
And having come out, he retired to a desert place; and the crowds sought him, and came to him, and urged him not to leave them.

43 But he said to them, "I must proclaim the glad tidings of the kingdom of God to other cities also, because for this I have been sent."

44 And he was preaching in the synagogues of Galilee.

CHAPTER V.

1 Now it occurred, as the crowd pressed on him to hear the word of God, that he was standing by the Lake Gennesaret; and he saw two boats stationed near the shore; but the fishermen having left them, were washing their nets.

2 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.

3 And when he ceased speaking, he said to Simon, "Put out into the deep, and let down your nets for a draught."

4 And Simon answering, said, "Master, we have labored through the whole night, and have caught nothing; yet, at this word, I will let down the nets."

5 And having done this, they enclosed a multitude of fishes, and their nets were breaking.

6 And having done this, they enclosed a great multitude of fishes; and their nets were breaking.

7 And they beckoned to their partners in the other boat, to come and assist them. And they came, and filled both the boats.

9 Vatican Manuscript.—44, to the synagogues.

b. to him.—1. 6. Notes.

† I. Called also the sea 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.

‡ 1. Mark i. 39. 2. Matt. iv. 18; Mark i. 16. 3. John xxi. 6.
5 And Simon Peter, seeing it, fell down at the knees of Jesus, saying, Depart from me, Lord, I am a sinful man.

8 And Simon Peter seeing it, fell down at the knees of Jesus, saying, Depart from me, Lord, for I am a sinful man.

9 For amazement seized him, and all who were with him, at the draught of fishes which they had taken;

10 And in like manner also, James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Fear not; henceforth thou wilt catch men.

11 And having brought the boats to the land, leaving all, they followed him.

12 And he commanded them to be healed; and immediately the leprosy departed from him.

13 And extending his hand, he touched him, saying, "I will; be thou cleansed." And instantly the leprosy departed from him.

14 And he commanded them to tell no one; but going forth between them he shewed himself to Peter, James, and John, and the twelve, and commanded them to account of the cleansing of thee, as enjoined Moses.

15 But the report concerning him spread abroad the more; and great crowds came together to hear, and were cured of their infirmities.

Luke 5:16-22

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 seeing their faith of them, he said, O man, **your faith hath saved you.**

21 **And the Pharisees began to reason, saying, Who is this that uttereth blasphemies? For who can forgive sins, except God only?**

22 **But Jesus knowing their thoughts, answering, said to them, Why do you reason in your hearts,**

23 **Which is easier? to say, Thy sins are forgiven thee; or to say, Arise, and walk?**

24 **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 take up the Little Bed of thee, go into thy house.**

*Vatican Manuscript—Pharisees.**

†10. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, they lowered him through the tiles, of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.
25 And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own house, praising God.

26 And astonishment seized all, and they praised God, and were filled with Fear, saying, "We have seen wonderful things today."

27 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."

28 And forsaking all, he arose, and followed him.

29 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.

30 And *the Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with Tribute-takers and Sinners?"

31 And *Jesus answering, said to them, "Those who are in Health have no need of a Physician, but those who are sick."

32 And he said to them, "Can the Bridesmen fast, while the Bridegroom is with them?"

33 And they said to him, "The Disciples of John frequently fast and pray; and in like manner those of the Pharisees; but Thine eat and drink!"

34 And he said to them, "Can the Bridesmen fast, while the Bridegroom is with them?"

35 But Days will come, when the Bridegroom will be taken from them, and then they will fast in Those Days."
And he also spoke a parable to them, "No one puts a piece * rent from a new garment on an old; 36 celse the new also * will make a rent, and THAT piece from the new * will not agree with the old.

And no one puts new Wine into * old Skins; else the * new Wine will burst the skins, and itself be split, and the skins be destroyed.

But new Wine must be put into new Skins.

No one having drunk old wine desires now for * the old is good.

CHAPTER VI.

And it occurred on the Sabbath, that he went through the * Grain-fields, and his Disciples plucked the heads of grain, and ate, rubbing them in their Hands.

And some of the Pharisees said, "Why do you * what is not lawful on the Sabbath?"

And Jesus answering them, said, "Have you not even read this, * which David did, when hungry, and those who * were with him?

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.

And he said to them,

The son of man is Lord even of the Sabbath.

6 And it occurred on another Sabbath, that he entered the synagogue, and taught. And a man was there whose right hand was withered.

7 And the scribes and Pharisees watched him 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 Then Jesus said to them, "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 thy hand." And he did so; and his hand was restored.

11 And they were filled with madness, and conspired against him, what they should do to Jesus.

12 And it came to pass in those days, that he went out to the mountain to pray; and he remained, through the night, in the olivet of God.

13 And when it was day, he summoned his disciples; and having selected from them twelve, whom he also named Apostles;—

14 Simon, whose also named Peter, and Andrew his brother, James and John, Philip and Bartholomew.

* Vatican Manuscript. 0, also—omitt. 9, I ask you, if it is lawful, 10, as the other—omitt. 15, Alpheus.

† 12, Or the place of prayer to God. Nearly all modern critics translate "peripherias" in this passage and Acts xvi. 13, in this manner: "A periphery 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. 22, Matt. xiv. 23.
LUKE

15 Matthew and Thomas, that James, son of Alphaeus, 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 great crowd of his disciples, and a multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be restored from their diseases;

18 and those who were distressed by unclean spirits were cured.

19 And all the crowd sought to touch him; for a power came from him; and healed all. And all the crowd sought to touch him for a power to come from him, and were healed.

20 And the whole crowd was (to the point of) stoning him. And all the crowd was stoning him, and were healed.

21 Blessed is he who is born of woman. Blessed is he who was born of woman.

22 Happy are you, when men may hate you, and separate you, and revile you, and cast out your names as evil, on account of the Son of Man.

23 Happy are you, when men may hate you, and separate you, and revile you, and cast out your names as evil, on account of the Son of Man.

24 But woe to you, rich ones! For you have your consolation.
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 for thus their fathers did to the false-prophets.

27 "But I say to you, who hear Me, love your enemies; do good to those who hate you,

28 bless those who curse you, pray for those who injure you.

29 "And if you love those who love you, what thanks are due to you? for even sinners love those who love them.

30 And if you do good to those doing good to you, what thanks are due to you? for even sinners even do the same.

31 And if you lend to those from whom you hope to receive, what thanks are due to you? for sinners even lend to Sinners, that they may receive an equivalent.

32 But love your enemies, and do good and lend, in nothing despairing.
Luke 6:36, 37

36 Be ye therefore merciful, even as your Father also is merciful. 
37 Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. For give, and ye shall be given unto you: forbear, and it shall be forgiven you. 

38 Give, and it shall be given unto you; good measure, pressed down, shaken together, and overflowing, shall be in your measure. 
39 And he spake a parable to them: Can a blind man lead a blind man? Will not both fall into a pit?

40 And if ought be said unto you, Why dost thou teach in this manner? he shall say, For we have heard, that Jesus is an good teacher, and hath power to teach with authority, and not as the scribes. 

41 And he said unto them, Why doth a man take a snare from his own leg? Will he not fall into it? And why doth he light a bruising coal upon his foot? Will he not burn himself? 

42 And if the eye be the lamp of the body, thou canst not put a lamp in aagens, neither cast forth light out of one lamp. 

43 No good tree bringeth forth evil fruit; neither doth a bad tree bringeth forth good fruit: 

44 For every tree is known by his own fruit. For of even so is good fruit. Not a tree bringeth forth good fruit.
LUKE.

chap. 6: 44.] 

44 Every tree which yields good fruit.

45 The good Man out of the good Treasure of the heart produces good; and the bad Man out of the evil produces evil; for out of an overflowing Heart his mouth speaks.

46 And why do you call me, 'Master, Master,' and obey not my commands?

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 foundation 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 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. Treasure of his heart—omit.


Luke 7: 3.

1 And having heard concerning Jesus, that 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 centurion sent friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst 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 the slave of me: Do this, and he does.

9 Hearing these the Jesus, admired him: and saying, to the following him crowd he said: "Lest you not even in the Israel so great faith evil."

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.

† 5. 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 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 Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.
LUKE.

12 And as he approached the gate of the city, he heard 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." And approaching, he touched the bier; those standing by it stood still.

14 Then he who had been dead sat up, and began to speak, and he gave him to his mother.

15 And fear seized all; and they praised God, saying, "A great Prophet has risen among us," and, "God has visited his people."

16 And this report concerning him prevailed all Judea, and all the surrounding country.

17 And John's disciples told him of all these things.

18 And summoning two of his disciples, John sent to *the Lord, saying, "Art thou the coming one? or are we to expect Another?"

19 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?'

20 And having come to him, he said to him, "John, the Immerser, *sent us to thee, saying, 'Art thou the coming one? or are we to expect Another?'

* Vatican Manuscript—11. many—omitted. 17. in—omitted. 19. the Lord—saying. 30. sent.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—Harmer. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow to whom was born to the grave."—Hackett.

LUKE. [Chap. 7: 30.]

sight to many Blind persons.

22 And Jesus answering, said to them, "Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, glad tidings are announced to the Poor;

23 and happy is he who shall not stumble at me."

24 But John's messengers having departed, he began to say in the crowds concerning John, "Why went you out into the desert? To see a Man clothed in soft garments? Behold, those tobed in splendid apparel, and living in luxury, are in royal palaces.

25 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

26 This is he concerning whom it is written, 'Him will I send my Messenger before thy Face, who will prepare thy way before thee.'"

27 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.

28 And all the people having heard, and the "tribute-takers, justified God, 'having been immersed with the immersion of John.'

29 But the Pharisees and lawyers set aside the purpose of God towards themselves, not having been immersed by him.
31 To what then shall I compare the men of this generation? and what are they like? 32 They are like those boys sitting in a public place, and calling to one another, and saying, ‘We have played 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 glutton and a wine-drinker!’ an associate of publicans and sinners.

34 But wisdom is vindicated by all her children.”

35 And one of the Pharisees invited him to eat with him. And entering the house of the Pharisee, he reclined.

36 And, behold, a woman who was in the city, a sinner, knowing that he reclined in the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet, weeping, she began to wet his feet with tears; and with her hairs of her head herself wiped, and kissed his feet, and anointed them with the bal-

37 But that Pharisee who had invited him observed this, spoke within himself, saying, ‘This man, if he was a prophet, would know...’

* Vatican Manuscript.—37. who was in the city, a sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a harlot, and therefore in the estimation of the Pharisee a sinner. Harmatholos, is often used in the New Testament in this sense. † 38. This is not intelligible, without resorting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supporting their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Walford.
LUKE.

40 And Jesus answering, said to him, “Simon, I have something to say to thee.” And he said, “Teacher, say it.”

41 “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?”

43 And Simon answering, said, “He, I suppose, to whom he forgave most.” And he said to him, “ Thou hast judged correctly.”

44 And turning to the woman, he said to Simon, “Thou gavest this woman, I came into thy house, thou gavest me no water for my feet; but she with her tears, and wiped them with her hair.

45 Thou gavest me no kiss; but she, since she came in, has not ceased kissing my feet.

46 Thou didst not anoint my head with oil; but she anointed my feet with Balsam.

47 Therefore, I say to thee, Her many sins have been forgiven; on this account she loved much; but he to whom little is forgiven, *also loves little.”

48 And he said to her, “Thy sins have been forgiven,”

49 And the guests began to say among themselves; *Who is this that even forgives sins?”

50 And he said to the woman, “Thy faith has saved thee; go in peace.”
Kai egeneto ev tiv kathedrion, kai autois
And it happened in the afterwards, also he
diosewhe kata pollin kai lebannai, kerusun
travelled through every city and village, publishing
kai evanggelizomenos tivn basileian ton theou
and proclaiming the glad tidings the kingdom of God,
i kai ois odevmatan auton, kai
and the twelve with him, and
ai gynaikes tines, and
women certain,
aioi tetherepeumeneis apo pnevmatos pollin
who were having been healed from spirits evil
kai kateresis Maria h kalomene Magdala
and infirmities; Mary that being called Magdala-
ai, apo h diazionis epita ekalethnei, kai
apart, from whom demons seven had gone out, and
Iounanna, geni Xou a epistrosou Herodou, kai
Joanna, a wife of Chusa a steward of Herod, and
Sophanai, kai eterei pollai, autines diypouroin
Susanna, and others many, who ministered
auton apo twn evapronotwn autais.
to him from the possessions of them.

1 And it occurred afterwards that he traveled through every City and Village, publishing and proclaiming the glad tidings of the kingdom of God; and the twelve were with him, 2 and certain Women, who had been delivered from evil Spirits and Infirmities, that Mary who was called of Magdala, 3 from whom seven Demons had been expelled, 4 and Joanna, the Wife of Chusa, Herod’s Steward, and Susanna, and many others, who assisted him from their possessions. 

4 Now when a great Crowd was assembling, and they were coming to him from every City, he spoke by a Parable:

5 “The sower went forth to sow his seed; and in sowing, part fell by the road; and it was trodden down, and the birds of heaven picked it up.

6 And another part fell on the rock; and having sprung up, it withered away, because it had no moisture.

7 And another part fell in the midst of the thorns; and the thorns springing up with it, choked it.

8 And another part fell into the good ground, and having sprung up, yielded increase, a hundredfold.” And having said this, he cried, “He having Ears to hear, let him hear.”

9 And his disciples asked him, “What may this parable mean?”

10 And he said, “To you it is given to know the secrets of the kingdom of God; but to the others, in Parables; that seeing they may not see, and hear-

* VATICAN MANUSCRIPT.—9. This parable.

10. saying.—omit.
LUKE.

[i]ing they may not understand.

[20] Now the PARABLE is this: The SEED is the word of God. Twelve 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, 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 a candle having a candle under a vessel, or puts it under a Vessel, but places it on a Lamp-stand. \*\* that those coming in may see the light.

[17] For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

[18] Take heed therefore, now you hear; \*\* for to him who has, more will be given; but from him who has not, will be taken away even that which he has.\*

[19] Now his mother and brothers came towards him, but could not get near him, on account of the crowd.

\*\* [saying—omit.]

\*\* [saying—omit.]
adeplauon sto esthkaion euon, idein se deloutes, brothers of thee stand without, to see thee desiring.
21 'O de akrpsi kai pros autous. Mptth He and answering said to them; Mother mou kai adelphi mou oustai eisun, oi tou logon mou kai adelphi mou of me and brothers of me these are, who the word tou theou akoustes Kai pioioutes, of God hearing and doing.
22 Kai egeneto en mia ton eimean, kai autous And it happened in one of the days, and he eiseb eis plion, Kai oi madhetai autov Kai into a ship, and the disciples of him; and eipe pros autous: Didelwme eis to peran tis the said to them; We may pass over to the other side of the lamiai kai anhthpros. 23 Ploureuan de autous, the lamia, and synelplurwto, Kai ekduvenous, lake, and they were filling, and were in danger.
24 Prokaleountes de dikecheian autov, legontes: Coming to him they awoke him, saying: Epistata, epistata, apollimethe. 'O de eger- O master, O master, we are perishing. He and aristeis eisnempsis to aerea kai to klados tou ing rebuked the wind and the raging of the udastos kai epastateto, kai egeneto galiqen. water: and they ceased, and there was a calm.
25 Eipe de autous: Pw estin h pioiis hmin: Fearing they wondered, saying to allelousa: Tis ara autou eisn, oti kai tois o ne another; Who then this is, that even to the aerea is evipasaioi kai to batai, Kai epanwen: winds he gives a charge and to the water, and they hearken syn autov. 25 Kai katebelenan eis thn xouria into the country thn Gadarous, hxei estin antiperon tis th Gadarous, which is over-against the Galileias, Galilee.
26 'Esegelwntai de autov epi twn gyn, uphun on: Go out and to him in the land, met syn aavou anh un tis ek tis polis, de eixe him a man carnal out of the city, who had daimonion ek xronon ikanon, kai pamaton ouk demons from times many, and a male not eveduniketo, kai en oilia ouk emen, al' eπ he put on, and in a house not he remained, but in BROTHERS stand without, desiring to see thee.
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 delayed, and were in danger.
24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then raising, 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?"
26 And they sailed to the region of the Gerasenes, which is opposite to Galilee.
27 And going out on Shore, a Certain Man of the city met him, who had "Demon; and for a long Time he wore no Clothes, nor remained in a House, but in the tombs.

*VATICAN MANUSCRIPT.—25, and they obey him—omit.

**Certain Man.**

27. a

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GERASENES. 27. a
And seeing Jesus, he fell down before him, and crying out with a loud voice, said, "What hast thou to do with me, thou Son of God?—the Holy Ghost to torment me?"

For he had commanded the unclean spirit to come out of the man. And it asked him, saying, "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 ran down the precipice into the lake, and were drowned.

And the swineherds, seeing that having been done, came to the Jews, and were afraid. And they brought out the swine to the man, from whom the demons had gone out, clothed and in his right mind; and they returned. And they brought out the swine to the man, from whom the demons had gone out, and were afraid.
πῶς ἐσώθη ὁ δαιμονιζόμενος. 37 Καὶ ἤρωτησαν 36 ἀλλ' εἶπα αὐτῶν 37 ὅτι ἠλώθη 38 ἀπὸ τῶν δαιμόνων. 39 Ἐγέρθη ὁ Ἰησοῦς. 40 Αὐτὸς δὲ εἰς τὸ πλοῖον 41 ἔφθασεν. 42 Ἔστερεν δὲ ὁ Ἰησοῦς 43 ἐπέστη. 44 Ἐρχόμενος δὲ ἐπὶ τὸ πλοῖον 45 οἱ ἄνθρωποι.
Luke

Chapter 8: 46

"Master, the crowds press on and crowd thee, and dost thou say, 'Who touched me?'"

46 And Jesus said, "Some one touched me; for I know a power went out from me." 47 Then the woman, seeing that she was discovered, came trembling and falling down, related to him in presence of all the people, why she had touched him, and how she was immediately cured. 48 And he said to her, "Daughter, thy faith hath cured thee; go in peace." 49 While he was still speaking, some one came from the synagogue ruler's house, saying, "Thy daughter is dead; trouble no more the teacher." 50 But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved." 51 And coming to the house, he permitted no one to go in with him, except Peter and John, and James, and the father and the mother of the child. 52 And all were weeping and lamenting her. But he said, "Weep not; for she is not dead, but she sleep." 53 And they derided him, knowing that she was dead. 54 But he, grasping her hand, called out, saying, "Arise." 55 And her breath returned, and she stood up immediately; and they charged the parents to tell no one what had been done.

Vatican Manuscript—Of him—omit. 49. Take courage— omit. 49. to him— omit. 49. no more the teacher. 50. saying— omit. 51. to go in with him, except. 52. for she. 52. having put them all out, and— omit. 54. Mark vi, 50. Luke vi, 19. 54. Luke vii, 14; John xi, 4. 55. Mark viii, 4; Luke, 39; Mark v, 43.
KEF. 9. 1. Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἐδωκεν Harky 1 to them power and authority over all the demons, and diseases to cure. And he sent

kaι εἰπεν kai eipen kai iasoy 3 to them to publish the kingdom of the God, 

και καθαίραν [καὶ ασθένους,] kai kathairan kai to autoz khirnous 3 and said to those being sick.

και πρὸς autoz kai proς autoz kai prōs Eπιδέψατε εἰς τὴν ὅρον, μὴ πάντα τὰ δαι-

ματα, καὶ ψυχῶν θεραπευέτες. 2 Καὶ απεστεί-

λεν αὐτοὺς κηρύσσειν τὴν Βασίλειαν τοῦ Θεοῦ, 

1. And having convened the twelve, he gave them power and authority over all demons, and to cure diseases.

2. And he sent them forth to proclaim the kingdom of God, and to cure the sick.

3. And he said to them, "Take Nothing for the journey, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

4. And into Whatever House you may enter, there remain, and thence depart.

5. And whoever shall not receive you, when you go out from that city, shake off even the dust from your feet for a Testimony to them."

6. And going forth, they traveled through the villages, proclaiming the glad tidings and performing cures everywhere.

7. And now Herod, the tetrarch, heard of all that was done; and he was perplexed, because it was said by some, "John has been raised from the dead;"

8. And by some, "Elijah has appeared;" and by others, "A certain Prophet of the ancients has risen up."

9. But Herod said, "John I beheaded; but who is this of whom I hear such things?" And he sought to see him.

10. And the apostles, having returned, related to him what things they had done; and taking them with them, he withdrew by himself into a certain desert place of a city, called Bethsaida. And the crowds

9. But Herod. 11. And the Crowds

* VATICAN MANUSCRIPT.—2. the sick—omit. 3. each—omit. 7. by him—omit. 8. a desert place—omit.

1. Matt. x. 1; Mark iii. 15; vi. 7.

2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9.

3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxix. 33.

4. Matt. x. 11; Mark vi. 10.

5. Acts xiii. 51.


7. Matt. xiv. 1; Mark vi. 16.


\[\text{Chap. 9: 12.} \]

\[\text{LUKE.} \]

\[\text{Chap. 9: 20.} \]

\[\text{\textit{The day already began to decline.} and the twelve, said to him: Dismiss the crowd, that they may go into the adjacent villages and the farms, to lodge, and find provisi...} \]

\[\text{\textit{He said to them: Give to them you to eat. They and eisou, ouc eisoi, h̄m̄a,} l̄eii,} \]

\[\text{\textit{And they made all recline. Taking de noue, kai akeilein, akw̄n̄tas. 16 Labon} \]

\[\text{\textit{And they were about six thousand men. And he said to his disciples, Make them recline in companies of fifty each.} \]

\[\text{\textit{And they did so, and caused them all to recline.} \]

\[\text{\textit{And then taking the five loaves and the two fishes, and looking towards heaven,} he blessed and broke them, and gave to the disciples to set before the crowd.} \]

\[\text{\textit{And they ate and were all satisfied; and there were taken up of the remaining fragments, twelve baskets.} \]

\[\text{\textit{And it came to pass, as he was praying in private, the disciples came to him; and he asked them, saying, Who do the crowds say that I am?} \]

\[\text{\textit{And they answering said, John the bap} \]

\[\text{\textit{Y} \]

\[\text{\textit{But who do you say that} \]

\[\text{\textit{Vaticano Manuscript.—II. gladly received, eline, when the twelve came.} \]

\[\text{\textit{Furmis.} 12. Math. xiv. 19; Mark vi. 35; John vi. 1, 5. 13. Math. xiv. 21; ver. 7 & 8.} \]

\[\text{12. Math. xvi. 18; Mark viii. 27.} \]

21 And he having strictly charged them, ordered them to tell this to no one:
22 Saying, The son of man must suffer many things, and be rejected by the elders, and chief 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, he shall save it.

25 For what is a man profited, if he gain the whole world, and lose his own soul? for where is the profit, if he may lose his own soul?

26 And whoever is ashamed of me and my words, of him will the son of man be ashamed when he comes in his own glory, and of the holy angels.

27 And I say to you truly, There are some standing there, who shall not taste of death, till they see the royal majesty of the Son of man.
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 overcome 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 huts, 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 Son, the 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 And it happened in the next day, having come down from the mountain, met him a crowd of people.
38* And, speaking, he said to the crowd of people, "Who are you seeking?" And they said, "A Man from the crowd cried loudly, saying, "Teacher, I beseech thee, to look on my Son, for he is my Only Child.
39 And behold, a Spirit seizes him, and he suddenly..."
Luke 9:48

48 And he said unto the disciples, Verily I say unto you, That ye which have followed me, in the time that I went into Galilee, followed me not, neither did ye believe the sayings that were spoken unto you: 49 But I have believed, & am persuaded, that ye are able to receive, & to bear what I shall give you. 50 And now he spake to the crowd, and to his disciples, saying, 51 He that heareth these words of mine, and doeth them, shall receive of the abundance of his kingdom: 52 But he that heareth, and doeth not, shall be condemned; for he shall judge him, in which he hath not done. 53 Then said he also to them, Whosoever therefore shall confess me before men, him will I also confess before my Father, which is in heaven: 54 But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven. 55 And they said unto one another, What shall we do, that we may work miracles, as these? 56 Then said one of them, I have two swords. And Jesus said unto him, Those which ye have, do ye to me. For the Son of man is not come to destroy men’s lives, but to save them. And they understood not the saying which he spake unto them.
49 And *Jesus 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; and they went to another village.

56 And as they were travelling on the road, one said to him, "I will follow thee wherever thou goest."

57 And *Jesus said to him, "The Foxes have Holes, and the Birds of

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* Vatican Manuscript.—49. John. 40. Demons. 40. Jesus. 54. the Disciples. 51. He even Elias did—omit. 53. and said, "Know ye not what spirit you are—omit. 57. It happened—omit. 57. O master—omit. 53. Jesus. 49. I think the word antelopeus must signify, of Jesus's retiring or withdrawing himself, and not of his being received up; because the word sampelephantas here used before it, denotes at 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, but 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, ch. vii. 1. Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

LUKE.

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, "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 not 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
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 on you.'

12 But I tell you, that it will be more tolerable for Sodom, in that day, than for that city.

13 *Woo to thee, Chorazin! Woo 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, will be brought down to Hades.

16 *He who hears you, hears Me; and he who

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* Vatican Manuscript.—11. To our feet, we.
15. shall not be exalted to heaven, thou shalt go down.
rejects you, rejects Me; and he who rejects Me, rejects him who sent Me."

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 the 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 are have been enrolled in the heavens."

21 In that hour he exulted in the holy spirit, and said, "I adore thee, O Father, Lord of heaven and earth, because, having concealed these things from the wise and intelligent, 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 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 these things which you see, and saw them not; and to hear the things which you hear, and heard them not."
25 And behold, a certain Lawyer, stood up to try him, saying, 26 "Teacher, what shall I do to inherit eternal life?"

27 And he said to him, "What is written in the law? How dost thou read?"

28 And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself."

29 And he said to him, "Thou hast answered correctly; do this, and thou shalt live."

30 But he, wishing to justify himself, said to Jesus, "Who is My Neighbor?"

31 And by chance a certain Priest was going down from Jerusalem to Jericho, and fell among thieves, who stripped him and beat him and went away."
Luke 10:38-42

1 Now Martha was busy serving, and Lazarus was teaching them, while Mary sat at Jesus’ feet and listened to what he said. 2 Martha came to him and said, “Lord, don’t you care that my sister has left me to serve alone? Tell her then, to assist me.” 3 Jesus answered her, “Martha, Martha, you are anxious and troubled about many things, 4 but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.”

whatever thou mostest expend more, &c., at thy return, will pay thee. 36 Now which of these three, thinkkest thou, was Neighbour 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 troublest thyself about many things; 42 but one thing is need. Mary and the good part have chosen, which shall not be taken away from her.”

Chapter XI.

1 And it occurred, as he was praying in a certain Place, when he ceased, one of his disciples said to him, “Master, teach us to pray, even as John taught his disciples.”

2 And he said to them, “When you pray, say, O Father, hallowed be thy Name! Let thy Kingdom come; 3 give us our Daily Bread, our necessary food; 4 whatsoever thou mostest expend more, &c., at thy return, will pay thee. 36 Now which of these three, thinkkest 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 troublest thyself about many things; 42 but one thing is need. Mary and the good part have chosen, which shall not be taken away from her.”

Kef. 10. 11.

1 Kai egeneto ev tyr ev en avon ev topw twn. And it happened in the to be him in a Place certain proseswuneron, os evanato, eite tis twn prous, when he ceased, said one of the mahtetos avon pros avon. Kuri, didasaxen mas disciples of him to him: O Lord, teach us proseswunetah, kathos kai Iowwv edidax eis tois to him: as even John taught the mahtetos avon. Eite de avtos. Othan pros-disciples of himself. He said and to them: When you evnseide, lagon, kai oti you say; O Father, hallowed the name sou euhoti tou sas basileia. 3 to toin arton mou of thee; let come of thee the kingdom: the bread of us ton epousian dioun hymon to kath meran. 4 Kai the necessary give them to us the every day; and

Vatican Manuscript.—30. Vesp.—omit. 38. It happened—omit. 38. and —omit. 38. into her house—omit. 39. the feet of the Lord. 41. the Lord

And he was casting out a demon, and it was

*VATICAN MANUSCRIPT.—10. is opened.
11. If a son ask a Fish of any one of you that is a father, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he 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?"
Luke 11:15-26

It came to pass, when the devil departed, the man spake, and the crowds wondered.

15 But some of them said, "He expels demons through Beelzeboul, *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 desolate; 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 Beelzeboul.

19 Besides, if I through Beelzeboul expel demons, by whom do your sons cast them out? Therefore, they will be your judges.

20 But if I by a finger of God cast out the demons, by whom do your sons cast them out? Therefore, they will be your judges.

21 When the strong armed guards his Palace, its possessions are in safety; but whenever one stronger than he, having entered should overcome him, he takes away the arms in which he was confident, and distributes his spoils.

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

23 ⌜When the impure spirit is gone out of the man, it roves through Parched Deserts, seeking a resting place; and finding none, says, I will return into my house of me, which I came out.

24 And coming, it finds it empty, swept, and furnished.

25 Then it goes, and, having come it finds a more stringent than he, having entered should overcome him, he takes away the arms which he was confident, and distributes his spoils.

26 Then it goes, and, having come it finds a more stringent than he, having entered should overcome him, he takes away the arms which he was confident, and distributes his spoils.

* Vaticanus Mai.=15. the prince. 22. stronger. 25. empty swept, and furnished.

† 90. See Note on Matt. xii. 23.
† 21. Matt. xii. 30; Mark iii. 27. † 31. Matt. xii. 30; Mark iii. 27. † 34. Matt. xii. 44.
tai kai paraλambanei etpa etera pneuma and takes with seven other spirits
pnoηrotera eautou, kai eiselaitha katoikei more evil of itself, and they having entered dwell
ekai kai genetai ta ergata tou anebropou there; and becomes the last of the man
etkeno xeiropo twn prwtwn. 27 Egeveneto de ev
that worse of the first. It happened and to
to tou legein auton tauta, eparrasa tis genn
the to speak him these things, having lifted certain woman
fwnin e kou ochiou, eipen autw. Makaria he
a voice out of the crowd, said to him; Blessed the
kulia he basantasa se, kai mapstoi ois eth-
womb that having carried thee, and blessed those that
laspas. 28 Autou de eipt. Menounige makarion
last sucked. He but said, Yes rather blessed
ai akounves tois logos tou theou, kai filias-
those hearing the word of the God, and obser-
ves.
ving
29 Tais de ochlou epirrhoumeunon, proato
The and crowds gathering together, he began
legein: H genea autw pnoηra esti semeion
to say. The generation this evil is; a sign
epitisei kai semeion ou dithetai auti, ei me
it seeks, and a sign not shall be given to her, except
to semeion Ioana. 30 Kados gar egeveneto Ioan
the sign of Jonas. Because for became Jonas
smeion tois Nunevaitai, ouwos estai kai o
sign to the Ninevites, so will be also the
sign of the anebropou tis genea taust. 31 Basile-
son of the man to the generation this. A queen
isosa Ioan egerthetei en tis krisi meta twn
South will be raised in the judgment with the
anerwn tis geneas taustis, kai katakrinei
men of the this, and will condemn
autous oti halven ek tou peraton tis gws
them, because she came from the ends of the earth
akountai tis sofian Solomounos kai idou, pleio
because they returned as the
Solomounos oide. 32 Andrhes Nunevai anastipnotai
of Solomon here. Men of Nineveh will stand up
en tis krisi meta tis geneas taustis, kai
in the judgment with the generation this, and
ekatakrinouv autin, oti metepoqasan eis to
will condemn her, because they returned as the
khrwmata Ioan kai idou, pleio Ioan oide.
preaching of Jonas, and Io, a greater of Jonas here.
33 Oudeis de echon elpis, eis kruptyn
Now one and a lamp having lighted, into a secret place
thina, oude upo ton moan, alla epia tis
places, neither under the corn-measure, but on the
places, iva ois eisoporeumeno to flegmos ale-
lamp-stand, that those entering the light may
takes with it Seven Other Spirits more wicked than
itself, and entering, they abide there; and the last
state of that man becomes worse than the first.
27 And it occurred, while he was speaking these
things, a Certain Woman from the crowd, raising
her Voice, said to him, "Happy is that womb
which bore thee, and those Breasts which thou
hast sucked!"
28 But he said, "Yes rather blessed
those hearing the word of the God, and keep it!"
29 And the crowds gathering about him, he began
to say, "This generation is a wicked
Generation. It demands a Sign; but no Sign will be
given it, except the sign of Jonah.
30 For as "Jonah became a Sign to the Nine-
vites, thus also will the son of man be to this
Generation.
31 The Queen of the South will rise up at the
Judgment with the men of this generation, and
cause them to be condemned; Because she came
from the extremities of the land to hear the wis-
dom of Solomon; and behold, one greater than
Solomon is here.
32 The Ninevites will stand up in the judgment
with this generation, and cause it to be con-
demned; Because they reformed at the warning
of Jonah; and behold, one greater than Jonah is here.
33 No one having lighted a lamp, places it in a
Secret place, neither under the corn-measure, but on the
lamp-stand; that those entering may see the
light.

* Vatican Manuscript.—29. This generation is a wicked Generation. 30. Jonah.
LUKE.

34 The lamp of the body is the eye; and when that which is outermost is enlightened, the whole body is enlightened. But when it is dim, thy whole body is dark.

35 Take heed therefore, that the 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 is, its brightness enlightening thee.

37 And while he was speaking a Pharisee invited him to dine with him; and he went in, and was received.

38 And in the Pharisee noticing, it was wondrous, that he did not first, immediately, before the dinner.

39 And the Lord said to him, "Now you Pharisees wash the outside of the cup and of the platter; but your inside is full of extortion and wickedness."

40 Sensed men did not he who made the outside make the inside also?

41 But give in Alms, the things within, and behold, 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 practice, and not to omit those.

43 Woe to you, Pharisees! Because you love

VATICAN MANUSCRIPT.—34. thine xii. 34. therefore—omit. 37. certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as ariston, signifies a morning meal. The Jews made but two meals in the day; their ariston, may be called their breakfast or their dinner, because it was both, and was but a slight meal. Their chief meal was their deixis or supper, after the heat of the day was over and the same was the principal meal among the Greeks and Romans. Josephus, in his life, says, sec. 54, that the legal hour of the ariston in the South was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on other days of the week, he does not say; but probably it was much the same—Pearce. 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3–15, it is evident, that both were practised, as well as various other ablations.
LUKE.

Chap. 11: 44.]

44 Then one of the lawyers answering said to him, "Teacher, in saying these things thou reproachest us also."

45 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.

46 And woe to you! For you build the sepulchres of the prophets, and your fathers killed them.

47 Thus you testify that you approve the acts of your fathers; for they, indeed, killed them, and you build.

48 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';

49 so that the Blood of all the prophets being shed from the Formation of the World, may be required of this generation;

51 from the *Blood of Abel to the *Blood of that Zechariah, who will perish between the Altar and the House. Yes, I tell you, it will be required of this generation.

52 Woe to you, lawyers! Because you have taken away the key of knowledge; yourselves not you entered, and those entering you hindered.

*Vatican Manuscript—48. Their tombs—omit.
† 51. See Note on Matt. xxiii. 35.
‡ 44. Matt. xxiii. 27. 46. Matt. xxiii. 4.
§ 47. Matt. xxiii. 20.
Luke 13: 46

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, 

54 *seeking—

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, 

54 trying to entrap him, and to catch something out of 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, "Keep, 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 the close, 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 assaritis? and yet not one of them is forgotten before God.

7 But even the hair of your head has all been numbered. Fear not; you are more of value than many sparrows.

8 And I say to you, Whoever may acknowledge me before men, the son of man
MAN will also acknowledge him in the presence of the ANGELS of GOD.

9 But he who has DENOUNCED me before MEN, will be denounced in the presence of the ANGELS of GOD.

10 ¶ And every one who may speak a Word against the SON of MAN, it will be forgiven him; but he who blasphemes against the HOLY Spirit shall not be forgiven.

11 ¶ And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

12 for the HOLY Spirit will instruct you in that HOUR, what it is proper to say.

13 EISPE de autw ek tou ophilon. Didas

Said one to him out of the crowd; O tea

kale, eispe tw adelaph mou merisththai met
then, speak to the brother of me to divide with
emou twn klenonimian. 14 'O de eipen autwn
me the inheritance. He and said to him
Andreathou, tis me katastigmene dikasth
the man, who appointed a judge or a divid

15 EISPE de pros autous. Oparte
der over you? He said and to them; See you
kai phylasseaste apos tois pleonoseias oti ouk en
and beware you of the covetousness; because not in
tpn perisosew hei oti autou estin ek ton
the to abound any one the life of him is out of the
uparchoi tw autou.

16 EISPE de parabolh pros autous, lege

A man certain rich yielded plentifully the farm.

17 Kai dieuloqeth eis ev naon, lege

And he reasoned in himself, saying; What shall I do?
doti ouk exw, pou synaxw tous karpos mou.
because not I have, where I will gather the fruits of me;

18 Kai eite. Tou tois eite kathelw mou tas.

And he said; This I will do; I will pull down of me the

19 Kai eis tois thelos anta.

And I will say to the soul of me: Soul, thou hast many

* VATICAN MANUSCRIPT.—15. All Covetousness.
18. wheat and.
LUKE.

20 But God said to him, "Foolish man! This night they will demand your life from thee; and who then will possess what thou hast provided?"

21 Thus is he who accumulates treasure for himself, and is not rich with respect to God."

22 And he said to the disciples, "For this reason I charge you, be not anxious about your life, what you shall eat, nor for your body, what you shall put on.

23 For the life is more valuable than food, and the body than clothing.

24 Observe the ravens; for they neither sow nor reap; have no storeroom nor granary; but God feeds them. How much more valuable are you than the birds!

25 And which of you, by being anxious, can prolong his life one moment?"

26 If then, you are not able to do the least, why are you anxious about the rest?

27 Observe the lilies! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in all his splendor was arrayed like one of these.

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

29 And seek you not what you shall eat, and

Abundance of Good things laid up for many Years; rest, eat, drink, and enjoy yourself.

20 In the Greek text, the phrase "add a cubit or span to one's life" is proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days! Thou hast made my days hand-breath's!

21 To add a cubit to one's stature would be an extraordinary accession of height.
LUKE.

 counselors. (259) But seek *his KINGDOM; and these \n shall be superadded to you.

 27 My* flock, to his covenant; that ye may drink, and be not ye in anxiety.

 18 These for all the nations of the world seeks; 
 19 ye, and not ye in anxiety.

 20 These for all the nations of the world seeks; 
 21 ye, and not ye in anxiety.

 22 These for all the nations of the world seeks; 
 23 ye, and not ye in anxiety.

 24 These for all the nations of the world seeks; 
 25 ye, and not ye in anxiety.

 26 These for all the nations of the world seeks; 
 27 ye, and not ye in anxiety.

 28 These for all the nations of the world seeks; 
 29 ye, and not ye in anxiety.

 30 These for all the nations of the world seeks; 
 31 ye, and not ye in anxiety.

 32 These for all the nations of the world seeks; 
 33 ye, and not ye in anxiety.

 34 These for all the nations of the world seeks; 
 35 ye, and not ye in anxiety.

 36 These for all the nations of the world seeks; 
 37 ye, and not ye in anxiety.

 38 These for all the nations of the world seeks; 
 39 ye, and not ye in anxiety.

 40 These for all the nations of the world seeks; 
 41 ye, and not ye in anxiety.

 what you shall drink; and be not in restless suspense.

 25 For in this fashion doth the KINGDOM of God come; 
 26 and the Father knows That you need them.

 27 But seek *his KINGDOM; and these shall be superadded to you.

 28 Fear not, little flock; *for it has pleased your FATHER TO GIVE YOU THE KINGDOM.

 29 Sell your possessions, and give Alms; *make for yourselves Pur- 
 30 ses which grow not old, an unfauling Treasure in the HEAVENS, where no Thief 
 31 approaches, and no MosH destroies.

 32 For where your Treasure is, there your HEART will also be.

 33 Stand with your loins girded, and your lamps burning;
 34 and be ye like Men waiting for their master, when he will return from the 
 35 untial feasts; that when he comes and knocks, they may instantly open to him.

 36 Happy are those servants, whom, when their master arrives, he shall find watching; I as-
 37 sure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

 38 And if he should come in the second, or in the third Watch, 
 39 and thus find them, happy are *they.

 40 Now you know this, That if the householder had known at what hour the thief would come, 
 41 he would have watched, and not have permitted him to break into his house.

 42 Be you also pre-

 31 all—omit. 38 thou. 33 Watch—omit. 35 may come—omit. 40 therefore—omit.

γινεσθε ετοιμοι ὑπ’ ὑμίν, ἵνα ὅπῃ ἐν ὑμεῖς ἴναι ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 
νος αὐτοῦ, διὸ ἐπισκέπτεται ὁ Ι. Κριστος, ἵνα ἐν ὑμέ- 

**LUKE.**

Chap. 12: 41.] 41 Then Peter said, "Master, dost thou speak this parable to us, or even to all?"

42 And the Lord said, "Who then is the faithful, 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 maidsens, to eat and drink and be drunken; the master of that servant will come in a day when he does not expect him, and at an hour in which he is not aware, and will cut him off, and will appoint his portion with the unbelievers.

46 And that servant, who knew the will of his master, and was not prepared, nor did according to his will, shall be beaten with many stripes.

47 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; and from him with whom much has been deposited, they will exact the more.

48 I came to throw Fire on the land; and what do I wish,—if it were already kindled?

49 But I have an Im-

41. The faithful Steward, the wise, whom.

42. Portion of food in.

43. Matt. xxiv. 45; xxv. 21.

44. Matt. xxiv. 47.

45. Num. xxvi. 50; Matt. xxiv. 45.
LUKE.

[Chap. 12: 51.]  

baptizhmenai' kai pws sunexomai, ews ou' to to be dipped, I am pressed, and how till tellesthai. 51 Dókeite, óti erwthn paragewmen práte eti eran pagenereimai may be finished. Do you think, that peace, I came dousai eti thn; Ouch, lýgo on, all' éta' to give in the earth? No, I say to you, but rather daimerismoi. 52 Esontai gar apo toon wv division. Shall be for from the now pevte ev oikw épi daimerismemou, treis eti; five in house one having been divided, three against dous, kai duo eti trisi. 53 Daimerishtsestai two, and two against three. Will be divided pathe eph' uioi, kai uioi eti patreis: µptera eti a father against a son, and a son against a father: a mother against thevagaptei, kai thugaptei eti µptera: pevthera a daughter, and a daughter against a mother: a mother-in-law eti thn nufhnen authe, kai nufhnen eti against the a daughter-in-law of herself, and a daughter-in-law against thn pevtheran authe. the mother-in-law of herself.

54 Ελεγε' δε και τοις υχλοις: 'Οταν εδητε την He said and also to the crowds: When you see the kefelen anastellousan apo dou'mon, euqos cloud rising from west, immediately legete: Oukrois erxetai: kai ginetai oútw, you say: A shower comes: and it happens so.

55 Kai etoNTou pnevonta, legethe: 'Oti kai' And when South wind is blowing, you say: That burning swen estai' kai ginetai. 'Epokritos, to best shall be: and it happens, O hypocrites, the prousotan tis gegi kai tou ouranou ounaste face of the earth and of the heaven: you know dokiazein twn de kairop touton paw ou to discern: the but season this how not dokiazei; 57 Ti de kai ade'stous ou krirete do you discern? Why and even of yourselves not judge you to dikkain. 58 Oi gar diageis meta tou authe the right? When for thou goest with the oppo- dikou sou ep' arxonta, ev th odós dos ergasiasm bled of thee to a ruler, in the way give thou labor astamallakai ap' autou' µptote katagurh se to be set free from him: lest he may drag thee pro to krhthn, kai ὁ krthns se paradoth tou to judge, and the judge thee may deliver to the praktoi, kai ὁ πρακτωρ σε baleis phulai to judge, and the officer thee may cast into prison.

59 Legei soi, ou µi eklethi ekeivn, I say to thee, not thou mayest come out thence, òw ou' kai to eschaton lepton aposths, till even the last lepton thou hast paid.

55. the daughter. 53. the mother.

54. a Vaticum Manuscript.—52. One House. 53. the daughter. 53. the mother.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 56. Le Bruyn tells us, there blew when he was at Nama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 53. Lepton, in value about five mills, or half a farthing.

† 50. Mark x. 38. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt. xxv. 9.
KEF. i'y. 13.

LUKE. [Ch. 1.

1 And some were present at that period, informing him concerning the Galileans, † whose blood Pilate mingled with their sacrifices.

2 And he answering said to them, "Do you think that those Galileans were the greatest Transgressors in All Galilee, because they suffered Such things?

3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.

4 Or, Those eighteen, on whom the tower in Siloam fell, and killed them, do you imagine they were greater Offenders than All those Men who dwell in Jerusalem?

5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."

6 And he spoke This PARABLE: ¶ "A certain man had a Fig-tree planted in his vineyard; and he came seeking Fruit on it, but found none.

7 And he said to the Vine-dresser, 'Behold, I have come Three Years seeking Fruit on this Fig-tree, and find none: cut it down, why should it render the ground unproductive?'

8 And he answering, said to him, 'Sir, leave it this year also, till I dig about it, and if indeed it may bear Fruit, cut it down; if not, then cut it down.'

9 ¶ And * it may bear Fruit; but if not, at a future time thou mayest cut it down.'

10 And he was teaching

* VATICAN MANUSCRIPT.—2. He answering.

† 1. 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 "crucify cut the throats of those who came up to the feast, and worked 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. xi. 50.

t 6. Isr. v. 2; Matt. xxi. 19.
LUKE.

11 And behold, there was a Woman who had a Spirit of Infirmary for eighteen Years, and was bent down, and was not able to raise herself up all at once. 12 And Jesus seeing her, called to her and said, "Woman, thou art released from thine infirmity." 13 And he placed his hands on her; and immediately she stood erect, and praised God.

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said, "Hypocrites! Does not every one of you, on the Sabbath, loose his ox or his ass from the stall, and lead him to drink?"

17 And on his saying this, All the rulers of the Pharisees were astonished for all the glorious things, which were performed by him.
LUKE.

20 And again he said, "To what shall I compare the kingdom of God? It resembles Leaven, which a Woman taking, mingled in three measures of meal, till the whole fermented."

21 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?"

23 And he said to them, "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, 'Lord, 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 are. Depart from me, all you workers of Wickedness.'"
LUKE.

are last who will be first,
and they are first who will
be last.

31 On That day, certain
Pharisees approached, say-
ning, “Go, depart hence;
For Herod intends to kill
Thou.”

32 And he said to them,
“My, 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, Jeru-
salem I DESTROYING the
Prophets, and Stoning
those sent to thee! How
often have I desired to
assemble thy CHILDREN,
as a Bird collects her
Young under her WINGS,
but you would not!

35 Behold, your HABI-
tATION is left to you; and
I tell you, That you shall
do not see me, till you shall
say, + Blessed be he who
comes in the Name of Je-
hovah.”

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 drophic Person
in his presence.

3 And Jesus answering,
spoke to the Lawyers and
Pharisees, saying, + Is it
lawful to cure a the Sab-
bath + Day, or not?

4 But they were silent.

"VATICAN MANUSCRIPT.—32. Day, 35. may come, when—omit. 3. Day, or not? But, + 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man, 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?" And they could not reply to this. 7 And he spoke a Parable to them who had been invited: observing how they were choosing out the chief places, saying to them, 8 "When thou art invited by any one to a Marriage-feast, do not recline in the first place; lest one more honorable than thou may have been invited by him; 9 and he who invited thee and him, come and say to thee, 'Give this man a place'; and thou shalt begin to occupy the lowest place. 10 But when thou art invited, go and recline in the lowest place; that when he who invited thee comes, he may say to thee, 'Friend, go up to a higher place'; and thou wilt have honor in the presence of all those reclining with thee. 11 And 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 brethren, nor thy rich neighbors, but the poor, the maimed, the lame, the blind; 13 and thou shalt be blessed; for thou hast given me what I did not give thee to do." —Pearce.

VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox. 6. him.—omitted. 10. All these. 12. not rich.

Jesus invited a group of people to a dinner, and when the guests did not come, he sent a servant to collect them. The servant, however, was mistreated. Jesus then told a parable about a man who invited guests to a wedding feast, but they also did not come. He sent his servant to invite them, and they said, "We have bought fields, and therefore we cannot come." Jesus then said, "But when he was ready to set them to eat, he sent his servants to say to those who were invited, Come, for all things are prepared." The guests then said, "We have bought fields, and therefore we cannot go in." Jesus then said, "But he was angry, and sent his servants to say to them, Who then will eat at my table? Those who heard the parable then said, "The poor, the blind, and the lame." Jesus then said, "Blessed are you, poor, for yours is the kingdom of God."
 δ' θαυμίσαις τινα Κύριε, γένοις δω καρδιάν, και θα χρήσαις; Καὶ εἰπεν ὁ κυρίος πρὸς τὸν μονὸν άγιον Ἰσαάκ. 22 Καὶ εἰπεν ὁ κυρίος πρὸς τὸν μονὸν άγιον Ἰσαάκ, καὶ εἰπεν σοί: δεῦρε καὶ ἄλλος τρόπος διά τὸν οὐρανόν. 23 Καὶ ἔπονε ὁ θαυμάσιος εἰς δύο προσωπά τροφαρίζοντας καὶ οὐκ ἔμεινεν τὸ μικρότερον. 24 Ἐν τούτῳ μετέπνευσεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 25 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 26 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 27 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 28 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 29 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 30 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 31 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 32 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 33 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 34 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 35 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 36 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 37 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 38 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 39 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 40 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 41 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 42 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 43 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 44 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 45 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 46 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 47 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς. 48 Καὶ ἀναλίπαξεν ἐκ τῆς κεφαλῆς τῆς κεφαλῆς, ἐν τῇ κεφαλῇ τῆς κεφαλῆς.
bouleusthai, eis dunatos estin ev deka xiliasin consult, if able, be with ten thousand apantthai to meta ikous xilisadin ergomeno apantthai to meta eicous xilisadin ergomeno to meet the (one) with twenty thousand coming episth en auton; 32 Ei de miyge, eti auton poros against him? If but not, while of him far off autos, proypeian apo steileis, erota [ta] pros being, an embassador having sent, he asks [thei] to eirhyn, 33 Oustos ouv pan eis legein, 60 ouk peace. So then all of you, who not apostassete pan tois eiston uparchoin, ou shene farewell: all the of himself possessions, not dunatai mou einais mabththies. 34 Kalon to alas is able of me to be a disciple. Good the said, ean de to alas mairan, en tin artothekeis; if but the house should be filled, by what shall it be salted? Oute eis yna, ouste eis koiropia evthei estin. Neither for land, nor for measure fit it is; eis boflainontai avto. O exon 6a avkoein, out they cast it. He having ears to hear, akouen. sit down, and consult whether he is able with Ten Thousand, to meet him who comes against him with Twenty Thousand. And if not, while the other is at a distance, he sends an Embassador, and asks for Peace. So, therefore, no one of you who does not forsake all his possessions, can be My Disciple. 34 "Salt is good; but if the salt should become insipid, how shall it recover its savour? 35 It is not fit for Land, nor for Manure; they throw it away. He who has Ears to hear, let him hear." CHAPTER XV. 1 And All the Tribute-takers and the Sinners were drawing near to hear him. 2 And both the Pharisees and scribes murmured, saying, "This man receives Sinners, § and eats with them." 3 Then he spoke this parable to them, saying, "What man eis idous exous ekan ton proboita, kai apothesai of you, having a hundred sheep, and losing one of them, oie les leaving behind the ninety-nine en tē ermmē, kai paroneustai epi to apoalolos, in the desert, and goes after that having been lost, eis evvēr avto, 2 Kai euvōn, epitisthun en epitous to he lays on the sheep, and coming into the house συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λεγων calls together the friends and the neighbors, saying autous: Sunγγαριστε μοι, ὤτι ἐυρόν τὸ προβατόν to them Rejoice with me, for I found the sheep μοῦ το ἀπολλόν. 7 Legev omoi, ὥτι oúth χαρα of me that having been lost. I say to you, that thus joyful εἰ γε ἔρημος εἶναι τὸν αὐτοῦ πάντας, καὶ he calls together his friends and neighbors, saying autous: Sunγγαριστε μοι, ὥτι ἐντόθι τὸ προβατόν to them Rejoice with me, for I have found that sheep of mine § which was lost." 7 I say to you, That

* Vatican Manuscript—32, the same. 34. also the salt. 2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maunder says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gibat, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this, I may see how the veins of it lie. I broke a piece of it, from 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 savour; the inner part, which was connected to the rock, retained its savour, as I found by proof."
thus there will be more joy in heaven over one reforming a sinner, than over ninety-nine just persons, who have need of reformation. Or what woman, having ten drachmas, if she loses one of them, does not light a lamp, and sweep the house, and seek carefully till she finds it? And should she find one drachma, she is rejoicing exceeding much. 10 And she called her friends and her neighbours, saying, Rejoice with me; for I have found my drachma which I had lost. 11 And he said, "A certain man had two sons. 12 And the younger son said, Father, give me the portion of goods that will be my share. And he divided it to them. And he took his journey into a far country. 13 And when he had spent all, a great famine happened in that country; and he began to be in want. 14 And having gone and worked himself into one of the citizens of that country, and he served them. 15 And sent him into his fields to feed swine. 16 He came again and found a friend, and they were eating; but no one gave him. 17 And coming to him,
How many hired servants of the father of one have an abundance of bread; and I am perishing with hunger!

At this I went to the father of my master, and said, '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.'

And he arose, and went to his father. But while he yet was at some distance, his father saw him, and was moved with pity; and running, fell on his neck, and repeatedly kissed him.

And the son said to him, 'Father, I have sinned against heaven and before thee.

I am no longer worthy to be called thy Son; make me as one of thy hired servants.'

But the father said to his servants, 'Bring forth the fatted calf, and kill it; and let us eat, and be joyful.'

And he was enraged.
λέν εἰσελθεῖν. Ὁ οὖν κατήρ αὐτοῦ ἐξελθὼν 
paid to enter. 

proed to enter. 
The therefore father of him going out 
perekeale auton. 29 O de akouinveis eispe tay 
besokept him. 

patte idou, toapaste eti doulidew sou, kai 
father: 

Lo, so many years do I alway for thee, and 
oudesote eunthlhen sou parhelidov kai eimoi oudhe-
ever a command of thee I passed by; and to me never 
pote edwias eriph, ina meta toun filow mou 
then gavest a kid, that with the friends of me 
euphrathe. 

30 Ote de o vino sou oistros, o kate- 
I might be joyful. 

kata: I might be joyful. 

When and the son of thee this, the having 
phagw sou tou bion meta topon, eide, edv- 
devolved of thee the living with harlots, come, thou hast 
sas autw tou mou oxun ton stoteon. 31 O de 
soas autw to monoxon ton stoteon. 

sacrificed for him the eal the fatted. 

He and 
eipe autw: ?Enkoi, en paristone meta 
said to him: ὦ child, thou alway with me art, 
paianta ta ema sa eist. 32 Euphrathin me 
and Paul gave thee all the mine thine is. 

To be joyful but 

kai xarrika edei, oti o adelphos sou oistros 
and to be glad it is proper, for the brother of thee this 
vkepos? nai, kai ?en oixy kai apostolow nna, 
vkepos? nai, kai ?en oixy kai apostolow nna, 
dead was, and [again] is silver; and having been lost was, 
kai edwhes, 

and is found.

ΚΕΦ. 15: 16.

1 Ελεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ 
He said also to το ἐκκλησία τῆς πλουσίως, ἐς εἰλεκ αἰκονομοὺν 
the disciples of himself: 

A man certain was rich, who had a steward; 

kai oistros diabathne autw ἐς διακορπικαί tis 
and this was accused to him as wasting the 
huparchonta auton. 

2 Kai phereis auton, eipet 
possessions o him. 

And having called him, hereby 

autw: Tis touto akouw peri sou; apostos tou 
to him: What this I hear concerning thee? render the 
logon tis oikonomias sou ou ygar dynatph epi 
amount of the stewardship of thee: not to thou wiltis able longer 
oikonomoun. 

3 Eire de ev en autw o oikonomos: Ti 
Tell to be steward, 

Said and in himself the steward: What 
toi, oti o kuru sou mou aphiaretei tis oikonomis 
shalt I do, for the lord of me takes the steward, 

ma πε ειμ; ξαπτειν συκ ικανα, επατειν 
may I be put out of the stewardship, they may receive me into 
syvkhynai. 

4 Egnan tou poiwna, ina, etan 
I know what I will do, that when 
metastathw tis oikonomias, deiswntai me eis 
metastathw the oikonomias, deiswntai me eis 

I may be put out of the stewardship, they may receive me into 
tous oikous autwn. 

5 Kai prostrakaleasamov 
they one each of the deelors of the lord 

oikous autwn, elage te prwto. Poiovn eiskeis to 
have our own houses. 

of himself, he said to the first. How much oveast thou to the 

and refused to enter. 8 And 
his father going out, en- 
treated him. 

29 And he answering, said to his father, 'Be- 
hold, so many years have I slaved for thee, and never 
disobeyed thy command; and yet thou never gavest 
me a kid, that I might be joyful with my friends. 

30 but when this son of thine came, who 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, but 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 concerning thee? render an account of thy 

stewardship; for thou cannot 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 deprived 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?' 
kuriw mou; 6' O de eipen 'Ei ston batous elaiou, Lord, one of it. And he said, A hundred baths of oil.
Kai eipen autw: Dezei sou to graamia, Kai and he said to him, Receive of thee the hill, and
kalw raipov kai graamov penkhoonta. 7 Epeita and write and cleanse.
Then stigmen, kai gapei autw to graamia, and they had written, and received the hill, and
Dezai sou to graamia, kai graamov gaphkina. Receive of thee the hill, and write eighty.
8 Kai eirinev o kuriw ton oikonomos tis And praised the lord, the steward the
adikias, oti oimwos esiphean oti ei vioi ton unjust, because prudently he had done: for the sons of
auk, aipostei oti ei vioi ton aipostei age, this more prudent above the song of the
phos aip tov gennan tov eauton aip, 9 Eanov light for the generation that of themselves are. And I
lamb egev. Panwstat aipwos filous en ton to you say, Make you to yourselves friends out of the
mama of the unjust, that, when you may fail, they may
Dezei sou to graamia, kai graamov gaphkina. 10 O pistant receive you into the lasting tabernacles. He faithful
in graamia, eiv en pollo pistant esti kai o ev graamia, kai ev pollo adikos estin, in least also in much faithful is: and he
in least also in much unjust is.
11 Ei ouv ev to adikon mwnwv pistant ouv Ei ouv ev to adikon mwnwv pistant ouv If therefore in the unrighteous mammon faithful not
geveneves to alithinwv tis bwn pistantes; 12 kai you have been, the true who to you will trust? and ev to alithinwv pistant ouv evgeves, to if in the another faithful not you have been, the
ayntepwv tis bwn doulev: yours to who you will give?
13 Oudex oipetwv dewn epatai dwn kuriwv doulev- No one domestic is able two lords to serve
en h gar ton ona axies, kai tov eteron either for the one he will hate, and the other
ayntepwv h enos anhezetai, kai tov eteron he will love, or one he will cling to; and the other
kataforwv. Oi dunamei dei doulev ein kai he will slight. Not you are able God to serve and
he will slight.

6 And he said, 7 A Hundred Baths of Oil. And 8 he said to him, Take back thy account, and sit down quickly, and write one for fifty.
7 Then he said to another, 9 And how much dost thou owe? And he said, 10 A Hundred Coss of Wheat. He says to him, Take back thy account, and write one for eighty.
8 And the master applauded the unjust steward, and because prudently he had done: for the sons of this age are more prudent as to that generation which is their own, than the sons of light.
9 And he said to you, 10 Make friends for yourselves with the deceitful wealth, that, when it fails, they may receive you into aionian 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 unrighteous riches, who will confide the true to you?
12 And if you have not been faithful in that which is another's, who will you give that which is your own?
13 No Domestic can serve Two Masters; for he will either into the one and love the other; or he will attend to one, and neglect the other. You cannot serve God and Mammon.
And the Pharisees, being money-lovers, also heard all these things, and they reprobated 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 dismembers 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 Ezechias did all that the lord commanded, and a great storm was in the day of Job's trial, and the messengers came away with it.

* Vatican Manufract.—15. the Lord. 18. he who marries. 20. was—omit. 21. things which fell.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but it is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings, but the completion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—Doddridge.

LUKE.

And the rich man also died, and was buried;
23 and in Hades, being in Torments, he lifted up his eyes, and seeing Abraham and Lazarus, that he might dip the tip of his finger in Water, and cool my tongue; for I am tormented in this flame.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in Water, and cool my tongue; for I am tormented in this flame.'

25 But Abraham said, 'Child, remember that thou, during thy life, didst receive thy good things, and Lazarus, in like manner, his evil things; but now here he is comforted, and thou art tormented.

26 And besides all this, a great Chasm is situated between us and you, so that those wishing to pass over from hence to you are unable; nor can those cross over to us.'

27 Then he said, 'I entreat thee, Father, to send him to my father's house;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this place of Misery.'

29 But Abraham said, 'They have Moses and the Prophets; let them hear them.'

30 And he said, 'No, Father Abraham, but if one should go from them to the Dead, they will reform.'

31 And he said to him,

⇒ VATICAN MANUSCRIPT—22. Abraham.

25. here he is comforted, and.
26. those.
29. But Abraham says.
30. They have Moses and the Prophets; let them hear them.
31. And he said to him,

⇒ Bosom. And the rich man also died, and was buried;
23. and in Hades, being in Torments, he lifted up his eyes, and seeing * Abraham at a distance, and Lazarus in 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 finger in Water, and cool my tongue; for I am tormented in this flame.'

25. But Abraham said, 'Child, recollect That thou, during thy life, didst receive thy good things, and Lazarus, in like manner, his evil things; but now here he is comforted, and thou art tormented.

26. And besides all this, a great Chasm is situated between us and you, so that those wishing to pass over from hence to you are unable; nor can those cross over to us.'

27. Then he said, 'I entreat thee, Father, to send him to my father's house;

28. For I have Five Brothers; that he may testify fully to them, lest they also come into this place of Misery.'

29. But Abraham says, 'They have Moses and the Prophets; let them hear them.'

30. And he said, 'No, Father Abraham, but if one should go from them to the Dead, they will reform.'

31. And he said to him,
Luke 17:16

And he said to his disciples, "It is impossible for scribes and Pharisees to come; but woe to him through whom they come!

2 It would be better for him if an upper Millstone be hanged about his neck, and be thrown into the sea, than that he should ensnare one of these little ones.

3 Take heed to yourselves; if thy brother sins, rebuke him; and if he repents, forgive him.

4 And if seven times in a day he shall sin against thee, and seven times it turns to thee again, saying, 'I repent,' thou shalt forgive him.

5 And the apostles said to the Lord, 'Increase our faith.'

6 And the Lord said, 'If you had faith as a grain of mustard, you might say to this sycamine tree, 'Be thou uprooted 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 in from the field, 'Come immediately, and recline?'

8 And will he not say to him, 'Make ready what I may sup, and having girded himself will say to the one who brought the news, 'Bring my supper,' and to the other, 'Carry my shoes!'

9 Or how if one of you has a friend, and you want a thing at midnight, will you not go to him and say, 'Give me one of the loaves;'

10 Or if one of you has a sheep, will you not say to his steward, 'Bring me the one who kept the sheep,' and he will say to him, 'I think that I have not anything to give you.'

11 And you, when you give, do not let it be known, as the hypocrites, that they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

12 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

13 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

14 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

15 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

16 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

17 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

18 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

19 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

20 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

21 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.

22 Therefore, when you give to the poor, do not let it be known, as the hypocrites do, and they give to be seen by men; otherwise you have no reward from your Father who is in heaven.
LUKE

11 And it happened in the to go to Jerusalem, and he passed through midst Samaria and Galilee.

12 And entering auton eis tin koumptar, agnóthasan auton deka of him into a certain village, met him ten leper poiōmen, wph, edun foun ton kýriov. 13 Kai leperei men, who stood far off. And auton prosw peir tax, leperei iōson evagmartan they lifted up a voice, saying, Jesus master.

14 Kai iōson eite autoi se, and seeing he said to them: Poroeite evakariaste autous ton Iēsuou. 15 Going show yourselves to the priests.

16 Kai egeneto ev to skagaven autous, evkatastasiw hymen. And it happened in the to go them, they were cleansed.

17 Eite de eis autōn, idou o inabi, eπεσeran One and of them, seeing that he was cured, turned trepsa, meta foun ton megálh deka oinon ton theou back, with a voice [the faith glorifying the God]

18 kai eite ev to πρώτoν παρα toin podas and fell on face at the feet autou, eukathóran autw kai autos toin Xama: eis him, giving thanks to him: and he was a Samariyan. 19 Anēkrathēs de o Iōson eite Ouk rizhō. Answering and the Jesus said: Not ai deka evkatastasiw ton; de egenetai ton; 20 oinon the ten were cleansed? the but nine where? Not evtheriavn oinon treutaxvinous tôn eikan toin theou, we found having returned to give glory to the God: 21 kai eite autw except the foreigner this? And he said to him: Anaglauke enantion [hin potamov tou saivou se enantion toin pharisaiov, toin oihet evtome απo toin theou, aπeukathorizetai evtome, 22 kai eite Ouk oihet evtome, aπeukathorizetai evtome, comes the kingdom of the God, he answered them, 23 kai eite Ouk oihet evtome, aπeukathorizetai evtome 24 kai eite Ouk oihet evtome, aπeukathorizetai evtome 25 kai eite Ouk oihet evtome, aπeukathorizetai evtome

* Vatican Manuscript.—10, thy faith has saved thee.—omit. 21. lo.—omitted.
LUKE.

23 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."

24 And they will say to you, "Behold, here!" or "Behold, here!" follow not.

25 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.

26 But first he must suffer Much, and be rejected by this generation.

27 And as it was in the days of Noah, so will it be also in the days of the son of man.

28 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.

29 In like manner also as it was in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

30 but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed them all.

31 Thus will it be in the Day when the son of man is revealed.
LUKE.

1 And he also spoke a Parable to them; t‘ how that they ought ↓ to pray continually, and not be weary;

2 saying, “There was a certain Judge in a certain City, who feared not God nor respected Man.

3 And there was a Widow in that City; and she went to him, saying, ‘O justice for me ox my opponent.’

4 And he would not; a time, but afterward he said within himself, ‘Though I fear not God nor regard Man;

5 ↓ yet, because this widow importunes me, I will do her justice, lest forwarding her coming should weary me!’

6 And the Lord said, "Hear what the unjust Judge says;

7 and ↓ will not God de justice for those chosen ones of his, who are crying to him Day and Night, and he is compassionate towards them?

8 I tell you, ↑ That he will speedily do them justice. But when the son of man coming indeed will find the taints Do the earth?"

* Vatican Manuscript.—34. a Bed. 35. also will.

1 34. Matt. xxiv. 40. 6 1 Thess. iv. 17. 7 36. Matt. xxiv. 36.

9 And he spoke this parable also to some, who trusted in themselves that they were righteous, and despised others.

10 "Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee, standing by himself, prayed thus: 'O God, I thank thee, that I am not as the rest of men, rapacious, unjust, dishonest, or even as this publican.

12 I fast twice a week, I give tithes of all I acquire.

13 "But the publican, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, 'O God, be propitious to me, a sinner.'

14 I tell you, this man went down to his house justified rather than the other: for every one who exalts himself will be humbled; and he who humbles himself will be exalted."

15 And they brought to him also infants, that he might touch them: but the disciples rebuked those who did so.

16 But Jesus called them unto him, and said, 'Permit the little children to come unto me, and forbid them not: for of such is the kingdom of God.'

17 And he spake this parable unto them: 'The kingdom of God is like unto a grain of mustard seed, which a man sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'

a Vatican Manuscript.—138. But, ἵστατο, 14. more than the other.

† 11. The following from Revesbith Rabba, will illustrate this Pharisaic pride:—"Rabbi Simon, the son of Johanan, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."
18 And a Certain Ruler asked him, saying, “Good Teacher, what shall I do to inherit eternal Life?”

19 And Jesus said to him, “Why doest thou call Me good? There is none good, except one—God.”

20 Thou knowest the commandments: 21 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: 23 sell all that thou hast, and give to the Poor, and thou shall have Treasure in a heaven; and come and follow Me.”

23 And hearing this, he became very sorrowful; for he was exceedingly rich.

24 And Jesus seeing him, said, “With what difficulty will those having riches enter the kingdom of God!”

25 It is easier for a Camel to pass through a Needle’s eye, than for a Rich man to enter the kingdom of God.”

26 And those hearing him, said, “Who then can be saved?”

27 And he said, “The things impossible with Men are possible with God.”

28 Then Peter said, “Beloved, 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 Wife, or a Son, or Father, or mother, or Children, or Beth for the sake of the kingdom of God, who

* Vatic. Manuscript.—29. of them.—23. those.—20. unto.—21. heaven.—22. heaven.—24. Jesus seeing him, said.—25. becoming greatly grieved.—26. or our,—and.

18 Matt. xix. 16; Mark x. 17. 19 Exod. xx. 16, 19; Deut. v. 16—20; Rom. xii. 5.
20 Matt. xv. 10, 20; xix. 31; 1 Tim. vi. 19. 21 Jer. xxxiii. 17; Zech. viii. 6.
30 who will not receive manifold, in this time, and in the coming age, eternal life.

31 "And taking the twelve, he said to them, "Behold, we go up to Jerusalem, and all the things written through the prophets, will be accomplished in the son of man.

32 For he will be delivered to the Gentiles, and will be mocked and insulted, and spat upon; and having scourged him, they will kill him; and the third day he will rise again.

33 ¶ But they understood none of these things; and this matter was concealed from them, and they did not recognize what was spoken.

34 And it occurred, as he approached Jericho, a certain blind man sat begging by the road.

35 Seeing him, he lifted up his eyes; and, seeing him, he said, "Jesus, the Nazarene, pass by." And he shouted, saying, "Jesus, Son of David, have pity on me!"

36 And those going before, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

37 And Jesus stopping, commanded him to be led to him. And having come near, he asked him, "What do you wish that I should do for you?"

38 And Jesus said to him, "Receive thy sight; thy faith has cured thee." And instantly he saw.
And having entered, he was passing through Jericho; and beheld, a man named Zacchæus, (he being rich, and a Chief Tribute-taker.)

3 And he 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, "Zacchæus, 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 sinner man."

8 But Zacchæus 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, gave praise to God.

KEF. 10. 19.

1 And ευστελθὼν διηρέξετο την Ιερισσόν. Καὶ
2 Καὶ And having entered he passed through the Jericho. And
3 ιδον, αὐτῷ οὖν οἱ καλοῖς ζακχαῖος καὶ
4 οὗτος ἦν πλουσίος, 'he was a rich, and this was rich,
5 καὶ εὑρέθη ἵνα τὸν Ἰησοῦν, τί εἶστι καίων.
6 And he sought to see the Jesus, who heis; and not
7 γνώσατο απὸ τού ωχλο, ὅτι η ἡλικια μικρός
8 ἦν. Καὶ προδρόμου εμπροσθεν, ἀνεβὴ εἰπεν
9 was. And running before, he went up on συκομορέω, ἵνα ἵνα αὐτῶν ὅτι εἰσήγαγε
10 συκομορή, that he might see him; for that μελλε διερχεσθαι. Καὶ ἦς ὢν εἰπεν εἰπον
11 he was about to pass by. And as became to the τοσοῦ, ἀναβαλλὼν τὸν Ἰησοῦν [εἰςεν αὐτόν, καὶ]
12 place, having looked the Jesus [saw him, and]
eπες προς αὐτόν ζακχαίοι, σημειώσας καταβῆναι
13 said to him; O Zacchæus, having hastened descended thou;
14 σημερον γὰρ εν τῷ οἴκῳ σου δει με μειναι,
15 to-day for in the house of thee must me to abide.
16 Kαὶ σημειώσεις καταβης, καὶ ἀναβήσεται αὐτῶν
17 And having hastened he came down, and hereceived him χαίρων. Καὶ ἄνθρωπος ἄνθρωπος διεγνυσόμενος,
18 saying. That with gainer a man he went in καταβάλας. Σταθεὶς δὲ ζακχαίοι εἰπεν προς
19 rejoycing, and seeing all murmured, λέγοντες: ὅτι παρά ἀντιλημάχω ανήτριο εἰπεδε
20 saying: That with a man he went in katalamban. Σταθεὶς δὲ ζακχαίοι εἰπεν προς
to lodge. Standing up, but Zacchæus said to
21 τὸν κυριον ἰδον, τα ἡμείς των ἑπαρχοντων
22 the lord; lo, the half of the possessions
23 μου, κυριε, δίδωμι τοις πτωχοις καὶ εἰ τινως
24 of me, Lord, I give to the poor; and if someone
ti εὐκοφαινομοι αποδίδωμι τετραπλῶν,
25 anything I restored I give back fourfold.
26 εἰπεν δι επος αὐτον τὸν Ἰησοῦν. ὡς σημειωσο
27 Said and to him the Jesus; That To-day
28 σωτηρία τοις οἴκῃς ἔγενετο καθοτι καὶ
29 salvation to this house this has come; since also
30 αυτος ὁ Αβρααμ εστιν 10 ἦλθη γαρ ὁ οἶος
31 he a son of Abraham is; came for the son
32 του ανθρωπον γεννησαι καὶ σώσαι το απόλωλος,
to seek and to save that having been lost.
33 ἀκούοντων δὲ αὐτῶν ταῦτα, προσῆκεν
34 hearing and of them these things, proceeding
35 εἰπεν παραβολὴν, διὰ το εγγὺς αὐτον εἶναι
36 because near him to be 'Ierousalēma, kai dokein autōs, ὅτι παραχρημα
37 Jerusalem, and to think them, that immediately
38 ΤΟ ΚΙΝΔΥΝΟΝ ΤΟΥ ΘΕΟV

* VATI CAN MANUSCRIPT.—4. VERSE
My possessions I give to the Poor.

5. saw him, and—emit.
was about immediately to appear.

12 Therefore he said, ¶A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return.

13 And he called Ten of his Servants, and gave them Ten Minas, and said to them, 'Trade till I come.'

14 But his citizens hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his returning, having received the Royalty, he ordered those Servants to be called to him, to whom he gave the silver, that he might know what each one had gained by trading.

16 Then the first came, saying, 'Sir, thy Minas has gained Five 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 Minas 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 Minas, which I had laid up in a Napkin.'

21 ¶For 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.'

22 Then he said to him, ¶Out of thine own mouth.'
I will judge thee, Wicked Servant. Didst thou know that I am a harsh Man, taking up what I laid down, and reap ing 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 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, Whoever is given much is required to do more, and he who is given little is required to do even so much more.”
And as they were loosing the colt, the owners of it said to them, "Why do you unseat the colt?"

And they said, "Because the master wants him." And they led it to Jesus; and having cast their own mantles on the colt, they set Jesus on it.

And as he was going, they spread their garments on the road. And when he was now approaching, at the descent of the mount of Olives, all the multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they had seen, saying, "Blessed be the coming King in the name of the Lord; peace in heaven, and glory in highest. And some of the Phari-
LUKE.

and entering into the temple, he began to cast out, those selling [in it and buying.]
66 And he was teaching the people for prayer, &c., you, but it made sate stpiaiia Aipeiropor."
67 And he was teaching to kai ἢμεραν εν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ the every day in the temple: the and high-priests and οἱ γραμματεῖς ἐγγυτὸν αὐτῶν ἀπόλονται, καὶ οἱ the scribes sought him to destroy, and the πρωτό τοῦ λαοῦ. Καὶ οὐχ οὐρανὸν τὸ τι chief ones of the people. And not finding that what παίρνασιν ὁ λαὸς γαρ ἀπας ἐξορκίζομεν αὐτοῦ they might do: the people for all were very attentive him, hearing.

[Chap. 20: 1.]
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 these things are done? or who is he ousa sain tèscuiai tautop; 3 Ἀποκρίθησις heavens is the authority this?" Answering de ousa autou; ἐρωτήσω δέδων ἤκουσα ἕνα being given to them: *Why do you also one λαὸν, καὶ εἰσέλθη μου. 1 To Baptistia Ioanoun word, and say you to me: The dipping of John ἐξ οὐρανοῦ ἡν η ὥς ἄνθρωπος: 5 Οἱ δὲ αὐτοί he was speaking, from Heaven was, or from man? They and were λογοποτο πρὸς ἑαυτούς, λεγόμενος: Ἐτης ear saying; That, if εἰπώμεν ἔξ οὐρανοῦ εἴπει Διατήρησισ *oue we should say, from heaven he will say: Why [then] not εἰπότεστατε αὐτῷ; 6 Εἴπτε ἐςιν εἰπότεστατε; Ei did you believe him? If and we should say, From κυρίων: πας ὁ λαὸς καταλαβαίνει ἡμᾶς: men; all the people will know us; τεσσαρεὶς γὰρ εἰσίν, Ἰωάννην προφετὴν having been persuaded for it is, John a prophet εἰμι. 7 Καὶ αὐτοκράτησαν μη εἰδείναι πολεμ. to be. And they answered not to have known whence it was.

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 chief 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.

* Vatician Manuscript.—45, in it and buying—omitted.
7. the days. 8. a question. 9. then—omitted.
Luke 20:1-16

And Jesus said to them, "Neither do I tell you by what authority I p - form these things."

And he began to speak this parable to the people, "A man planted a vineyard and leased it to tenants and went abroad for a long time. And at the season he sent a servant to the tenants, and they gave him nothing. And he sent another servant, and they gave nothing also. And he sent a third, and they gave him nothing. And the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him. But when the tenants saw him, they said among themselves, 'This is the heir; let us kill him and give the vineyard to others.' And having thrust him out of the vineyard, they killed him. Therefore, what shall the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others.' And having heard it, they said, 'Let it not be so.' 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? Of the fall ing upon that the stone, will be thrown down;' the Head of the Corner.'”

Vatican Manuscript.—14. come.—amit.

Mark xii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.
And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to deliver him up to the Command and Authority of the Governor.

And they asked him, saying, "Teacher, we know that thou speakest and teachest correctly, and dost not, as is proper, respect personal Appearance, but teachest the Way of God in Truth; Is it lawful for us, or not, to pay Tribute to Cæsar?"

But perceiving Their cunning, he said to them,

"Show me a Denarius. Whose likeness and inscription has it?"

"Caesar's."

And he said to them, "Rendeth, then, the Things of Cæsar, to Cæsar; and the Things of God, to God."

And they were not able to take hold of a word before the people; and they wondered at his answer, and were silent.

Then some of the Sadducees, who say there is no Resurrection, approaching, asked him,

saying, "Teacher. 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,"

49 And the high-priests and the scribes sought to lay their hands on him, but they feared the people; for they knew that He had spoken this parable concerning them.

50 And they asked him, saying, "Teacher, we know that thou speakest and teachest correctly, and dost not, as is proper, respect personal Appearance, but teachest the Way of God in Truth; Is it lawful for us, or not, to pay tribute to Cæsar?"

But perceiving Their cunning, he said to them,

"Show me a denarius. Whose likeness and inscription has it?"

"Cæsar's."

And he said to them, "Rendeth, then, the things of Cæsar, to Cæsar; and the things of God, to God."

And they were not able to take hold of a word before the people; and they wondered at his answer, and were silent.
Now there were Seven Brothers; and the first, having taken a Wife, died childless. 29 And the second 30 And the third took her; and in like manner also the seventh; they died, and left no Children. 31 And last, the woman died also.

At the resurrection, therefore, To which of them does she become a Wife; for the seventh 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 cannot die no more; for 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.’ 38 God now sets him as dead of men, but the living ones; all for to him live.

And he answered, 20 Answering of living ones; all for to him live.

Then some of the scribes answering, said, ‘Teacher, thou hast spoken well.’ 20 *And they dared not question him any more.

41 And he said to them; †How do they say, that...
Luke 21:1-4

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: Truly I say to you, that the poor widow cast more than all.
4 For all these have cast among their superfluity: 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,
6 "As for these things which you behold, the days will come in which there will not be a stone upon a stone, that will not be thrown down."
And they asked him, saying, “Teacher, when will these things be?” And he said to them, “Watch and pray. For the Son of Man will come at an hour when you do not expect him.”

And he said to them, “When you pray, say, ‘Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven. Give us this day our bread in this day of need, and forgive us our debts, as we also forgive our debtors, and lead us not into temptation.’”

And he left them, and went out of the city. And when he had come to the olive trees, he sent them two disciples, saying, “Go into the village opposite you, and immediately you will find a colt tied there. Unloose it, and bring it to me.”

And if anyone says to you, “Why do you do this?” say, “Because the Lord has need of it.” And they will answer you, “What is this thing?” Say, “The Lord has need of it.”

And they will bring the colt to you. As Peter was taking the colt, the owners of it said to them, “What are you doing? Why do you take the colt?”

And they said, “The Lord has need of it.” And they let them alone. And they brought the colt to Jesus, and they sat on it, and Jesus rode on it.

And the chief priests and the scribes sought to lay hands on him; but they feared the people, for he was drawing near Jerusalem, and they were thinking, “He will not do anything to us.”

And Jesus entered the temple area and began to drive out those who sold animals, and those who bought, saying, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers.”

And he taught in the temple area every day. And the chief priests, and the scribes, and the leaders of the people were seeking to destroy him; and they could find no cause to act against him. For the people were all stirred up to follow him.
Luke

19 By your patient endurance preserve your lives.

20 ¶ And when you see Jerusalem surrounded by encampments, then know that her desolation has approached.

21 Then let those who are in Judea flee to the mountains; let those who are in the city, depart; 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 those among pregnant and nursing women in those days shall be saved.

24 And they shall fall by the edge of a sword, and they shall be led captive by Gentiles; and they shall be put to death by kings in the Gentiles.

25 ¶ And there shall be signs in the sun and moon and stars; and on the earth anguish of nations in perplexity; ¶ for the powers of the heavens shall be shaken.

26 Men fainting from fear and apprehension of the things coming on the habitable; for the powers of the heavens shall 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 forth leaves, then you know that summer is at hand;
forth, observing it, you know of yourselves, that the summer already is near.
31 Thus, also, when you see these things occurring, you know, that the kingdom of God is near.
32 Indeed I say to you, This generation will not pass away, till all be accomplished.
33 The heaven and the earth will fail; but my words cannot fail.
34 But, take heed to yourselves, lest your hearts be oppressed by Gliptony, and Drunkenness, and Anxieties of life, and that day should come unexpectedly upon you.
35 For it will come, like a Snare, on All those Dwelling on the Face of the Whole Land.
36 *Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape all these things being about to occur, and to stand before the son of Man.*
37 Now he was teaching during the days in the Temple, and going out he lodged at Nights in That Mountain which is called the Mount of Olives.
38 And All the People came early to him in the Temple to hear him.

Chapter XXII.

1 Now *that Feast of Unleavened Bread,* which is called the Passover, was drawing near.
2 And the High-Priests and Scribes sought how they might kill him; for they feared the People. 3 And the Adversary entered into that Judas, called Iscariot, who was of the number of the Twelve.

* 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. † 37. John vii. 1, 2; Luke xxii. 39.
† 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 27.
† 36. Matt. xxiv 42; xxv. 13; Mark xiii. 53. † 1. Matt. xxvi. 2; Mark iv. 4.
And he went and talked with the high-priests and officers, how he might deliver him up to them.

And they were glad, and agreed to give him money.

And he consented, and sought an opportune time to deliver him up to them in the absence of the crowd.

And the day of unleavened bread came, on which it was necessary to sacrifice the paschal lamb.

And he sent Peter and John, saying, "Go, and prepare the passover for us, that we may eat." 

And they said to him, "Where dost thou wish that we prepare for thee to eat the passover?"

And he said to them, "Behold, as you enter the city, a man carrying a pitcher of water will meet you; follow him into the house where he enters.

And you shall say to the master of the house, 'The teacher says to thee, Where is the guest-chamber, where I may eat the passover with my disciples?' 

And he will show you a large upper-room furnished ready; there prepare." 

And they went, and found all even as he had said to them; and they prepared the passover.

And when the hour came, he reclined, and the apostles with him.

And when he had desired this the passover, he said to them, "Ye have两手 to eat, before me to suffer. 

I say unto you, that of this, till it be fulfilled in the kingdom of God.

And having taken a cup, having given thanks, he said:

Take this, and divide it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And when he had taken the cup, he said, ‘Take this, all of you, and drink of it; 19 for this is my blood of the covenant, which is poured out for many for the remission of sins. 20 But I say to you, I will not drink henceforth of this fruit of the vine, until that kingdom come for which I was appointed; but I will go to you in the remembrance of my blood, which is poured out for you.

And when he had taken the cup, he gave thanks, and said, ‘Take this, and divide it among yourselves; 21 for I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 22 And he took the cup, and gave the cup to them, saying, ‘This is my blood of the covenant, which is poured out for many for the remission of sins.

And when he had set the unleavened bread on the table, he said, ‘Take, eat; this is my body which is to be broken for you; 24 and when he had set the cup, he said, ‘Take, drink of it; this is my blood of the covenant which is poured out for many for the remission of sins.

And he took about five hundred denarii, 25 and took the disciples, and said to them, ‘Go into the city to such a man as shall meet you, and he will show you where the maior holds a great supper prepared. 26 And he will say to you, ‘Come, eat and drink; but you say, ‘I am not the host; the host has said to me, ‘Go and prepare for the supper; the supper is ready now, and my master invites me; I am not the host.

And when he had found him, he said to him, ‘Sir, I am not worthy to eat bread with you; 27 but he said to them, ‘Go and say to that man, ‘The host says, ‘Because he was hindered, I have not eaten bread with any one in the house of my master.

And the disciples said, ‘Did not this man who ate bread with us?”

2 Vatican Manuscript.—18. From henceforth.

That is indeed.

20 Espeotes, 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. 25.
  19. 1 Cor. xii. 24.
28 And ye are they who have continued with me in my trials.

29 And I, *cohort for you, even as my Father has cohorted for me, a Kingdom,

30 that you may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 Simon, Simon, behold, the adversary has asked for you, that he may sift you like wheat:

32 but I have prayed for thee, that thy faith may not fail, and when thou hast turned, strengthen thy brethren.'

33 And he said to him, "Master, I am ready to go with thee both to prison and to death."

34 And he said, "I tell thee, Peter, a Cock will not crow To-day, till thou shalt thrice deny that thou knowest me."

35 And he said to him, "When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And they said, "Nothing."

36 And he said to them, "But now, He who has a Purse, let him take it, and Bag, and Sandals, and he who has no Purse, let him sell his Mantle, and buy one.

37 For I tell you, that this which has been written must be fully accomplished in me. And he was numbered with 'Law-breakers'; for also the things concerning me have an end.

38 And they said, "Master, Behold, here are two Swords." And he said to them, "It is sufficient."
LUKE

39 Kai e'elthen eporevth kate to eidos eis
And going out, he went according to the custom to
the mountain of the olive-tree: followed and him
kaloi mabthai autou. 40 Genomenos de epi tou
also the disciples of him. Having come to the
topous, eipen autous: Prasseuxethum eis eiselthen
place, he said to them: Pray you not to enter
epi peirasmon. 41 Kai autous apespaadhi ap'
into temptation. And he was withdrawn from
autous oidei lathou bolh, kai theis ta gynai
ten about a stone-throw, and having placed the discs
prospheteo, legoun. 42 Pater, eiv boulei pare
he prayed, saying: O father, if thou art willing to take
vegelev to potfiron touto apo
away the cup this from me; but not
the thelima mou, alla to sun gevesoun.
[Appeared de autou aggelos ap' ouranou, ephexhoun auton,
the will of me, but the thine be done. [Appeared
des autou aggelos ap' ouranou, ephexhoun auton,
tevelemeno, eiv peri oinov, ekyresthoun him,
and to hightening him. 44 Kai genomenos ev aghovia, ekpesthoun
And being in agony, very earnestly
prospheteo. Egeneto de o idrws autou oidei
he prayed. Was and the sweat of him like
heboido aima to kataibainontes eti thn genw.
the blood of him covered falling down to the ground.
45 Kai apanstas apo tis prosphexas, elabon proo
And having stood up from the prayer, coming to
tous mabthas, eiper autous koumomenous apo
the disciples, they found him sleeping from
thi aphpu kai eipen autous: 46 Ti kathethete;
the sleep: and he said to them: Why slept you?
avastasantes prosphexas, hina m" eiselthite eis
and having stood up, they prayed you, that not you may enter into
peirasmon.

47 Eti [de] autou alalountas, idou ochlos,
While [and] of him speaking to a crowd,
kal o leugememos Ioudas, ej in tov bideka, prophi
and he being called Judas, one of the twelve, went
xero autous, kai gynaste th Iousou filiasai
and thrown away him, and drew near to the Jesus to kiss
auton. 48 O de Iousous eiper autou Iouda,
him. The but Jesus said to him, Judas,
philasthai ton mou ton amphi ton paradidous;
with a kiss the son of the man betrayethou?
49 enoi de ei peri autou to esmenw, eiper
Seeing and these about him the going was to be, said
* [autou] Kuprie, ei patakeun ev macaria;
* [him] Lord, if shall we strike with a sword?

* VATICAN MANUSCRIPT—43. This Cup.

43. 44. _omitt._
45. _And—omitt._

† 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 dubiouness; and they are both wanting in the Copie
fragments published by Dr. Ford. They are however extant in such a vast number of MSS.,
and in some Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke.
Griesbach notes them as wanting in some authorities, but this is that they ought not to be
omitted.

‡ 43. Matt. xxvi. 38, Mark xiv. 38, John xviii. 1.
‡ 47. Matt. xxvi. 47; Matt. xiv
50 And one of them struck the servant of the high-priest, and cut off his right ear. 51 But Jesus answered and said, "Let this fall on me; and let not these come against you. 52 And the officers of the temple came, and bound Jesus, and led him by Silas, to Herod’s judgment seat. 53 And Herod said, "What drunkenness is this that I hear among you concerning Jesus? 54 And Herod’s officers, inflicting on him this sentence, hastened, and brought Jesus to the temple, saying, 'Who did this?' 55 And when they had kindled him, they led him away, and brought him to the house of the high-priest. But Peter followed at a distance. 56 And when they had kindled the fire, and tied up the palm branch, they sat down together, and Peter sat among them. 57 But he denied him, saying, "I knew him not, saying, "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 after having intervened, another confidently affirmed, saying, "In truth also my servant Jesus, of Galilee." 60 And Peter said, "Man, I know not what thou sayest." And immediately, while he was..."

Yet speaking, the cock crew.

61 And the Lord, turning, 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.’

62 And going out, he went bitterly.

63 And those men who had him in custody, derided 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.

66 And when it was Day, the elders of the people, both high-priests and scribes, were assembled and they led him into their Sanhedrin, saying,

67 ‘If thou art the Messiah, tell us.’ And he said to them, ‘If I in-form you, you will not believe;

68 and if I interrogate, you will not answer.

69 But from this time the Son of man will sit on the Right hand of the power of God.’

70 And they all said, ‘Thou art, then, the son of God?’ And he said to them, ‘Ye say; I am.’

71 And they said, ‘What further need have we of testimony? for we ourselves have heard this from his own mouth.’

Chap. XXIII.
1 And the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying, ‘We...’

* Vatican Manuscript.—61. crow to-day. thou shalt.
  63. him. 61. struck.
  65. also—said. 63. me, or would loose—said.
  69. But from this time.

found this man misleading our nation, and forbidding to pay Tax to Cesar, and saying, that he himself is an anointed King.

3 And Pilate asked him, saying, "Art thou the king of the Jews?" And he answering him, said, "Thou sayest.

4 Then Pilate said to the high-priests and the crowds, "I find Nothing Criminal in this man."

5 But they were urgent, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee even to this place.

6 Now Pilate hearing of Galilee, asked if the man was a Galilean.

7 And ascertaining that he was of the province of Herod, he sent him to Herod, who was also in Jerusalem in those days.

8 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.

9 And he questioned him in many Words; but he answered him nothing.

10 And the high-priests and the scribes stood up, and vehemently accused him.

11 And Herod, with his soldiers, treated him with contempt; and having, in derision, arrayed him in a splendid robe, sent him back to Pilate.

12 And Pilate became friends to each other on that day.
LUKE

for before they had been at Enmity 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 in him nothing worthy of death in him; having chastised him, therefore, I will release him."
23 And they were urgent with loud voices, demanding him to be crucified, and their cries prevailed:
24 and Pilate decided to satisfy their request.
25 And he released him who had been cast into prison for Insurrection

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* Vatican Manuscript.—15, he sent him back again to you; in behold, nothing worthy of Death has been done by him.
16—omit. 17—omit. 18—omit. 20—omit. 21—omit. 22—omit. 23— omit. 24—omit. 25— omit.

‡ 17. Mat. xxvii.
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 also lamented and bewailed him.

28 But Jesus, turning to them, said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, I Days are approaching, in which they will say, ‘Happy the barren, 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 of God.”
Luke 23:36-46

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, "Amen, I say to thee, thou art a Son of God, when thou comest into thy kingdom; 40 dost thou not consider that the things which you have done?  
41 And he said to him, "Do thou remember me when thou comest into thy kingdom."  
42 And he said, "I say to thee, today thou shalt be with me in paradise."  
43 ¶ And it was now about the sixth hour, and there was darkness over the whole land until the ninth hour.  
44 And the sun failing,* and the veil of the temple rent in the midst.  
45 And Jesus exclaimed, theMessiah, the chosen of God."

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† 23. Matt. xxvii. 37; Mark xv. 39; John xix. 19.  
† 36. And the soldiers also derided him, coming near and offering him vinegar.  
† 37. And saying, "If thou art the King of the Jews, save thyself."  
† 38. ¶ And there was also an inscription over him, "This is the King of the Jews."  
† 39. And one of the criminals who were suspended, reviled him, saying, "Amen, I say to thee, thou art a Son of God, when thou comest into thy kingdom;  
† 40. dost thou not consider that the things which you have done?  
† 41. And he said to him, "Do thou remember me when thou comest into thy kingdom."  
† 42. And he said, "I say to thee, today thou shalt be with me in paradise."  
† 43. ¶ And it was now about the sixth hour, and there was darkness over the whole land until the ninth hour.  
† 44. And the sun failing,* and the veil of the temple rent in the midst.  
† 45. And Jesus exclaimed.
ing with a loud Voice, said, "Father, into thy hands I commit my spirit;" and having said this, he expired.

47 § And the centurion seeing what had occurred, he glorified God, saying, Truly this man was righteous.

48 And all the crowds who had come together to this spectacle, having beheld the things which occurred, returned, beating their breasts.

49 And all his acquaintance, and those women who had followed him from Galilee, stood at a distance, beholding these things.

50 § And behold, a man named Joseph, a senator, a good and righteous man,

51 (he had not consented to their designs and deeds,) from Arimathæa, a city of the Jews; and who was waiting for the kingdom of God.

52 This man coming to Pilate, asked for the body of Jesus.

53 And having taken it down, he wrapped it in linen, and laid it in a tomb hewn in a rock, in which no one had ever yet been laid.

54 And it was the Day of Preparation, and the Sabbath approached.

55 And the women following after, who had accompanied him from Galilee, saw the tomb, and how his body was laid.

56 And returning, they prepared Aromatics and Ointments; and rested on the Sabbath, according to the commandment.
Luke 24:1-12

And it was very early in the morning, when they had come to the tomb, they found the stone rolled away from the tomb.

They entered the tomb and found it empty. The myrrh and ointment were gone, as they had been prepared.

Peter and John ran to see what was happening. They discovered the empty tomb with the linens and the napkin in a separate place, as Jesus had said.

Then they went back home, each having seen for himself. But that evening, the disciples met together and the Lord appeared to them.

He said, "Peace be with you!" And he gave them the Holy Spirit and the promise of the Father. The disciples were filled with joy and were filled with the Holy Spirit.

He told them to wait in Jerusalem, where he would return to the Father. Then he ascended into heaven, as they had seen.

In the meantime, the apostles continued their ministry, proclaiming the good news of the risen Christ.


LUKE.

13 And behold, two of them were going in
with the hymn eis koinē aπεχουσαν stadiou
this the day into a village called Emmaus.

14 And they were conversing with each other about all
the things which had happened.

15 And it occurred,

16 But their eyes were

17 And he said to them,

18 And he said to them,

19 But we hoped

*VATICAN MANUSCRIPT.—15. Jesus.
17. walk? And they stood still and were sad.

xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22.
† 31. Luke i. 68; li. 23; Acts i. 6. 
† 32. Matt. xxiv. 8; Mark
LUKE.

24 And some of those with him went to the tomb, and found it as the women had said; but Him they saw not.

25 And He said to them, "O unconsiderate men, and slow of heart to believe all which the prophets have spoken!

26 Was it not necessary that He should suffer these things and enter into His glory?"

27 And beginning from Moses, and from all the scriptures of the prophets, he explained to them in all the things concerning Himself.

28 And they drew near to the village where they were going; and He seemed desiring further paracletus.

29 And they entered into the village, they pressed him, saying: "Why art thou pressed, thou who art to bring us good tidings?"

30 And He entered into the house, and lay there as if for evening evening,

31 And the doors were locked, and the servants came to Him, saying: "What! is this the Master who is going to bring us good tidings?"

32 And they opened the door, and He entered, and said: "I am the Master who is going to bring us good tidings."

33 And saying: "The Lord has indeed been raised, and has appeared to Simon."

Vision of Angels, who said that He was alive.

24 And some of those with us went to the tomb, and found it as the women had said; but Him they saw not.

25 And He said to them, "O unconsiderate men, and slow of heart to believe all which the prophets have spoken!

26 Was it not necessary that He should suffer these things and enter into His glory?"

27 And beginning from Moses, and from all the scriptures of the prophets, he explained to them in all the things concerning Himself.

28 And they drew near to the village where they were going; and He seemed desiring further paracletus.

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30 And He entered into the house, and lay there as if for evening evening,

31 And the doors were locked, and the servants came to Him, saying: "What! is this the Master who is going to bring us good tidings?"

32 And they opened the door, and He entered, and said: "I am the Master who is going to bring us good tidings."

33 And saying: "The Lord has indeed been raised, and has appeared to Simon."
And they related what things happened on the road, and how he was known to them in the breaking of the loaf.

And as they were saying these things, he stood in the midst of them, and said to them, "Peace be to you."

But they being troubled and terrified, thought they saw a spirit.

And he said to them, "Why are you troubled, and why do doubts arise in your hearts?"

And having said this, he showed them his hands and his feet.

And while they were believing and wondering, he said to them, "Have you anything to eat here?"

And they gave him part of a broiled fish; and taking it, he ate in their presence.

Then he opened their minds to understand the scriptures,

And said to them, "Thus it is written, that the Messiah should suffer, and should rise from the dead the third day;"

And that in his name, reformation * in order to Forgiveness of Sins should be proclaimed to All the Nations, beginning from Jerusalem.

Kai ıdou, enw apostellw twn evaggelion
And lo, I send forth the promise tov patros mou eph' idais' idies de kathiasate ev of the father of me on you; you but remain you in twn polei, eow o'd evdusiashe dynamiw e' idous, the city, till you may be clothed power from on high.

Eziggase de autou eow eow eis Béthaniai kai he led and them out even to Bethany; and epiras tas xeiwes aitou, euologhshen autous.

Having lifted up the hands of himself, he blessed them, 61 Kai egeneto en tw euologein auton autous, And it happened in the to bless him them, diesth ap' auton, kai anepheire tov ou- he stood apart from them, and was carried up into the heaven.

Kai autou proskeupanta tov auton, And they having prostrated to him, 62 Kai autou proskeupanta tov auton, and they continually in the temple, praising theos kai evlogoun tov theo, * praising the God.

* ACCORDING TO LUKE.

* VATICAN MANUSCRIPT.—47. In order to Forgiveness.


† 51 & 62. Tischendorf omits, "and carried up into heaven," and "having prostrated in heaven."

1 42. John xv. 5; Acts 1.8, 22; 11.32; iii.16. † 15. Acts .6. † 50. Acts 1.18.
A VATICAN MANUSCRIPT.—Title.—According to John.

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. Ginomai 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 kloio. “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 transacted. 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. 5, 6, “Without me ye can do nothing.” Compare ver. 10, 14; John vii. 8; Col. i. 16, 17.” Cappe’s Diss. on the order, arrangement of things, the human race; here it evidently means that homos of human beings which he came to enlighten and to save. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1.
† 2. Matt. iii. 1; Mal. iii. 1; Luke iii. 1; John iii. 21.
† 3. Eph. iii. 9; Col. i. 16.
† 4. John viii. 19; 1 Cor. xiv. 5; xii. 4, 56.
† 5. John viii. 19; xi. 18, 19, xx. 14.
† 6. Rom. viii. 15; Gal. iii. 27; 1 John iii. 1.
13. Authority to become Children of God, to those believing into his Name;
14. who were begotten not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.
15. For the Logos became flesh, and dwelt among us, and we beheld his glory, a glory as of an Only-begotten from a Father, full of favor and Truth.
16. For out of his Fullness we all received; even favor upon favor.
17. For the law was given through Moses; the favor and the truth came through Jesus Christ.
18. No one has ever seen God; the Only-begotten Son, who is in the bosom of the Father, he has made him known.
19. Now this is the testimony of John: When the Jews sent * to him priests and Levites to ask him, "Who art thou?"
20. He acknowledged, and did not deny, but acknowledged, "I am not the Messiah."
21. And they asked him, *Who art thou?"
JOHN.

Chap. 1: 22.]

Art thou + Elijah? And he said, “I am not,” “Art thou the Prophet?” And he answered, “No.” 23 They said to him, “Who art thou? That we may give an Answer to those who sent us. What dost thou say concerning thyself?” 24 He said, “I am a Voice proclaiming in the desert, Make ye straight the way of the Lord;” as said Isaiah the prophet said.” 25 Now these sent were of the Pharisees. 26 And they asked him, and said to him, “Why then dost thou immerse, if thou art not the Messiah, nor Elijah, nor a Prophet?” 27 John answered them, saying, “I am baptized with water, on whom you shall not immerse.” 28 These in Bethany beyond Jordan, where Jesus also was baptizing, were sent by those Pharisees who questioned him. 29 On the next day he saw Jesus coming to him, and said, “Behold the Lamb of God, who takes away the sin of the world.” 30 This is he of whom I said, ‘After me comes a man whose vesture is more exquisite.’ 31 And he did not know him; but for this purpose, that he might be manifested to Israel, he came to bear witness of him. 32 And John testified saying, “I saw the Spirit coming down like a dove out of heaven,” as is written.”
of 1: 33.)

John.

from Heaven, and resting on him.

And I did not know him, but he who sent me to immerse in Water, he said to me, ‘On whom thou shalt see the Spirit descending and resting, this is he who immerses in holy Spirit.’

And I have seen, and have testified, that this is the Son of God.

On the next day ‘John was again standing, and two of his disciples;’

and observing Jesus walking, he says, ‘Behold the Lamb of God!’

The two Disciples hearing this, called Jesus.

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?’

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.

Andrew, the brother of Simon Peter, was one of those two who had heard from John, followed him.

He first finds his own brother Simon, and says to him, ‘We have found the Messiah;’ (which is being translated, Anointed.)

He conducted him to Jesus. Jesus looking

* Vatican Manuscript.—35. John. 30. therefore, and saw. 42. And— omit.

† 35. 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 went 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. This makes the most reasonable account of this tenth hour, that it was ten in the morning.—T Honest.
Chap. 1: 43.]

JOHN.

Eisblyes avtou o Iesous eite: "Su ei Simwn, o ti vno Iwv o klyshs Kephas o d eymnivetai son of Iona; thou shalt be called Cephas which means

Petros.

Peter.

43 Tey evpaio&i theshen eiselwv eis twn

The morrow he desired to go forth into the

Galilaiav kai eiswkei Filippou, kai legei

Galilee; and he finds Philip, and says

Autou Akolouthei moi. 44 Hn de o Filippou ap5

to him; Follow me. Was and the Philip from

Bithsada, ex tis poleos Andreou kai Petrou.

Bethsaida, of the city of Andrew and Peter.

Eiswkei Filippou ton Nathanael, kai legei

Finds Philip the Nathanael, and says

Autou: On egrafei Moses eis twn noron, kai
to him: Whom wrote Moses in the law, and

do prpofoita, evpikamewen, Iesous ton ynov

the prophets, we have found, Jesus the

ton Iou, ton ap6 Naareth. 45 Kai eiwyn

son in the Joseph, that from Nazareth. And said

of the Joseph. And said

Autou Nathanael: Ek Naareth dunameai ti agathon
to him: Nathanael: Out of Nazareth is able any good
einai, legei autou Filippou errox kai ide, to

he is. Says to him: Philip: Come and see.

46 Eidein o Iesous ton Nathanael evxomvnon pro

Saw the Jesus the Nathanael coming to

autov, kai perie autov 1de alhous Iov

him, and says concerning him: Behold indeed a

is to, in whom gule not is. Says to him

Nathanael: Polein me tiewskeis; Apokribh

Nathanael: Welcome me, the judges; Accept

Nathanael: [and says to him:]

Rabbi, su ei o ynov ton theou, su ei o basi-

Rabbi, thou art the son of God, thou art the king

leus ton Iesous. 46 Apokribh Iesous kai eiyein

of the Israel. Answered Jesus and said

Autou Otei eitai sou. Eidein se upokato tis

to him: Because I said to thee, I saw thee underneath the

swivs, pisteveis; mielw touton ouv. 51 Kai

swivs, believest thou? greater of these thou shall see. And

legei autov: Apyr aymn aymn legei ynov, [ap ari]

he says to him: Indeed indeed I say to you, [from now]
oeret alon ouv anagworta, kai touts ayyge

you shall see the heaven having been opened, and the messen-
givos ton theou anabainontas kai kataabainontas

gios of the God ascending and descending
ei ton ynov ton autrophon.

ei ton son of the man.

at him, said, "Thou art Simmon, the son of Jonas;

you shalt be called Cephas (which denotes the

same as Peter.)

43 On the next day he wished to go to Galilee,

and finding Philip, Jesus says to him, "Follow me."

44 Now Philip was from Bethsaida, the city of

Andrew and Peter.

45 Philip finds Nathanael, and says to him,

"We have found the person described by Moses in the

law, and by the prophets, that Jesus, the son of

Joseph, from Nazareth."

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 says to him, "How dost thou know

Me?" Jesus answered and said to him, "Before Phi-

lip 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 see 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."

* Vaticana MS.—45. Jesus says 45. Son.

49. and says to him—omitt. 50. That I saw.

† 46. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think this a term of reproach.

† 42. Matt. xvi. 15. † 44. John xii. 21. † 45. John xxi. 2. † 49. John vii. 41, 52. † 40. Matt. xxv. 31, xvi. 11, 12; John xviii. 87; xix. 5.
Chapter II.

1 And on the third Day there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there; 2 and Jesus also, and his disciples, were invited to the marriage-feast.

3 And the wine running short, the mother of Jesus says to him, "They have no wine."

4 Jesus says to her, "Woman, what have I to do with thee? My time is not yet arrived."

5 His mother says to the servants, "Whatever he says to you, do." For there were six stone water-pots there, made for the custom of purification, containing two or three measures each.

6 Jesus says to them, "Fill the jars with water." And they filled them to the top.

7 And he said to them, "Draw now, and carry to the ruler of the feast." And they carried.

8 And when the ruler of the feast tasted the water made wine, and knew not whence it was, but those servants knew who had drawn the water; 9 the ruler of the feast called the bridegroom, and says "What kind of wine have you made the feast?" 10 And says to him, "Every man first presents the good wine; and when they have drunk their fill of the good wine, then they will drink the bad wine; but we have kept the good wine until you arrived."

† Vatican Manuscript.—I. third day. 8. they carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX used the word in the original for the silver, which contained seven gallons: and for the seah, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xiii. 22. † 8. The Greek word here is a compound, denoting the president of the triduum, 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, serve the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his Horae Heb. Tahnd, adds, "That he performed the duty of chamberlain 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 of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxix. 1) we have an account of his duties."

John.

11 First of.

10 The Greek expression here does not imply the least degree of intoxication. The verbs methatheto and metho, from metho, wine, which, from Meta theon, to drink after sacrificing, signify not only to imbibe, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xliii. 34; Cant. v. 17 Mac. xvi. 10. Eccles. 1. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX transliterate oos keroth seladmin, by which is certainly understood, not a garden drenched 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.

13 Ex. xii. 14; John v. 1; vi. 4; xi. 55. 14 Matt. xxi. 12; Mark xi. 15; Luke xix. 49.

17 Ps. lxix. 9. 18 Matt. xii. 38; John vi. 30.
JOHN.

10 *Δησερθή δ Ἰησοῦς καὶ εἶπεν αὐτοῖς·* 

to them? Answered the Jesus and said to them; 

Δησερθή δ Ἰησοῦς καὶ εἶπεν αὐτοῖς· 

10 Then Jesus said, "Destroy this temple, and in three days I will raise it."

19 Then the Jews said, "Forty and Six Years has 

this temple been in building 

and will thou erect it in 

Three Days?"

20 Then the Jews said, "Forty and Six Years has this temple been in building and will thou erect it in Three Days?"

22 But he spoke of the 

Temple of his Body.

23 When, therefore, he was raised from the Dead, 

‡ his disciples remembered That he had said This; and they believed the scripture, and the word which Jesus had spoken.

23 Now while he was in Jerusalem at the feast of the passover, many believed into his name, beholding his signs which he performed.

24 But *Jesus did not trust himself to them, because he knew them all; 

25 and required not that any one should testify concerning man: for he knew what was in man.

CHAPTER III.

1 And there was a Man of the Pharisees, whose name was Nicodemus, a Ruler of the Jews;

1 And there was a Man of the Pharisees, whose name was Nicodemus, a Ruler of the Jews;

2 Ἐπενεχθή δ Ἰησοῦς καὶ εἶπεν αὐτοῖς· *Indeed indeed

2 Ἐπενεχθή δ Ἰησοῦς καὶ εἶπεν αὐτοῖς· *Indeed indeed

— 10. JESUS. 

24. JESUS. 

3. JESUS.
Assure thee, if any one be not born from above, he cannot see the kingdom of God.

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?"

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.

That which has been born of the flesh is flesh; and that which has been born of the Spirit is Spirit.

Do not wonder, because I said to thee, you must be born from above.

The Spirit breathes where it wills, 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."

Nicodemus answered and said to him, "How can these things be?"

Jesus answered and said to him, "Art thou the teacher of Israel, and knowest not these things?

Most assuredly I tell thee, That what we know, we speak, and what we have seen, we testify; and you receive not our testimony.

If I told you of earthly things, and you do not believe, how will you believe if I tell you of heavenly things?"

And no one ascended into heaven, except the Son of Man who descended from heaven.

And even as Moses raised up the serpents in the desert, thus to be raised it behoves the Son of Man to descend from heaven.

That every one believing into


Chap. 3: 16.]

JOHN.

Autov, * [μὴ ἀπολληται, αλλὰ] εἰχὲ ὄψιν αὐ- 
him, [not may be destroyed, but] may have life age-
νον. 16 Οὕτω γὰρ ἤγαγεν ὁ θεὸς τὸν κοσμὸν, 
last. Thus for loved the world, 

ἀστε τὸν υἱὸν αὐτοῦ τὸν μονογενὲς ἐδεικνύεν, ἵνα 
so that the son of himself the only-begotten he gave, that 

πας ὁ πιστεύων εἰς αὐτοῦ, μὴ ἀπολληται, αλλ' 
was one who believing the him, not may be destroyed, but 

ἐχὰρ ἔσχεν ζωὴν ἀιώνιαν. 17 Οὐ γὰρ ἀπεστείλεν 
may have life age-lasting. Not for sent the 

ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κοσμὸν, ἵνα κρίνῃ 
God the son of himself into the world, that he might judge 

τὸν κοσμὸν, αλλ' ἵνα σώθη ὁ κόσμος δ' 
the world, but that might be saved the world through 

τὸν θεὸν. 18 Ο πιστεύων εἰς αὐτοῦ, οὐ κρίνεται 
He believing into him, not is judged: 

δ' [τε] μὴ πιστεύων, θὴ κεκρίται, ὅτι μὴ πε- 
[but] not believing, already is judged, because not he 

θείον εἰς τὸ σώμα του μονογενοῦς υἱοῦ του 
has believed into the name of the only-begotten son of the 

θεοῦ. 19 Αὕτη δὲ εἰσὶν ἡ κρίσις, ὅτι τὸ φῶς 
This is the judgment, that the light 

τὸ ἔλθεν εἰς τὸν κοσμὸν, καὶ ἤγαγεν αὐτὸς 
has come into the world, and loved the 

καὶ ἠμαθήκας εἰς το σκοτός, ἡ το φῶς ἦν γὰ 
and the unbelief came into the darkness, that the light was for 

πάντα αὐτῶν τα ἔργα. 20 Πας γὰρ τὸ φῶλα 
Had power for all the works. Everyone for the evil things 

πράπτουν, μισεῖ τὸ φῶς, καὶ οὐκ ἔφερεν πρὸς 
practiced, hates the light, and came to the light, 

τὸ φῶς, ἵνα μὴ εὐθυγράμτευται τα ἐργά αὐτῶν. 21 Ο 
that not may be detected the works of him. He 

δὲ ποιοῦ τὴν ἀλήθειαν, ἔφερεν πρὸς τὸ φῶς, 
he does to the truth, comes to the light, 

ἀλλ' ἐπερεύδην αὐτὸν τὰ ἔργα, ὅτι ἐν τῷ 
but doing the truth, comes to the light, 

διότι οὐκ εἶπεν ἐργά τῶν ἐργάτων, ὅτι εἰ σῶ 
that may be made manifest of him the works, that in God 

ἐστὶν εὐραγαπάτητα. 
are having been done.

22 Μετὰ ταῦτα ἠκούει ὁ Ἰησοῦς καὶ οἱ μαθηταὶ 
After these came the Jesus and the disciples 

αὐτὸν εἰς τὴν Ἰουδαίαν ἦν καὶ εἰς διέπρεπέ 
and there remained with them, and was immersing. 

αὐτὸν καὶ εἰς τὴν Σαλμίαν, ἵνα 
and in Eunus, near the Salim, because 

διά ταῦτα πολλὰ ἦν εἰς καὶ παραγωγῆς, καὶ 
that much was there: and they were coming, and 

εἰσαβαπτίζοντο. 24 Οὕτω γὰρ ἠκούεσαν εἰς 
and they were being baptized. Not yet for was having been cast into 

τὴν φυλακὴν ὁ Ἰωάννης. 25 Εγένετο οὖν ἦν τῇ 
the prison the John. Occurred then a disp 

περὶ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περί 
the disciples of John with a Jew about 

καθαρισμοῦ. 26 Καὶ ἠλέησαν πρὸς τὸν Ἰωάννην, 
and they came to the John,

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 10. the son. 
15 but—om. 23. John. 24. John. 25. those disciples who were of John, 
and a Jew, about. 18. John vi. 47. 16. Rom. v. 8; 1 John iv. 9. 17. Luke ix. 50; John v. 45 
22. 18. vii. 47; 1 John iv. 14. 23. And * John also was 
immersing in Eunos, near Salim, because there were many Waters there; and 
they were coming and being immersed. 24. For * John had not yet been cast into prison. 
25. A Dispute then occurred among * the disciples of John with a Jew, about Purification. 
26. And they came to
kai eisou autou 'Rabbi, de epi meta sou peran
and said to him: Rabbi, who was with thee beyond
st厨, and told him; Rabbi, who was with thee beyond
enov, kai pantes ergonai proso auton,
and all come to him.

27 Apekrivw Iaanan kai iepen' Otan dunatai
Answered John and said; Not is able
lambanein oudein, enan h' g' dedome
a man to receive nothing, except it may be having been
enov autw ev to ouranov.
28 Autov oimais mo
given to him from the heaven. Yourselves you to me
marturite, oti eipov Ouk eimi enw o Xristos,
be testimony, that I said; Not am I the Anointed,
all oti apestathevos eimi emprotheven ekeinov,
but that having been sent I am in presence of him.
29 O exwv tnu nephrou, nephrou estin' o de
He having the bride, a bridegroom is; the but
philov ton nephrou, o esthkevs kai akoun auton
friend of the bridegroom, that standing and hearing him,
chara xairei dia tnu fanth ton nephrou. Aute
with joy rejoiceth through the voice of the bridegroom. This
oun h' chara h' emi tpeptrastai. 30 Ekeinov
therefore the joy that of me has been completed. Him
dei auzein, eme de elattonwai.
He it behoves to increase, me but to decrease. He
anov evochoi, epano panto ton estin'.
from above coming, over all is. He
on ek tnu gnis, ek tnu gnis esti, kai ek tnu
wv ek tnu gnis, ek tnu gnis esti, kai ek tnu
the being from the earth, from the earth is, and from the
yni gis alalei o ek tou ouranov evochoi, epano
yni gis alalei o ek tou ouranov evochoi, epano
earth speaks; he from the heaven coming, over
pantovn estin',

32 * [kai] o evarake kai ekpous, [and] what he has seen and heard,
touto marturiei kai tnu marturian auton oudeis
this he testifieth, and the testimony of him no one
lambanei.
33 O labanon autov tnu marturian,
receives. He receiving of him the testimony,
esfragiasen, oti o theos althea estin'.
with, that the God true is.
34 Oi on haseis se, oti o theos althea estin'.
who has set his seal, that the God true is.
35 Ypar apesteilw o theos, to brhma tou theou
there has sent the God, the words of the God
alalei ou yap ek metrou didoun o theos to
speak; not for by measure gives the God the
pneuma.
36 O pathe agapi tou vion, kai pante
spirit. The father loves the son, and all
da theiwei en tnu chei autov.
36 O pathe
has been given in the hand of him. He believing
sex tou vion, echei ean auton o de apeiein
into the son, has life age-lasting: he but disobeying
en tnu, ouk ophetai ean allh' h' orge tou theou
the son, not shall see life, but the anger of the God
menei epi auton.
shakes on him.

-- VATICAN MANUSCRIPT—32. And—omit. 34, he gives not.
32 John i. 7, 15, 27, 34. 1 Cor. iv. 7; Heb. v. 4; James i. 17.
33 John i. 31, 34; 31, Matt. xxvii, 18; John i. 15, 37; Rom. ix. 3.
34 Luke x. 22; John vi. 20, 22; xiii. 8; xviii. 5; Heb. ii. 5.
9, 10, 11.
36 John vi. 47; 1 John 38. 10, 11.
JOHN.

KEF. 5'. 4.
1 Ας ουε εγνω ὃ κυριος, ὅτι ησυχαν όι καὶ βαπτιζει, ἢ ἤσαν τοις Ἰησοῦς. Pharisæis, that Jesus more discipiles made and dipped, than John; (though indeed Jesus autos oue eξαπατηκε, all oii ἤμαθηται αὐτον' himself not dipped, but the discipiles of him.)
2 οἶδεν τὰν Ιουδαίαν, καὶ απῆλθε παλαί εἰς Ἰησοῦς the Judges, and went again into τῆν Γαλιλαίαν. Edhe de autōn dierexēthi dian Galilēe.
3 ἔρχεται οὖν εἰς πολιν τῆς Samaria. He comes therefore into a city of the Σαμαρείας, λεγομένην Ἀμαρα, πλήθους του Samaria, being called Sychar, near by the χωρίον, οὗ εἶδεν Ιακώβ ίσαν τῷ νῦν field, of which gave Jacob Joseph to the son αὐτοῦ. ἦν δὲ εἰς την ζητην τοῦ iακωβ. ὁ οὗ himself. Was and there a spring of the Jacob. The then Ἰησοῦς κεκοπιακὼς εἰς τῆς δοξοποιίᾳ, ἐκάθεν to Jesus having become weary from the journey, sat down οὗτος εἰς τῇ πηγῇ ἀπαθεὶς ἑταῖρον, though over the spring hour was about six.
4 ἔρχεται γυνὴ εἰς τῇ Σαμαρείας, αὐτῇ αὐτής Comes a woman of the Samaria, to draw ὕδωρ. ἔλεγεν αὐτῇ ὁ Ἰησοῦς Δόσ μοι πείπτειν water. Say to her the Jesus: Give to me to drink. εἰς τὴν την πολιν, ἐνα ποταμῷ ἀγωράσων. 5 Λέγει οὖν (οι for discipiles of him had gone into the πολιν, ἐνα ποταμῷ ἀγωράσων) Lýgein oue εἰς city, that provisions they might buy. Says then αὐτῷ ἡ γυνὴ ἡ Σαμαρειτις. Ποῦ σὺ, Ιουδαίος to him the woman that Samaranian: Where thou, a Jew, ως, παρ' ἐμοί πείπτειν αἴτιον, οὐς ἤθελες being, from me to drink asketh, being a woman Σαμαρειτιδος; (ὑπὸ γὰρ συνήφρωντο Ιουδαίοις a Samarian? (Not for associate with Jews Σαμαρειτισ.) Ποῦ ἡ γυνὴ Σαμαρείτης; Answered Jesus and said αὐτῇ 'Εἰ θύεις τὴν δωρεὰν τοῦ θεοῦ, καὶ to her: If thou hast known the gift of the God, and τίς εστιν ὁ λόγος σου Δός μοι ποιεῖν σὺ who is he saying to thee: Give to me to drink: thou αὐτῷ αὐτῷ, καὶ εἰδαν αὐτό οὐδόρων, would ask him, and he would give thee water living.
5 Λέγει αὐτῷ ἡ γυνὴ: Κύριε, οὕτω ανθρώπας says to him the woman: O lord, nothing to draw with

CHAPTER IV.
1 When, therefore, the Lord knew, that the Φαρισαῖοι had heard, ἦν τὸ ποταμῷ ἡ ὕδατος Jesus was making and immersing More Dis- ciples than John;
2 (though Jesus himself did not immerse, but his discipiles.)
3 he left Judea, and went again into Galilēe.
4 And it was necessary for him to pass through Samaria.
5 He comes, therefore, to a city of Samaria called Ἀμαρα, near by the χωρίον, οὗ εἶδεν Ιακώβ. ὁ οὗ himself. Was and there a spring of the Jacob. The then Ἰησοῦς κεκοπιακὼς εἰς τῆς δοξοποιίᾳ, ἐκάθεν to Jesus having become weary from the journey, sat down οὗτος εἰς τῇ πηγῇ ἀπαθεὶς ἑταῖρον, though over the spring hour was about six.
6 ἔρχεται γυνὴ εἰς τῇ Σαμαρείας, αὐτῇ αὐτής Comes a woman of the Samaria, to draw ὕδωρ. ἔλεγεν αὐτῇ ὁ Ἰησοῦς Δόσ μοι πείπτειν water. Say to her the Jesus: Give to me to drink. εἰς τὴν την πολιν, ἐνα ποταμῷ ἀγωράσων. 5 Λέγει οὖν (οι for discipiles of him had gone into the πολιν, ἐνα ποταμῷ ἀγωράσων) Lýgein oue εἰς city, that provisions they might buy. Says then αὐτῷ ἡ γυνὴ ἡ Σαμαρειτις. Ποῦ σὺ, Ιουδαίος to him the woman that Samaranian: Where thou, a Jew, ως, παρ' ἐμοί πείπτειν αἴτιον, οὐς ἤθελες being, from me to drink asketh, being a woman Σαμαρειτιδος; (ὑπὸ γὰρ συνήφρωντο Ιουδαίοις a Samarian? (Not for associate with Jews Σαμαρειτισ.) Ποῦ ἡ γυνὴ Σαμαρείτης; Answered Jesus and said αὐτῇ 'Εἰ θύεις τὴν δωρεὰν τοῦ θεοῦ, καὶ to her: If thou hast known the gift of the God, and τίς εστιν ὁ λόγος σου Δός μοι ποιεῖν σὺ who is he saying to thee: Give to me to drink: thou αὐτῷ αὐτῷ, καὶ εἰδαν αὐτό οὐδόρων, would ask him, and he would give thee water living.
5 Λέγει αὐτῷ ἡ γυνὴ: Κύριε, οὕτω ανθρώπας says to him the woman: O lord, nothing to draw with

* VATICAN MANUSCRIPT.—5. to JOSORN his son.
11. She says.
5. Called at first Sichem, or Shechem, and afterwards Sychar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.
16. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samarian woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.
11. John iii. 22, 26. 5. Gen. xxxiii. 19; xlviii. 22; Joshua xxvi. 32. 10. 2 Kings xvii. 34; Luke ix. 92, 53; Acts x. 28.
JOHN.

12 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 that, when he has drunk of the water which I will give him, shall not thirst again; but the water which I will give him, shall become in him a Fountain of Water, springing up into eternal Life.

15 ¶ The woman says to him, Sir, give me this water that I may not thirst, nor come here to draw.

16 ¶ He says to her, Go, call thy 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 the hour is coming, when neither in this Mountain, nor in Jerusalem, will you worship the Father.

22 ¶ You worship what we do not know; but we worship what we know: because the salvation of the Jews is from the Jews.

draw with, and the well is deep; whence then hast thou that water which I gave thee?" answer, Jesus said to him, "Art thou greater than our Father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?"
JOHN.

23 But an hour is coming, and now is, when the true worshippers will worship the Father in Spirit and Truth; for the Father 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, "If I "am speaking a thee, am he."

27 And upon this his disciples came, and wonder, Said 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, see a Man, who told me all things which I have done! Is this the Messiah?"

29 They went out of the city, and were coming to him.

30 And in the mean-time, his disciples entreating him, said, “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 you not say, That it is yet four Months, and the harvest comes? Behold, I say to you, Lift up your eyes, and see the

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1 33. Phil. iii. 3. 1 24. 2 Cor. iii. 17. 1 20. John ix. 27. 1 34. Job xxiii
Chap. 4: 36.]

JOHN.

σαράθα ταὶς ἀγροῖς, δεὶ λειτουργεῖς πρὸς θερισμὸν,

καὶ αὐτοὶ λαμβάνεις, καὶ συνα—

τεωσὰν;

οἱ θερισμοὶ μείναντες λαμβάνεις, καὶ συνα—

τεωσάντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

ὅτι αὐτοὶ μείναντες λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες; οἱ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;

οἱ λαμβάνοντες, καὶ αὐτοὶ λαμβάνοντες;
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 Jesus, therefore, said to him, *If you see not Signs and Prophecies, you will not believe.*

49 The Courtier says to him, "Sir, come down, before my child die."

50 Jesus says to him, "Go, thy son lives." The man believed the word which Jesus said to him, and went. 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 hour, 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.*
1. After these things there was a Feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem near the Sheep Gate, a pool, which is called in Hebrew Bethesda, five porches having. In these were lying a multitude of sick, blind, lame, and sick.

3. A man was there lying who had been sick thirty-eight years. When Jesus saw him lying there, he said to him, "Rise, take up your mat, and walk." And immediately the man was healed; and he carried his mat away.

4. "Now that day was a Sabbath." The Jews therefore said to him, "It is against the law to do work on a Sabbath." He answered them, "My Father is working till now, and I, too, do the work of my Father."
Chap. 5: 11.]

JOHN.

'O poiasas me yngis, ekeinos mou eipes: Apon ton
He having made me sound, he to me said: Take up the
kribsiathou sou, kai periapatei. 12 Ipwthesan
bed of thee, and walk. They asked
bed of thee, and walk. They asked

* [oun] auton Tis estin O andrephos, O eipow
then] him Who is the man, he saying
soi: Apon ton kribsiathou sou, kai periapatei:
soi: Apon ton kribsiathou sou, kai periapatei:

to thee; Take up the
bed of thee, and walk?

13 O de iadheis ouk 6vdei Tis estin' O yap
He but having been cured not knew who it is; the for

Ihous efoeutein, abov oustos en to toto.
Jesus slipped out, a crowd being in the place.

14 Meta tauta eivratei auton O Ihous en to
After these finds him the Jesus in the
lepy, kai eipow auton: I6e, yngis gegeovas mep
temple, and said to him: See, sound thou hast become: no
ekete amartane, iinw mep xeipon soi to geventai.
longer do thou sin, that so worse to thee anything may happen.

15 Apllyvov O andrephos, kai anaggeile ioeis
Went away the man, and told to the
Ihousiast, OI OIhous estin, O poiasas autow
Ihousiast, OI OIhous estin, O poiasas autow
Jesus itis, he having made him
Jesus itis, he having made him

yngi.

16 Kai dia touto eidoovon ton Ihouson oi
And through this presented the Jesus the
Ihousiast, OI OIhous estin, eis sahbetai.
Ihousiast, OI OIhous estin, eis sahbetai.

17 O
Jews, because these he did in a sabbath. The

de Ihousas epphrastov autw, 'O patyv mou
Jews persecute him, the O patyv mou, and
Jesus answered them: The father of me

esi arpi ergazetai, kaiw ergazomai. 18 Dia
till now works, and I work. Through

touto ou m allovo egeirv autw oI Ihousiast
through this more sought him the Jews

apauteisai, OI ou monon elve to sahbeta
this therefore more sought him the Jews.

ka

in, because not only he was breaking the

sabvth, ala kai patera idioin elyei ton theon,
but also father own said the God

Ihouson elavtw to theon.

19 Aephrastov ouv
equal himself making to the God. Answered then

O Ihousas kai eipow autow: Amyn amyn legeo
Jesus and said to them: Indeed indeed I say

Ow, ou dynatai O vicos poiein apf elavtw odev,
you, not is able the son to do of himself nothing,

eov mep the lypei tois patera poioiota. 20
or na he may do the father doing: what

yag an ekpevoi patyv, tauta kai O vicos diwvow
for ever he may do, these also the son in like manner

poiei. 20 'O yag patyv fili ein twv vicos, kai poieis
the father loves the son, and all

ta deikwnv autw, O autw poieis kai mevora
the shows to him, what he does: and greater

patwv deivei autw erga, iinw deives thamazhetai.
of these shows to him works, so that you may wonder.

11 Oster yap O patyv gevei tois kereusos kai
As for the father raises the dead ones and

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
saw to thee, **"Take up
thy couch, and walk?"

13 But he who had been
cured knew not who it was;
for Jesus withdrew, a
Crowd being in the
place.

14 After these things,
Jesus finds him in the
TEMPLE, and said to him,
"Behold, thou hast become
well; sin no more, lest
something worse may hap-
pen to thee."

15 The man went away,
and told the Jews That
Jesus was he who made
him well.

16 And on account of this the Jews persecuted
Jesus, because he did

These things on a Sabbath.

17 But he answered
and said, i "My father
works till now, and I
work."

18 For this then, the
Jews sought the more to
kill him, because not only
was he breaking the sa-
bath, but he also said,
that God was his own Fa-
ther, making himself equal
with God."

19 Then he answered
and said, "Indeed, I as-
sure you, The son can do
nothing of himself, except
what he may see the Fa-
ther doing, for whatever
he does, these things also
does the son in like man-
ner.

20 For the father
loves the son, and shows
All what he himself
does; and Greater Works
than these will he slo
him, that you may wonder.

21 For as the father
raises up and makes alive
the DEAD, 2 so also the

* VATICAN MANUSCRIPT.—11. But he.
17. he answered and said, My father.
19. he answered and said.

† 14. Matt. xii. 45; John viii. 11.
† 17. John ix. 4; xiv. 10.
† 18. John x. 39, 43; Phil. ii. 6.
† 20. Matt. iii. 17; John ii. 25; 2 Pet. i. 17.
† 21. Luke

vii. 14; vili. 42; John xi. 36, 40, 44.
JOHN.

22 For the Father does not even judge anyone, but he has given all judgment to the Son;
23 so that all may honor the Son, even as they honor the Father. ¶ He who honors not the Son honors not that Father who sent him.
24 Indeed, truly I say to you, He who hears my word, and believes him who sent me, has eternal life, and comes not into judgment, but has passed out of death into life.
25 Indeed, I assure you, That an hour comes, and now is, when the dead will hear the voice of the Son of God, and those having heard will live.
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 will hear his voice, 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.
29 I am not able to do anything of myself; as I hear, I judge; and my judgment is just; Because I seek not my will, but the will of him sending me.
31 ¶ Though I testify concerning myself, is not my testimony true?
32 There is another who testifies concerning me; and I know that the Son makes alive whom he pleases.

*VATICAN MANUSCRIPT.—20, and—omit.
† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.
5) testimony, which he testified concerning me. You have sent to John, and he has testified to the truth. I do not bring these matters to you to make you believe in Me; but so that you may know that the testimony of which I spoke to you is true.

33) TESTimony which he testified concerning me is true.

33) You have sent to John, and he has testified to the truth. I do not bring these matters to you to make you believe in Me; but so that you may know that the testimony of which I spoke to you is true.

34) But I receive not testimony from a Man (only); but These things I say, that you may be saved.

35) He was the burning and shining Lamp; and you were willing, for a time, to rejoice in his Light.

36) But I have testimony greater than John’s; for the works which the Father gave me, that I might finish them. These works which I do, testify concerning me, That the Father has sent Me.

37) And the Father who sent me, he has testified 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 by them to obtain aionian Life; and they are those testifying concerning me.

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 your Heart.

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
JOHN.

\[ Chap. 5: 46.\]

\[ Chap. 6: 10.\]

\[ JOHN.\]

Father. \* He who "acccuses you to the father is Moses, in whom you have hoped."

46 For if you believed Moses, you would believe me; for he wrote about me.

47 But if you do not believe his Writings, how can you believe my Words?  

CHAPTER VI.

1 After these things Jesus went across that lake of Galilee, the Tiberias.

2 And a great Crowd were following him, because they saw the signs which he was performing on the sick.

3 And Jesus went up into the mountain, and was sitting there with his Disciples.

4 And the Passover, the feast of the Jews, was near.

5 Then Jesus, lifting up his eyes, and seeing that a great crowd was coming to him, says to Philip, "Whence may we buy loaves that these may eat?"

6 (But this he said, trying him; for he knew what he was about to do.)

7 Philip answered him, "Two hundred denarii do not buy enough, that each may take a little."

8 One of his Disciples, Andrew, the brother of Simon Peter, says to him, "9 Here is a little boy, who has five barley loaves and two small fishes; but what are these for so many?"

10 Jesus said, "Make the men recline." And there was much Grass in the place. The men,  

\* Vatican Manuscript—45. He who accuses you to the father is Moses, in whom you have hoped.

10.  

17. In value about thirty dollars, or about £6. 8s. sterling.

146. Gen. iii. 16, xiii. 3; xvii. 18; xxii. 13; xlii. 10; Ps. xlviii. 15, 18; John i. 46; Acts xxvi. 52.

1. Matt. xiv. 13; Mark vi. 52; Luke ix. 10, 12.
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.

12 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 truly the prophet coming into the world."

15 Then Jesus seeing that they were about to come and seize him, that they might make him a king, retired again into the mountain himself alone.

16 And as it became evening, his disciples went down to the lake.

17 And having entered the boat, they were crossing the lake to Capernaum. And it had already become dark, and Jesus had not yet come to them.

18 And the lake was becoming agitated by a great wind blowing.

19 Having, therefore, driven about twenty-five or thirty furlongs, they see Jesus walking on the lake, and approaching the boat; and they were afraid.

20 But he says to them, "It is I; be not afraid."

21 They were willing, therefore, to receive him into the boat. And im-


11. Gen. xlix. 19; Deut. xviii. 15, 16; Matt. xi. 3; John i. 21; iv. 19, 25. vii. 40
21. Matt. iv. 23; Mark vi. 47.
JOHN.

Chap. 6: 22.  

22 And immediately the ship was at the land to which they were going.

23 And immediately the boat was at the land to which 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—

25 (but other boats came from Tiberias near the place where they ate the bread, when the Lord had given thanks;—)

26 when, therefore, the crowd saw that Jesus was not there, nor his disciples, they entered the boats, and came to Capernaum, seeking Jesus.

27 And finding him beyond the lake, they said to him, "Rabbi, when didst thou arrive here?"

28 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.

29 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.

30 They said to him, therefore, "What shall we do, that we may work the works of God?"

31 Our fathers ate the manna in the desert, as it has been written,
John 6:32-44

32 Jesus then said to them, "Indeed, I assure you, Moses did not give you the bread from heaven; but my Father gives you the True Bread from heaven."

33 For the bread of God is that which descends from heaven, and is giving Life to the world."

34 They, therefore, said to him, "Sir, always give us this bread."

35 Jesus said to them, "I am the bread of Life; he who comes to me will by no means hunger; and he who believes in me will never thirst.

36 But I said to you, that you have even seen me, and yet you do not believe.

37 Whatever the Father gives me will come to me; and him, who comes to me, I will by no means reject.

38 Because I have descended from heaven; not that I may do my will, but the will of him who sent me.

39 And this is the Will of him who sent me, that every one who believes in him has eternal life.

40 For this is the Will of him who sent me, that everyone seeing the son, and believing in him, may have eternal Life; and will raise him up at the Last Day.

41 Then the Jews murmured about him, because he said, "I am the bread that has come down from heaven."

42 And they said, "Is not this Jesus, the son of...?"
JOHN.

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 be pangs of childbirth upon this people; and they shall be pangs of childbirth, because the things of God shall be revealed in the prophets, And they shall be pangs of childbirth, because the things of God shall be revealed in the prophets.

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 eternallife.

48 I am the bread of life.

49 Your fathers ate the manna in the desert, and died; this is the bread, that from the heaven having come down, so that any one of it might eat, and not die. I am the bread that comes down from heaven, living that from the heaven having come down: if any one may eat of this bread, he shall live into the age.

50 This is the 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 into the age; and the bread is my flesh, which I will give in behalf of the life of the world.'

52 The Jews, therefore, were contending with one another, saying: 'How is able this man to give the flesh for food?'

53 Indeed I say to you, if not you may eat the flesh of the son of man, and drink his blood, you have no life in yourselves.
John 6:44-66

44. He who eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

45. This is the bread which has descended from Heaven. Not as the fathers ate, and died; but he who eats this bread shall live to the age.

50. These things he said, teaching in a Synagogue, in Capernaum.

51. Many therefore of the disciples, when they had heard this saying, said, "This is a hard saying; who can hear it?"

52. But Jesus, knowing in himself that his disciples murmured about this, said to them, "Does this offend you?"

53. If you should see the son of man ascending where he was before.

54. The Spirit is that which makes alive; the flesh profits nothing; the worms which eat, eat not.

55. The True Drink. 68. Heaven.

63. The fathers. 64. They have spoken to.

of his disciples withdrew, and walked no longer with him.

67 JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the words of immortal Life; and we have believed, and are known, that thou art the Holy One of God."

70 JESUS answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

71 Now he spoke of Judas, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

1 And after these things Jesus walked about in GALLIÈRE; for he did not wish to walk in JUDEA,

2 because the Jews were seeking to kill him.

3 Then the Feast of Tabernacles was near—

4 For no one does anything in secret, and he seeks himself to be in public. If thou dost these things, manifest thyself to the world.

5 (For if not even his brothers believed in him.)

6 Jesus then said to them, "He who is not born of water and the Spirit is not born of God."

7 "The Spirit" is true, because even the holy spirit of God is true. 

8 And these words, which Jesus said, were in the Feast of Tabernacles, when he was in Galilee.

VATICAN MANUSCRIPT I. JESUS.

4. seeks that the same be known.

††† †††. 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, 15, and xxxiv. 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 termes of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, cypress, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, Save now; or, Save, and bless thee. Psa. cviii. 20. 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, gladdened the city. —Malcolm.
JOHN.

yet arrived; but YOUR TIME is always ready.

The WORLD cannot hate you; but it hates Me, because I testify concerning IT, That its WORKS are evil.

Go ye up to the feast; I am not going up to this feast, because "MY TIME has not yet fully arrived."

And saying these things he remained in GALLILEE.

But when his brothers, had gone up, then he also went up to the feast, not openly, but in a private manner.

And there was much murmuring about him among the CROWDS: some said, "He is good," others said, "No, but he is misleading the PEOPLE."

But when his brothers, had gone up, then he also went up to the feast, not openly, but in a private manner.

Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

Jesus then answered them, and said, "My Teaching is not mine, but His who sent Me."

If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from God, or I from myself speak:

He who speaks from himself seeks his own GLORY; but he who seeks the GLORY of him who sent him, this true is, a d
JOHN.

John 7:19—8:14

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, 'If Thou art a Demon, why is it that the Father hath sent Thee? And if Thou art not a Demon, why hast Thou answered the people? But if I be a demon, why do the fathers and the men of the circumcision sanctify the Sabbath? 

21 He answered, 'I have not spoken of myself; but he who sent me to you has heard the Father, and the Father said, Silence, I must speak, because I know not who sent me to speak for what reason. And I know that my Father speaks the truth in me, because I listen to that which he says. And I know Him, because I am from him, and he sent me. 

Then they sought to take him; and no one laid hands on him, because his hour was not yet come.

23 Then the crowd answered, and said to them, 'We have heard him who he is, and we understood him not for what reason. There is no Unrighteousness in him. 

24 Has not Moses given you the Law, and not one of you performs the Law? Why are you seeking to kill me?'
JOHN

31 But there were many of the crowd believed into him, and said, 'When the MESSIAH comes, will he do more signs than what this man did?'

32 The PHARISEES heard the crowd murmuring about these things; and the HIGH-PRIESTS and the PHARISEES sent out 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 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 believing into me, as said the scripture, rivers out of the belly of him shall flow of water *living.*

39 *But many of the CROWD believed into him, and said, 'When the MESSIAH comes, will he do More Signs than what this man did?'

32 The PHARISEES heard the crowd murmuring about these things; and the HIGH-PRIESTS and the PHARISEES sent out 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 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 believing into me, as said the scripture, rivers out of the belly of him shall flow of water *living.*

* VATICAN MANUSCRIPT.—31 of these.—omitted. 32 HIGH-PRIESTS and the PHARISEES wrote. 34 me; and. 35 here. 36 me and. 37 Probably the Hellenists, or CIRCUMCISED JEWS, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. 38 The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching secdtime.—Lightfoot. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—Now come.
which those believing into him were about to receive; for the Holy Spirit had not yet been given, because Jesus was not yet glorified.

40 Many, therefore, of the crowd, having heard these words, said, “This is truly the Prophet.”

41 Some said, “This is the Messiah.” But others said, “Does the Messiah then, come from Galilee?”

42 Did not the Scripture say, That thereof the seed of David, and from Bethlehem, the village where David was, the Messiah comes?”

43 A Division then occurred, among the crowd because of him;

44 and some of them wished to seize him, but no one laid hands on him.

45 The officers then came to the high-priests and Pharisees, and they said to them, “Why did you not bring him?”

46 The officers answered, “A Man never spoke thus.”

47 Then the Pharisees answered, “Have you also been deceived?

48 Did any of the rulers believe into him, or of the Pharisees?

49 But this crowd, who do not know the Law, are accursed.”

50 Nicodemus says to them, “He who came * to him before, being one of them,

51 “Does our law judge the man, unless it first hear from him, and know what he does?”

52 They answered and said to him, “Art thou also

—VATICAN MANUSCRIPT.—50. had not yet been given.

40. these words, said. 41. Some said. 46. as this the man—omit. 47. them—omit. 50. to him before.

40. The common people were treated by the Pharisees with the most sovereign contempt.

They were termed an ha-arets, people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.
from Galilee? Search, and see, that no Prophet has been raised up out of Galilee."

53. *And every one went to his own house;

CHAPTER VIII.
1. but Jesus went to the Mount of Olives;
2. And in the Morning he came again to the Temple, and All the People came to him, and having sat down, he taught them.
3. And the Scribes and the Pharisees bring to him a Woman having been taken in Adultery; and placing her in the Midst,
4. they say to him, Teacher, This Woman was taken in the very act, committing adultery.
5. *Now, in the law, Moses commanded us to stone such like women; therefore, what dost thou say?
6. But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the ground with his finger.
7. And when they continued asking him, rising up, he said to them, "He who is without sin among you, let him cast the stone at her."
8. And again, stooping down, he wrote on the ground.
9. And they, having heard, and being convicted by their consciences, went out one by one, beginning from the Elders, even to the last; and Jesus was left alone, and the woman standing in the Midst.

*Vatican Manuscript.—63. to viii. 11—omit.

† 13. This conclusion, according to Calmet, was incorrect. *Jonah was called "Gathheker," 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 Woide’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. xx. 10; Deut. xxii. 22. 17. Deut. xvii. 7; Rom. iii. 1.
JOHN.

Chap. 8: 10.

10 And Jesus raising up and seeing no one but the woman, said to her, "Woman, where are those thine accusers? Did no one condemn Thee?"

11 And she said, "No one, sir." And Jesus said to her, ¶ "Neither do I condemn Thee; ¶ go, and sin no more." ¶

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, ¶ "If 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." ¶

19 Then they said to him, "Where is thy father?" ¶

† 12. The Rabbinic denominated the Supreme Being the light of the world, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of Light. See Isa. lx. 1; xlix. 6; lx. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxxi, tells us, that the 9th day, or day after the expiration of the 8th, which belonged to "the feast of the tabernacles," is a solemn day likewise, and is called "the feast of joy for the law," because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Ps. cxxix. 10. But perhaps, after all, it was to the light which their understanding received from the reading of the law, that Jesus here alluded to, when he said, "I am the light of the world."
sou; Aπεκριθη Ἰησους. Oute eµe ouiaete, oute of thee? Answered Jesus; Neither me you know, nor
του πατερα μου. Ei eµe θυετε, και τον πατερα
the father of me. If me you know, also the father
μου θυετε αν. 20 Ταυτα τα γηµατα ελαλησεν
of me you would know. These the words he spoke
οf him. 21 Eιπεν ουν παλιν αυτοις δ Ιησους. Eγω
Said therefore again to them the Jesus;
διασαρ, και εξηγησε με. και εν τη Ιαματια το
that, teaching in the temple; and
γω και, and you will seek me, and in the sin
ηµων αποδιδωµενεται καιν εις τον Ιησους; 22 Ελευθηρον υν αν διδασκων και επεσω τον
and you will die, where I go, you not
εις τον σωσην αν; 23 Και ειπεν
you will be saved, no one seized him, because not yet had come the hour
ουν εις τον σωσην αν ηµων. 24 Ειπεν
you from the world this is an I said. 25 Ουν
υµων ευς, οτι αποδιδωµενεται εν ταις Ιαµατιαις
you will die in the sins
ηµων εαν γηρυ µη πιστευσητε, διο εις εις εις
you not may believe, that I am, and
ηµων ηµων εις ταις Ιαµατιαις ηµων. 26 Ελευθηρον
you from the world. They said
ουν αυτοις Θυ εις τον Και ειναι αυτοι δ
said of him; Thou who art? And said to them the
כולםς. Την αρχην Θυ, τι και λαβω ηµιν. 27 Jesus;
The beginning what, what even I say to you.
Πολλα εχω περι ηµων λαλειν, και διδωµεν
Many things I have about you to say, and to judge;
αλλα ο µεµπας με αληθης εστι και δια ηµων και µε
and I have sent me true in, and I what I hand
παρ αυτου, ταυτα λεγα εις τον κοσµου. 28 Ουκ
from him, these things I say to the world. Not
εγνωσεν, διο του πατερα αυτοι ελευθηρον.
they knew, that the father to them he spoke. Said
ουν αυτοις δ Ιησους. Οταν αληθης τον εις
they said of them the Jesus; When you may lift up the son
υσσυναι τον ανδρισου τοτε γνωστεται εις τον
that I am; and
τον ανθρωπον, εις τον ανθρωπον και απο του τον Σωτηρον, then the Jesus; When you may lift up the son
εις τον ανθρωπον, τοτε γνωστεται εις τον
of the man, then you will know that I am, and
εις τον ανθρωπον, τοτε γνωστεται εις τον
from myself I do nothing, but as taught me
εις τον ανθρωπον, τοτε γνωστεται εις τον
the father of me these things I say; and he having sent me, met eµoν ες τον ανθρωπον
the father of me these things I say; and he having sent me, met eµoν ες τον ανθρωπον,
εις τον ανθρωπον με ανθρωπον εις τον
me with eµoν not left me alone the father.
εις τον ανθρωπον με ανθρωπον εις τον

* Vatican Manuscript.—21, he said. 28, of This world. 25, Jesus says.
29, he has not left me. 30, he has not left me.
+ 20, Mark xii. 41. + 31, John xii. 34; xiii. 33.
+ 33, John xii. 32. + 39, John iv.
† 26, John iii. 33; xv. 15. + 28, John xii. 33.
‡ 29, John xiv. 10; xvii. 16.
always do the things pleasing to him.”

30 As he was speaking these things, many believed into 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 of the age; the son abides to the age.

36 If, therefore, the son makes 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; Thus Abraham did not.

41 You do the works of your Father” — * They said to him, “We have not

* VATICAN MANUSCRIPT.—34. Jesus heard from your Father. 41. They said to him

[jn 8: 30-41]
42. FATHER.  51. MY WORD.  52. THE JEW’S SAID.

42. John v. 43; vii. 59, 29.  44. 1 John iii. 8.  47. John x. 20, 27; 1 John 8.
51. 22. Zechar. i. 5; Hebrew xi. 13.
John 8:55—9:4

33 And ye sayest, If any man keep my word, he will by no means see death to the age.

34 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: the one who glorifies me is my Father, of whom ye say, That he is your God."

55 And ye 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 father, ardently desired that he might see my day; and the 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."}

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, this Man, or his parents, that he was born blind?"

3 Jesus answered, "Neither did he sin, nor his parents, but that the works of God might be displayed in him.

4 * I must perform the

55. * VATICAN MANUSCRIPT.—see Death to the Age. 54. If I should glorify myself. 55. Jesus.
JOHN.

Chap. 9: 5.]

† Chap. 9: 15.

works of him who sent me while it is day; night comes, when no one can work.

5 While I am in the world, † I am the light of the world."

6 Saying these things, he spake on the ground, and made clay of the spittle, and rubbed the clay on the ophthalmos of the blind man, and said to him:

7 "Say, what did he do to you?" He said, "A man made clay, and rubs of me on the eye."

8 The man said, "He went away and washed it, and came seeing."

9 "Can he be this: he who was sitting and begging?"

10 "Some said, "This is he," others said, "No; but he is like him," he said, "I am he."

11 They then said to him, "How were these eyes opened?"

12 He answered, "The man called Jesus made clay, and rubbed of my eyes, and said to me, "Go into the Siloam, and wash thyself;' I went, therefore, and washed myself, and obtained sight."

13 "And they said to him, "Where is he?"

14 He said, "I do not know."

15 They bring him that was formerly blind to the Pharisees."

16 And it was a Sabbath when Jesus made the clay, and opened his eyes.

† 7. The pool of Siloam is described by recent travellers to have been a well built oblong tank, forty feet long, nearly twenty deep, and somewhat less than this wide. It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

† 5. John I. 5; ii. 10; viii. 12; xii. 35, 40.
† 6. Mark vii. 33; viii. 52.
16 Then some of the Pharisees said, "This man is not from the God, because he keeps not his Sabbath." Others said, "How can a sinful man perform such signs?" And there was a division among them.

17 "They say to him, "Blind man, what dost thou say concerning him, seeing that he opened Thine eyes?" And he said, "He is a Prophet.""

18 The Jews, therefore, did not believe concerning him, that he was blind and obtained sight, till they called the parents of him who received sight.

19 And they asked them, saying, "Is this your son, of whom ye say, 'That he was born blind'? How then does he now see?"

20 *Then his parents answered and said, "We know that this is our son, and that he was born blind; but how he now sees, we know not; or who opened his eyes, we know not. Ask him; he is of age; he will speak concerning himself."

22 His parents said this, because they were afraid of the Jews; for the Jews had already determined, that if any one should acknowledge him to be the Messiah, he should be expelled from the synagogue.

23 On this account *his parents said, "He is of mature Age, ask him."

24 They called, therefore, a second time, the man who had been blind, and said to him, "Give glory to the God, who has opened thine eyes." And he said, "Lord, I know that this man is a sinner.
Then he answered,
"If he is a Sinner, I know not, One thing I do know, That having been blind, now I see."

And they said to him, "What did he do to thee? How did he open Thine eyes?"

He answered them,
"I told you now, and did you not hear? Why then do you wish to hear again? are you also willing to become His Disciples?"

And they reviled him, and said, "Thou know that God has spoken to Moses; but This person,—we do not know whence he is."

The man answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My eyes!"

We know,—That God does not hear Sinners; but if any one be a Worshipper of God, and performs his will, him he hears.

From the (earliest) age it was not heard, that any one opened the Eyes of one having been born blind.

If he were not from God, he could do nothing.

They answered and said to him, "Thou wast entirely born in Sins, and dost thou teach us?" And they cast him out.

Jesus heard. That they had cast him out; and having found him, he said to him, "Dost thou believe into the Son of God?"

He answered and said, "Who is he, Sir, that I may believe into him?"

Jesus said to him, "Thou hast even seen—"
Chap. 9: 38.]

JOHN.

[Chap. 10: 4.

αὐτοῦ, καὶ δὲ λαλῶν μετὰ σοῦ, εἰκεῖνος εστὶν, him, and he talking with thee, he is.

καὶ δὲ εὐθὺς πιστεύω, κυρίε, καὶ προσευχόμενον He and said; I believe, O Master, and he prayed aloud.

καὶ εἰπεν ὁ Ἰησοῦς. Ἑις κρίμα εγείρει to him. And said the Jesus; For judgment came into τον κόσμον τον ταύτα, ἵνα ἴναι μὴ βλέπων the world this came, that; those not seeing βλέπων, καὶ οἱ βλέποντες τυφλοὶ γενονται, see blindness might become.

καὶ εἰπεν: τυφλοὶ, οἱ βλέποντες τυφλοὶ γενονται, might see, and those seeing blind might become.

καὶ εἰπεν: τυφλοὶ εἰσείμεν; 41. Εἰπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ blind are? Said to them the Jesus; If

tυφλοὶ εἰσείμεν; καὶ εἰπεν: τυφλοὶ εἰσείμεν; εἰς ἡμῶν you were, not you would have sin; now but

λέγετε: ὅτι βλέπομεν ἢ συν ἡμῖν; ἐμαυτήσατε; 42. * οὐκ ἀμαρτάνῃς you said; That we see; the therefore sin

καὶ εἰσείμεν; of you remains.

KEF. 9, 10.

1. Αὐτῷ αὕτη λέγει δύον, ὅ μη εἰσερχόμενος Indeed indeed I say to you, he not entering διὰ τῆς θυρᾶς εἰς τὴν αὐλήν τῶν προβατῶν, through the door into the fold of the sheep, ἀλλὰ ανάβασιν αὐτὰς ἀλαξάθητε, εἰκεῖνος κλείττης but going up another way, he got a thief ἐστι καὶ λαίθες. 2. ὁ δὲ εἰσερχόμενος διὰ τῆς is and a robber; he but entering through the θυρᾶς, σωμάτων εἰπεν τῶν προβατῶν. 3. Τοῦτο οὖν door, a shepherd is of the sheep. To him the θυραρος ανυγει καὶ τὰ προβατά της φωνῆς doorkeeper opens; and the sheep the voice αὐτοῦ ακούει καὶ τὰ διὰ προβατα καλεῖ καὶ of him hears, and the own sheep he calls by ὀνομα, καὶ ἐξάγει αὐτα. 4. * Καὶ ῞ ὅταν τὰ διὰ nown, and he leads them out. [And] when the own προβατα εκβαλέτω, ἐμπροσθέν αὐτῶν προερεθαι, sheep he puts forth, before them he goes;

καὶ τὰ προβατα αὐτῷ ακολουθεῖ, ὅτι οἶδας τὴν and the sheep him follows, because they know the φωνῆν αὐτοῦ. 5. Ἀλλοτριῶς δὲ ὁ μὴ ακούων voice of him. A stranger not not they may δῆσαι, ἀλλὰ φευγονται ἀπ' αὐτῶν ὅτι οὐκ know, all fleeing away from them, because not οἶδας τῶν ἀλλοτριῶν τῆς φωνῆς. 6. Ταύτην they know of the strangers the voice. This

* VATICAN MANUSCRIPT.—40. And—omit.

4. And—omit. 41. Jesus. 41. therefore—omit

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside while they have been grazing, or from the caves in which they have been sheltered from the noon heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.


† 41. John xv. 22, 24.
John 10:7-16

7 This PARABLE spoke Jesus to them; but they knew not what things they were which he spoke to them.

7 Then said Jesus again, "Indeed, truly say to you, I am the DOOR of the SHEEP.

8 All as many as came before me, thieves eisai kai λησται: αλλ' ouk ἤκουσαν αυτῶν τὰ and robbers; but not heard them the προβάτα. 9 Ἐγὼ εἰμι ή θυρα δε εἴμων εαυτὸς sheep, I am the door; through me if any one εἰσέλθῃ, σωθήσεται, καὶ εἰσέλυσται καὶ may come in, he shall be saved, and shall come in and εἰσέλυσται, καὶ νομίμων εὑρήσει. 10 Ο’ κλέπτης go out and pasture shall find. The thief πέρασον εἰσέσων. 11 Ἐγὼ εἰμι δ' οἰκίαν τὸ καλὸν abundance may have. I am the shepherd the good οίκημα τὸ καλὸν τὴν ψυχὴν αὐτῶν τίθησαι ἐπερ the shepherd the good the life of himself lays down in behalf τῶν προβάτων. 12 Ο’ μισθωτὸς δε, καὶ οὐκ οὗν of the hired fox, and not that he may steal, and may kill, and αὐτὸν τὰ προβάτα ἐλευθερώσω, ἵνα ὑμῖν εὐχαριστοῦν, and may destroy; I came, that life they may have, and and might be the people to the sheep. 13 ὁ δὲ μισθωτὸς the hired, but, and not having ποιμνὸν, ὦν οὐκ εἰσάγεται τὰ προβάτα id, δει λαθοῦν, ἵνα ζωῆν εὐχαριστῆσαι, and not having to the sheep, may have. I am the shepherd and might be the people to the sheep. 14 Ἐγὼ εἰμι δ' οἰκίαν τὸ καλὸν ημῶν, καὶ γινώσκω το εἰμι, καὶ γνωστόν ὡσ' ὑπ' ὑμῶν εὑρίσκω, καὶ ἔχω ἀπ' τὰ προβάτα, εἰμι, καὶ γνωστότατος ὡσ' ὑπ' ὑμῶν εὑρίσκω, καὶ ἔχω ἀπ' τὰ προβάτα, of the mine, and am known by the mine, as καὶ καθὼς the father, and I know the καὶ τῷ πατρὶ, καὶ γίνωσκὼν τὸν πατέρα καὶ τὴν ζωὴν μου τίθησιν ὑπὲρ τῶν father, and the life of me I lay down in behalf of the προβατῶν. 15 Καὶ ἀλλὰ προβάτα ἐξαπλαθεῖ, ὦ αὐτῶν sheep. And other sheep I have, which not ἐστίν εἰς τὰς αὐλὰς ταύτης κακέων με δεῖ is of the fold this; also them most behoves. 16 Καὶ ἀλλὰ προβάτα ἐξαπλαθεῖ, ὦ αὐτῶν sheep. And other sheep I have, which not ἐστίν εἰς τὰς αὐλὰς ταύτης κακέων με δεῖ is of the fold this; also them most behoves.

Vatican Manuscript.—7. Jesus. 7. to them.—omit. 12. them; Because he is a hireling, and. 14. mine, and mine know me; even as. 15. even as the father knows me, and I know the father; and I lay down my life in behalf of the sheep. 16. And other sheep I have, which are not of this fold; them also I must.
lead, and they will heal my voice, and there shall be one flock, one shepherd.

17 On account of this the Father loves me, because I lay down my life, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This commandment I received from my Father.

19 There was a division among the Jews because of these words.

20 And many of them said, ‘He has a demon, and is mad, why do you hear him?’

21 Others said, ‘These are not the words of a demon; can a demon open the eyes of the blind?’

22 It was then the feast of dedication at Jerusalem; it was winter;

23 and Jesus was walking in the temple, in Solomon’s portico.

24 The Jews, therefore, surrounded him, and said to him, ‘How long dost thou hold us in suspense? If thou art the Messiah, tell us plainly.’

25 Jesus answered them, ‘I told you, and you did not believe; the works which I do in my Father’s name, they testify of me.

26 But you believe not, because you are not of the sheep, the mine.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life; and they shall not perish into the age, and lead, and they will heal my voice, and there shall be one flock, one shepherd.

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JOHN.

29. And no one shall wrest them out of my hand.

30. 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.

31. Then the Jews took up stones again, that they might stone him.

32. Jesus said to them, "Many good works did I show you from the Father; on account of which of these works do you stone Me?"

33. The Jews answered him, "We do not stone thee for a good work, but for blasphemy; and because thou, being a Man, maketh thyself God."

34. *Jesus answered them, It is not written in your law, I said, You are Gods?"

35. If he called them Gods, to whom the word of God came, and the Scripture cannot be broken,

36. Of whom the Father set apart and sent into the world, do you say, ‘Thou blasphemest,’ Because I said, ‘I am a Son of God?’

37. If I do not the works of my Father, believe me not.

38. But if I do, and if you believe not me, believe the works, so that you may know and believe, That the Father is in me, and I am in the Father."

39. Therefore, they were seeking again to seize Him; but He went forth out of their hand.

40. And He went away again beyond the Jordan, into the place where

* Vatican Manuscript. — 29. the father’s hand.
  30. this one.
  33. sayings—thou.
  34. Jesus.
  35. understand, that.
  39. am in the Father.

† 29. John xiv. 23.
  30. John xvii. 11, 33.
  34. Psa. lxxxii. 6.
JOHN.

10: 41.]

John was immersing at the first, and he abode there.

41 And many came to him, and said, "John, indeed, performed no sign; but whatever John said concerning him was true."

42 And many believed into him there.

CHAPTER XI.

1 Now there was a certain sick man, Lazarus of Bethany, from the village of Mary, and Martha, her sister.

2 (It was that Mary who anointed the Lord, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 The sisters, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But Jesus, having heard, said, "This sickness is not to death, but for the glory of God, that the son of God may be glorified by it."

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When, therefore, he heard that he was sick, then, indeed, he abode in the place where he was Two Days.

7 Then, after this, he says to the disciples, "Let us go into Judea again."

8 The disciples say to him, "Rabbi, the Jews recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not Twelve Hours of the Day? If any one walk in the light, he stumbles not, Because he sees the Light of this world."

10 But if any one walk in the night, he stumbles, Because the Light is not in him."
JOHN.

11. Those things he said; and after this he says to them, 2 Lazarus, our friend, has fallen asleep; 3 but I am going, that I may awake him.

12. "The disciples, therefore, said to him, "Lord, if he has fallen asleep, he will recover." 3 But Jesus had spoken concerning his death; but they thought that he was speaking of the sleep of Lazarus.

14. Then, therefore, Jesus said plainly, "Lazarus is dead; 4 and I rejoice, on your account, that I was not there, so that you may believe; but let us go to him."

16. Then that Thomas, who is called Didymus, said to the disciples, "Let us also go, that we may die with him."

17. Jesus, therefore, coming, found that he had been already Four Days in the tomb.

18. Now Bethany was near Jerusalem, about fifteen fur leagues distant.

19. And many of the Jews had come to those about Martha and Mary, that they might 4 comfort them concerning the brother of them. The 5 comfort them concerning the brother of them. The 5 comfort them concerning the brother of them. The 5 comfort them concerning the brother of them. The 5 comfort them concerning the brother of them. The two; and now I know, that whatever things thou wilt ask of God, God will give thee."

23. Jesus said to her, "Thy brother will rise again."

24. Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary was sitting in the house.

25. Then Martha said to Jesus, "Lord, if thou hadst been here, my brother would not have died."

26. And now I know, that whatever things thou wilt ask of God, God will give thee."

27. Jesus said to her, "Thy brother will rise again."
John.

In the resurrection, in the last day. Said Jesus to him. 25 And he said to him, "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. Doest thou believe this?"

27 She says to him, "Yes, Lord; If I 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 calleth 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, 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 deeply moved in spirit, and was troubled, 34 and said, "Where have you laid him?" They say to him, "Lord, come and see."

35 Jesus wept.
25 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 26 The Jews therefore say unto him, Rejoice thou because of thy light? 27 Jesus answered and said unto them, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. 28 Ye have seen me and have known me, and yet believe not: 29 All that abide not in me are cast out, they are reaped and cast into the furnace of fire: there shall be weeping and gnashing of teeth. 30 Jesus saith unto them, Verily, verily, I say unto you, That whosoever keepeth my sayings, him shall love me; and ye shall continue, and my words shall unto him. 31 But whoso loveneth me shall keep my words; and my Father shall love him, and we will come unto him, and make our abode with him. 32 He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 33 If a man love me, he shall keep my words: and my Father shall love him, and we will come unto him, and make our abode with him. 34 He that loveth me not, neither keepeth my words, no more hath my Father loved him. 35 These things have I spoken unto you, being yet present with you. 36 But the Comforter, whom I will send before long, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 37 I will not leave you comfortless: I will come to you. 38 In the world ye shall have tribulation: but be of good cheer; I have overcome the world. 39 Jesus spake this to them: and when he had said this, he was going out and entering into a certain city. 40 And it came to pass, as he was sitting at table in a publican's house, they spake unto him, saying, Who is this man who speaketh parables? 41 Jesus answered and said unto them, Verily, verily, I say unto you, Whosoever receiveth a prophet in the name of a prophet shall have the reward of a prophet; and whosoever shall receiveth a righteous man in the name of a righteous man shall have the reward of a righteous man. 42 And verily, I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; 43 And to hear those things which ye hear, and have not heard them. 44 For I say unto you, That among them which are born of women there is none greater than John the Baptist: notwithstanding he who is least in the kingdom of heaven is greater than he. 45 Whosoever therefore shall humble himself as this little child, the same is greater than he. 46 And whoso shall receive one such little child in my name receiveth me. 47 And whosoever shall receive me receiveth not me, but him that sent me.
JOHN.

48. If we suffer him thus, all will believe into him; and the Romans will come and take away both our place and nation.

49. And a certain one of them, Caiphas, being high-priest that year, said to them, You know nothing.

50. Neither do you consider that it is expedient for us that One Man should die in behalf of the people, and not whole the nation should perish.

51. This but from himself not that he prophesied, that was about Jesus to die for the nation; and not in behalf of the nation, but that also the children of God those scattered abroad.

52. Therefore from that day, they took counsel that they might kill him.

53. Jesus, therefore, walked no longer publicly among the Jews, but went away thence into the country near the desert, being called a city, and there discourses with the disciples of himself. Was and went up many into Jerusalem out of the country, before the passover, that they might purify themselves.

54. Then they sought for...
Chap. 11: 57.]

JOHN.

Jesus, and said to one another, standing in the temple. "What think you? Will he not come to the feast?"

57 Now the high-priests and the Pharisees had given a command, 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 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 that the box, and stole what things were deposited in it.

7 Jesus, therefore, said," *Suffer her, that she may keep it for the day of my embalming.*

8 For *the poor you have always with yourselves; but Me you have not always.*

9 A great Crowd of the Jews, therefore, knew that he was there; and they
came, not on account of Jesus only, but also that they might see Lazarus whom he raised from the dead.

10 ¶ And even the high-priests took counsel, that they might kill Lazarus also;
11 ¶ Because, on account of him, many of the Jews went away, and believed into Jesus.

12 The next day, a great crowd having come to the feast, having heard that Jesus was coming to Jerusalem,
13 took branches of palm-trees, and went out to meet him, and cried out
14 Hosanna, Blessed is he who comes in the Name of Jehovah, the King of Israel!
15 And Jesus having found a young ass, sat on it, as it is gεγραμμένον in the palm-branch at the Feast, having been written:

Not fear, O daughter of Zion, thou art the king of those coming sitting on a donkey.
16 Taught they the king of the Jews to come sitting on a donkey?
17 Eμαυτοίς ὁ ὄχλος, ὃς μετ' αὐτοῦ, ὁ δὲ διακόνων, ἔστωτε ὁ διάκονος, ὁ δὲ διάκονος, ὁ δὲ διάκονος, ὤν ἔδωκεν ἐν τῷ ἐλεημόριῳ, διεστηθεὶς, ὅτι ὁ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκονος ἦν ἐλεημόριον, ὁ δὲ διάκο

Then that crowd which was with him, testified that he called Lazarus out of the tomb, and praised him in the ears of dead ones. On account of this also πέμπει τὸν Σμήνιον, ὁ δὲ διάκονος, ὁ δὲ διάκονος, ὁ δὲ διάκονος, ὁ δὲ διάκονος, ὁ δὲ διάκονος, ὁ δὲ διάκο

Is going away.

20 Ἡγιάν δὲ τινες Ἑλληνες εἰς τὸν ἁρματικόν
Wore and some Greeks of those going
to his, which, when they saw the crowd, 21 Οἵτινες

That they might worship in the feast. Those

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* and Philip and *come and tell JESUS.*

23 And JESUS *answers* them, saying, "**The hour** has come that the son of MAN may be glorified."

24 *I* assure you, *if the grain of wheat falling into the ground does not die, it remains alone, but if it dies, 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 *whom* *I* love, there shall he be, and *even* my servant shall still keep him.

27 *Father,* *glorify* thy NAME. *And a Voice came from heaven,* "**I** glorified, and still glorify again."

28 *Father,* *glorify* thy NAME. Then a Voice came from heaven, saying, "**I** 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 Judge-ment of this WORLD; the Rulers of this WORLD shall now be cast out.

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And if I should be lifted up from the earth, all will draw to myself. This day, signifying by what death he was about to die. He answered him the crowd, "If you heard out 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?"

Jesus, therefore said to them, "Yet a little time the light is among you. Walk while you have the light, that you may become the sons of light." These things Spoke Jesus, and going away he was concealed from them.

But though he had performed so many signs in their presence, they did not believe in him.

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?"

On account of this they could not believe, because Isaiah said again.

"He has blinded their eyes, and hardened their heart; so that whether they might see with the eyes, understand with the heart, and turn back, and I should heal them."

Those things said Esaias, because he saw the glory of him, and spoke concerning him. Nevertheless, many

John.
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 him, beholds him who sent me.

46 * He have come a Light into the world, so that he believing into me may not abide in darkness.

47 * And if any one hear, and * keep not My words, he do not judge him; but I came not that I might judge the world, but that I might save the world.

48 He rejecting me, and receiving not my words, has that which judges him; * the word which I spoke, that shall judge him.

49 * ‘Oti evw ex him in the last day. Because I from emaiton ouk elalhsgas all’ o peiwsa me pathe myself not spoke, but the having sent me father auton me entolh enode, ti eipw kai ti he me accomodement gave, what I shold say and what laulhse. 50 * kai oida, dita entolh autw sou I spoke; and I know, that the commandment of him self aiwnios estin. 51 * A ouw laalh evw, kathw eiragn- age-lasting is. Whattherefore say I, as haasposke me o pathe, owtw laalh kou me the father, so I speak.’

CHAPTER XIII.

1 Now Jesus knowing before the feast of the passover, That his hour was come, 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-

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* Vatican Manuscript — 46.

He believing, 47. keep not.

49. has given me.
paring, the enemy having already put into the heart of Judas Iscariot, son of Simon, that he should betray him.

8 [He knew,] that the Father had given him all things into his hands, and that he came out from God, and was going to God,

4 rises from the supper, and puts off his mantle, and taking a towel girded himself.

5 [Afterward he puts Water into the wash-basin, and began to wash the feet of the disciples, and to wipe with the towel the] μορφά τῶν μαθητῶν, καὶ εξακοσμεύει τοὺς λευτέρους

feet of the disciples, and to wipe with the towel whereof he had washed his feet. 10 He cometh to Simon Peter, and saith unto him, Simon Peter, Peter, thou art Peter; and I have prayed that thy faith may not depart from thee. 11 Simon Peter saith unto him, Lord, why dost thou wash my feet? 12 Simon Peter saith unto him, Lord, thou shalt not wash my feet. 13 Simon Peter saith unto him, Lord, not only my feet, but also my hands and my head. 14 Jesus saith unto him, He that is washed need not wash except he be defiled; but he is clean, except he be defiled. 15 Then said Simon Peter, Lord, not only my feet, but also my hands and my head. 16 Jesus answered him, He that is washed except he be defiled is guilty."
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 I then, the Lord and the teacher, have washed your feet, you ought also to wash one another's feet.

14 For I have given you an example, that, as I have done to you, so you should do.

15 Indeed, I assure you, a Servant is not greater than his Lord, nor an Apostle greater than he who sent him.

16 If you know these things, happy are you if you do them.

17 I am not speaking about all of you; I know whom I choose; but, ina ἤ γραφῃ πληρωθῇ, "I τὸ πρῶτον μετὰ εἰσήκουσαν Ἰησοῦν τὸν αρτὸν, ἐπέθρη ἐκ τῆς περιποίησις αὐτοῦ."" He eating with me, I have lifted up against me the heel of himself."

18 "Ἀμὴν ἄμην λέγω ἡμῖν ὅτι λαμβάνων εἰς τίνα πιστεύετε, ὅτι εἰς εἰμὶ, when it may happen, you may believe, I am.

19 Indeed indeed I say to you: He receiving if any one πείσω, εἰς λαμβάνειν ὅτι εἰς λαμβάνειν,

20 May send, me receive; he and me receiving, λαμβάνει τὸν πιστεύεται με.

21 "Ταῦτα ἐποίειν ὁ Ἰησοῦς εὐαγγέλιον ἵνα πνευματικά.

22 These things saying the Jesus was troubled in the spirit, to, and said, and said;

23 He receiving if any one εἰς εἰς ὡς παραπραξάτοις με. Ἄμην αὐτῶν ἢ μαθηταί, ἢ προμαθητεύῃς μενοὶ περὶ τῶν λεγεῖν. ἢν δὲ ἀνακειμένος among whom he was speaking. Was now reclining

24 Then—omitt. 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, that he turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.
clining on the bosom of Jesus * one of his disciples, whom * Jesus loved.
24. 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, “Brittia, * for whom I shall dip a little piece and give it to him.” Then having dipped the little piece, he took and gave it to * Judas, the son of Simon Iscariot.
27. * And after the little piece, the adversary entered into him.
28. * Jesus, therefore, says to him “What thou dost, do quickly.”
29. No one of those reclining knew for what he said this to him.
30. 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.
31. * We, therefore, having taken the little piece, immediately went out. And it was Night.
32. When, therefore, he went out, * Jesus says, * “Just now was glorified the Son of man; and God was glorified in him.”
33. * If God be glorified by him, * God will also glorify him by himself, and he will immediately glorify him.
34. 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
Chap. 13: 34.]  

John.  

<no text>
6 Jesus says to him, "I 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 time I was with you, and dost thou not know me, Philip? He having seen me has seen the Father; how sayest thou, Show us the Father?"

10 Doest 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; but the Father whom I am telling, he is in me. And I am glorified in the Father; and the Father is glorified in me."

11 And I am in the Father, and the Father is in me; but if not, on account of his works believe me."

12 And he said, "My Father wills to glorify me, and I am glorified in the Father; and the Father is glorified in me; and I know that the Father seeks glory in his own self."

13 And I know, that the Father doeth whatsoever he wills. And he who seeks glory in himself, seeketh not the will of his Father, but mine own glory. And the Father doeth whatsoever he wills."

14 And he said, "If anyone asks anything in my name, this will I do; that the Father may be glorified in the Son."

15 If you ask anything in my name, this will I do; that the Father may be glorified in the Son.

16 And I will ask the Father, and another helper I will send to you; and the world will know me, and you also."

* Vatican Manuscript. 7. and—omit. 9. and—omit. 10. dwells in me, does his works. 12. the Father. 14. ask me anything in my name, this will I do. 15. you will keep.
Another Helper, that he may bear 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 shall be in you.
18 I will not leave you Orphans; I am coming to you.
19 Yet a little while, and the world beholds me no more; but you behold me; 12 Because I live you also shall live.
20 In that day you shall know That I am in my father, and you in me, and me in you.
21 The one 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 art 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 keep my word; and my father will love him, and will come to him, and make an abode with him.
24 He who loves me, not, observes not my words; but 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...
John 14:27

You all things, and remind you of all things which I said to you. 27 Peace be to you; my Peace I give to you: 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 the 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 as I have loved the Father, so I do;

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, it prunes, 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 the branches. He who abides in me and I in him, the same bears much Fruit; and without me you can do nothing. 6 If anyone loves me, he will keep my word: and my Father will love him, and we will come to him, and make our abode with him. 7 He who loves me will keep my Word: and my Father will love him, and we will come to him, and make our abode with him. 8 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 9 He who loves me will keep my word: and my Father will love him, and we will make our abode with himophile. 10 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 11 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 12 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 13 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 14 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 15 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 16 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 17 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 18 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 19 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 20 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 21 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 22 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 23 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 24 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 25 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 26 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 27 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 28 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 29 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 30 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 31 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 32 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 33 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 34 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 35 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 36 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 37 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 38 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 39 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 40 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 41 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 42 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 43 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 44 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 45 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 46 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 47 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 48 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 49 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile. 50 He who loves me, he will keep my Word: and my Father will love him, and we will make our abode with himophile.

*Vatican Manuscript—27. E lege.*
J O H N.

who abides in me, and I in him, he bears much fruit; because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the branch, and is withered, and such are gathered, and cast into a fire, and are burned.

7 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 bear 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 observe 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 one another, just 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...
appointed you, that you may go and bear Fruit, and that your Fruit may abide; so that whatever you ask of the Father in my Name, he may give you.

17 These things I command you, so that you may love each other.

18 ¶ If the world hate you, you know that It has hated Me before you.

19 ¶ If you were of the world, the world would love its own; but Because you are not of the world, but I chose you out of the world, on account of this I love you. You, you hate the world. Remember you the Logos, of which I spoke to you before. Not is a slave of the world to the world. The world would the own kiss, because of the world not you are, but I chose you out of the world, on account of this you are my own. To you, all you will I will keep. But these things I will do to you, on account of my Name, because they know not him who sent me.

20 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their Sin.

21 He who hates Me, hates my Father also.

22 If I had not done among them what no other one had done, they would not have hated; but now they even have seen them, and yet have hated both me and my Father.

23 Thus they verify that word which was written in their Law. ¶ They hated me without cause.

24 ¶ But when the Helper comes, whom I will send to you from the Father, the Spirit of the

* Vatican Manuscript.—16. you ask.

† 22. Acts ii. 55. † 23. John ii. 2; xvil. 51; xvil. 32. † 24. John iii. 2; xvil. 51; xvil. 32.
JOHN.

12 Εἰς πολλὰ εἰσὶν τοῦ κόσμου τοῦτου κεκρυμένα, τοῦτο δὲ εἰσὶν τοῖς διὰ τῶν μετὰ τοῦν ἔχοντος τῆς ἀληθείας, δύνασθαι νῦν ταῦτα ἔνδοξα ἔχειν, τοὺς δὲ τῶν πλείους τῆς ἀληθείας, δύνασθαι νῦν ἔνδοξα ἔχειν.

13 Οὔτως ἐχεῖς ἐκεῖνος τὸ πνεῦμα τῆς ἀληθείας, εἰς τὰ παρακάτω τῆς ἀληθείας, δύνασθαι, ἐπεὶ εἰς τὸ πνεῦμα τῆς ἀληθείας, δύνασθαι νῦν ταῦτα ἔνδοξα ἔχειν.

16 Εἰς τὸν πατέρα, ὑμεῖς εἰσίν. Διὰ τοῦτο εἰσόντων εἰς τὸν πατέρα, τὸ νῦν ἔχοντες τῆς ἀληθείας, δύνασθαι νῦν ταῦτα ἔνδοξα ἔχειν.

17 Τίς γὰρ τῆς ἀληθείας, τῇ ἐκ τοῦ πατέρα, ὑμεῖς εἰσίν. Διὰ τοῦτο εἰσόντων εἰς τὸν πατέρα, τὸ νῦν ἔχοντες τῆς ἀληθείας, δύνασθαι νῦν ταῦτα ἔνδοξα ἔχειν.

18 Εἰς τὸν πατέρα, τοῦτο εἰσόντων τῆς ἀληθείας, δύνασθαι νῦν ταῦτα ἔνδοξα ἔχειν.
Because her time has come; but when she has borne the child, she remembers the distress no more, on account of the joy.

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 plainly concerning the Father I will tell you.

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 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 the 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.

\section*{Chap. 16: 32.} \hspace{1cm} \textbf{KEF. 15'. 17.}

1. \textit{Tauta elalashen 'O Ioustrou, kai epithe toux.} These things spoke the Jesus, and lifted up the ofthelous awunos eis tov ounarmon, kai eite: eire of him to the heaven, and said:

Pater, elalathen h' aran dido sarou tou theou, O fater, is come the hour; glory of thee the son, 

Iva kai diou sou didosan se'. \textit{2 kathos idio} that [also] the son of thee may glorify thee; as thou 

kai authe evwian paschi sarous, Iva para to gavest to him authority over all flesh, so that all which 

deikun authe, diwth autous eisw grauvros, is given to him, he may give to them life age-lasting. 

3. \textit{Authe de eisw h' awvios se', Iva gheosia kai} This and in the age-lasting life, that they might know 

se tov monon alithinon theou, kai on apostelas the only true God, and whom thou hast sent 

Ioustrou Ihoustron. \textit{4 Evow se endosaria epi tis Jesus Christ.} I thee glorified on the 

\greek{yges} to eirynon eitei, o deikun moi, Iva earth the work I finished, which thou hast given me, that 

pothyma. \textit{5 Kai wv didosan se', se patere, para} I might do. And now glorify me, thou O father, with 

asewr, th döz, 'h eiryn, pro sou tou thyseid, with the glory, which I had, before of the the 

cosmon einai, para sou. \textit{6 Efaevropsa sou to world to be, with thee.} I manifested of thethe 

oumata tois anthropous, ovs deikun moi eis tou name to the men, whom thou hast given me out of the 
cosmon sou h'van, kai eimi autous deikunai 

world; thou they were, and to me them thou hast given; kai ton logon sou tetephrkasi. \textit{7 Nov evw- 
nad the word of thee they have kept. Now they 

kai, oti panta osa deikun moi, para sou know, that all things whatever thou hast given me, from thee 

them, "Do you now believe?"

33 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. \textit{+} In the world you have Affliction; but be of good courage; \textit{+} I have conquered the WORLD."

\section*{Chapter XVII.}

1. \textit{Jesus spoke these things, and lifted up his eyes to heaven, and said,} "Father, the \textit{hour} is 
come; glorify Thy son, that the son may glorify \textit{thee};

2. \textit{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 nianian Life.

3. And this is the \textit{AL-}

\textit{NIA} \textit{Life, that they may know thee, the only true God, and him whom thou didst send, Jesus Christ.}

4. \textit{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 \textit{thee} with thyself, with the glory which I had with thee before the \textit{WORLD WAS.}

6. \textit{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. \textit{Now they know that all things whatever thou gavest me are from thee.}\n
\vspace{1cm}

\textit{\textsuperscript{a} Vatican Manuscript.---1. the hom. 1. Also---omitted. 4. having finished.}
Because I have given to them the words which thou hast given to me; and they received and knew truly that I came out from thee, and believed that thou didst send me.

Therefore I entreat for them; not for the world I entreat, but for those whom thou hast given me; because they are thine.

And all mine are thine, and I think are mine; and I have been glorified in them.

And I am no more in the world; but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, by which thou hast given them me, that they may be one, as we are also.

When I was with them, I kept them in thy name, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scripture might be verified.

But now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them.

I have given thy word to them, and the world hated them; because they are not of the world, as I am not of the world.

I entreat not that thou wouldst take them out of the world, but that thou wouldst keep them from evil.

They are not of the world, as I am not of the world.

Sanctify them in the world.
John 17:18, 21

18 Truth; thy word is the truth.
21 One—omit.

17 2 Sam. vii. 53; Ps. civ. 142, 15, 49; John viii. 35.
1 Cor. i. 20; Heb. x. 10. 21, 11, 23; John x. 10; Rom. xi. 5; Gal. iii. 23
21 John x. 24; xiv. 11. 21, 20; John xiv. 20; John i. 5; iii. 21. 24 John xii.

* Vatican Manuscript.—17. Truth; thy word is the truth.
KEPH. vii. 18.

1. "Tauta einwv Í. Ierasos eilide swv tois theses things saying the Jesus went out with the mahtais auton keraiv ton chiasmov ton diciples of himself beyond the brook of the Kedron, ópto to kuptos, eis Í. eusilven autou Kedron, where was a garden, into which entered himself kai Í. mahtai autou. Hde de kai Ioudas, kai the disciples of him. Knew and also Judas, he paradidous auton, ton toup Í. tis pollas delivering up him, the place; because often autexh tis Í. Ierasos ekei methe ton mahtais met the Jesus there with the disciples autou. Ov ouv Ioudas laban tivn speira, ephe, the then Judas having taken the band, kai eis ton archireous kai phariseous pteres, and from the high-priests and Pharisees officers, ercetai ekei meta phainon kai lampainon kai comes there with torches and lamps and dtlan. Ierasos ouv eidos tauta ta erko weapons. Jesus therefore knowing all the things comeneta ev autou, eililen eis ev eis ev autous Tiva (epi éng on him, going out said to them; Whom seek ti tese; Apekrthousen autou Í. Ierasos ton Na- you; They answered him: Jesus the Nazaraio. Legoii autous Í. Ierasos. Ewv eimi, they answered him: Jesus the Nazarene. Saeas. Saeas. Says to them the Jesus; I am. (Eisthekei de kai Ioudas, Í. paradiados auton, (Was standing and also Judas, the delivering up him, met autoun.) Eic ouv eis ev autous. Oti with them.) When therefore he said to them: That eivw emw apdland eis ta opomega, eivw eis I am, they went into the behind, and fell charai. 7. Palaiv ouv autous eptrepanta Tiva on the ground. Again then them he asked; Whom kpti; Oi de eiswv Í. Ierasos ton Nazaraio, seek you? They and said; Jesus the Nazarene.

Let be karei Í. Ierasos. Ewv eimi, Í. eivw eimi, Answered Jesus. I said to you, that I am; eivw emw kpti; afeve toutous upagevei, if therefore you seek, suffer these to go.

7. Tiva plerphh tis logos, Í. eis eis eis souv. So that might be fulfilled the word, which he said; "That whom dvevvas mou, ouk apolestas eis autouv ovevna, thou hast given to me, not I lost of them no one." 8. Simwv ouv Petros eixwv mackarion, elivsven Simon then Peter having a sword, drew awth, kai epistai ton ton archireous voulon, he, and struck the of the high-priest slave, kai apsefev autwv to ouxov to deivov. He de and cut off of him the ear the right. Waman ouvws tv douv Malwos. 9. Eivw eis Í. eivw eimi, a name to the slave Malchus. Said therefore the Jesus

CHAPTER XVIII.

1. *Jesus, saying These things, I went out with his diciples beyond the nebou Kedron, where was a Garden, into which he entered, and his diciples.

2. Now that Judas also, who delivered him up, knew the place; Because *Jesus often met there with his diciples.

3. Then Judas, having obtained the band and officers from the high-priests and *Pharisees, comes there with torches, and Lamps, and Weapons. Jesus, therefore, knowing all things that were coming upon him, going out, *said to them, "Whom do you seek?"

4. 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.

5. When therefore, he said to them, "I am he," they went back, and fell on the ground.

6. Then he asked them again, "Whom do you seek?" And they said, "Jesus, the Nazarene."

7. Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

8. That the word might be fulfilled which he said, *Of those whom thou hast given me, I lost no one.

9. Then Simon Peter having a sword, drew awth, and struck the of the high-priest slave, kai apsefev autwv to ouxov to deivov. He de and cut off of him the ear the right. Waman ouvws tv douv Malwos.

10. Then Simon Peter having a sword, drew it, and struck the servant of the high-priest, and cut off his right *ear-tip. Now the servant's Name was Malchus.

11. *Jesus, therefore,

* VATICAN MANUSCRIPTS.—1. Jesus. 2. Jesus. 5. He says to them, "I am *Jesus." 10. *Ear-tip. ** 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.

sous to Petro: Vale teun mauchairan eis teun su to the Peter. Put up the sword into the theichyn to potamiou o dedweke moi o pantep, ou sheath, the cup which has given to me the father, not mum pio auto;
not should I drink it?

12 H oon stetea kai o xliaropos kai o upyp-
The then bond and the commander and the om-
retai ton Iou'daiow synelathon ton Iousou, kai ers of the Jews apprehended the Jesus, and eidoous auton, kai apyagou auton pros bound him, and led him to Apyan prwtopo; the gar pevtheros ton Kiapapha, Annas first, he was for father-in-law of the Caiphas, de Kiapapha o symioulesa ton Iou'daiow, oti de Caiphas he having advised the Jews, that now Caiphas he having advised the Jew that; oly afh apofegetai ena anbropou apoletesai upo tou it is better one man to be destroyed in behalf of the lasou. Hkoleushe de to to Iousou ximwv Petrov, people. Followed and the Jesus Simon Peter, kai o allos mauchyn. O de mauchyns ekeinoi, and the other disciple. The and disciple that eun ynovdos to archeirei, kai sunesthele to the was known to the high-priest, and went in with the Iousou eini ton ohun ton archeirei. O de Jesus into the palace of the high-priest. The but Peter eisepi proo to thier exw. Exalbev Peter stood at the door without. Went out oyn o mauchyn o allos, oly eun ynovdos to therefore the disciple the other, who was known to the archeirei, kai eite to thevarope, kai eisagoge the high-priest, and spoke to the door-keeper, and brought in the Petrov. Lgev oyn o paxidhe o thevarope Peter. Says then the female-servant the door-keeper twn Petrov: Mh kai en ek ton mauchynn ev ton to the Peter; Not also then of the disciples are the anbropou touton; Lgev ekeinoi: Ouk eimi, man this? Says he: Not I am.

18 Eisthekein ex de oly douloilai kai oly uprepetai anw. Stood and the slave and the officers a tharakiax putoihestai, oti psuchos y, kai erthe-ecal fire having made, because cold it was, and warmetanvto y ne meb auton o Petrov oton themselves; was and with them the Peter standing kai thebramionvou. O oyn archeireus era-
and warming himself. The therefore high-priest asked tise to the Iousou peri ton mauchynn auton, the Jesus concerning the disciples of him, kai peri ton theidaxhe auton, Apekrath and concerning the teaching of him. Answered autow o Iousou: Ego parhvisi elaphia to him the Jesus, I publicly spoke to the

said to Peter, "Put the sword into the scabbard; the cup which the father has given me, shall I not drink it?"

13 Then the band, and the commander, and the officers of the Jews apprehended Jesus, and bound him,

15 and led him first to Annas, for he was Father-
in-law of Caiphas, who was High-Priest that year.

14 Now Caiphas was the one having advised the Jews, "That it is expedient that One Man be destroyed in behalf of the people."

15 And Simon Peter followed Jesus; also the other Disciple. And that Disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Therefore, *that other disciple who was the acquain-
tance of the high-priest, went out, and spoke to the door-keeper, and brought in Peter.

17 Then that female servant, the door-keeper, says to Peter, "Art thou also of this man's disciples?" He says, "I am not."

18 And the servants and officers having made a fire of coals, because it was cold, stood and warmed themselves. And Peter *also was standing with them, and warming himself.

19 Then the high-priest asked Jesus about his disciples, and about his teaching.

20 Jesus answered him, "*I have spoken publicly

* Vatican Manuscript.—10. That other disciple who was the acquaintance of the high priest, and.
18. Also.
20. Have spoken.
to the world; I always taught in a Synagogue and in the Temple, where all the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those having heard, what I said to them; lo, they know what things I said.

22 And he having said these things, one of the officers having stood by gave a blow to the Jesus, saying, "Dost thou thus answer the high-priest?"

23 Jesus answered him, "If I spoke evil, testify concerning the evil; but if well, why dost thou beat Me?"

24 (Annas sent him, having been bound, to Caiaphas, the high-priest.)

25 And Simon Peter was standing and warming himself. They said therefore to him, "Art not thou also one 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 praetorium. It was now morning; and they went not into the praetorium so that they might not be defiled, but that they might eat the passover.

29 Pilate, therefore, went out to them, and said, "What accusation to the world; I always taught in a Synagogue and in the Temple, where all the Jews come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those having heard, what I said to them; lo, they know what things I said.

22 And he having said these things, one of the officers having stood by gave a blow to the Jesus, saying, "Dost thou thus answer the high-priest?"

23 Jesus answered him, "If I spoke evil, testify concerning the evil; but if well, why dost thou beat Me?"

24 (Annas sent him, having been bound, to Caiaphas, the high-priest.)

25 And Simon Peter was standing and warming himself. They said therefore to him, "Art not thou also one 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 praetorium. It was now morning; and they went not into the praetorium so that they might not be defiled, but that they might eat the passover.

29 Pilate, therefore, went out to them, and said, "What accusation

* Vatican Manuscript.—23. Jesus. 27. Peter. 29. says.

† 24. This clause by some is added to the end of the 13th 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. xxvii. 54. † 28. See Note on Matt. xxvii. 27. † 28. It was probably then thought lawful for the Jews to eat the passchal 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.


§ 28. Matt. xxvii. 2; Mark xv. 1; Luke xxi. 1; Acts iii. 16.
John

They answered and said to him, "If not was this kai kata tov onom hēmiv kai kata tov onom hēmiv kai kata tov onom hēmiv.

31:32 They answered and said to him, "If he was not one who does evil, we would not have delivered him up to thee." 32 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;" 33 ¶ that the word of Jesus might be verified, which he spoke, intimating by What Death he was about to die.

33:38 PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?" 34 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." 35 PILATE therefore, said to him, "Art thou not a King then?" Jesus answered, "Am I a King? 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." 36 PILATE saith to him, "What is Truth?" And saying This, he went out.

* VATICAN MANUSCRIPT.—36. of this man.

31. Pilate. 31. therefore—omit. 34. him—omit.


one who does evil, we would.

31. Pilate. 31. therefore—omit. 34. him—omit.
again to the Jews, and says to them, "I find No Fault in him." 2 Then Pilate, therefore took and scourged Jesus. 3 And the soldiers, wreathing a Crown of Thorns, placed it on his Head; and they threw around him a purple Mantle. 4 And Pilate went out again, and says to them, "Behold, I bring him out to you. That you may know that I find No Fault in him." 5 Then Jesus came out, wearing the acanthus Crown, and the purple Mantle. And he says to them, "Behold, the Man!"
JOHN.

9 and went again into the PANTORIUM, and says to Jesus, "Whence art thou?" But Jesus gave him no Answer.

10 PILATE then says to him, "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 releaseth him, thou art not a friend of Caesar; every one who makes himself a King speaks against Caesar.”

13 PILATE, therefore, having heard these words, brought Jesus out, and sat down on the Pavement, and said to him, "If thou releaseth him, thou art not a friend of Caesar; every one who makes himself a King speaks against Caesar.”

† 13. The Tribunal seems to have been placed in the open air, agreeable to what Josephus says of Herod, when he tried his two sons: “He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unceasing.” — Pheader.

† 14. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o’clock in the morning. See Note on John i. 39.

Then they took Jesus, and putting the cross on him, he went out into what is called a Skull, which signifies in Hebrew Golgotha.

Where they crucified Him, and two others with him, one on each side, and Jesus in the Middle.

And Pilate wrote a Title, and placed it on the cross. Now that having been written was, "Jesus the Nazarene, the King of the Jews."

This title, therefore, many of the Jews read because the place was near the city, where Jesus was crucified; and it had been written in Hebrew, *Latin, and Greek.

Then the high-priests of the Jews said to Pilate, "Do not write, The King of the Jews, but that he said, I am King of the Jews."

Pilate answered, "What I have written, I have written."

When they had nailed Jesus to the cross, took his garments, and made Four Parts, to Each Soldier a Part. But his coat was without sewn, woven from the top through the whole.

They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be." That the Scripture might be verified, "That they divided the heritage among themselves, and upon my Raiment they cast a lot." The soldiers, therefore, did these things.
And there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the mother of Clopas, and Mary of Magdala. 26 Jesus, therefore, seeing his mother, and 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, Jesus knowing that all things that were done had already been finished, says, "I thirst." 29 A vessel was filled 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.

1 Then the Jews, (that the bodies might not remain upon the cross during the sabbath, since it was the Preparation; for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away. 2 The soldiers therefore came, and did, indeed, break the legs of the first, and of that other who was crucified with him; 3 but having come to the vineyard, they brought a hyssop-stalk, they brought to his mouth. 4 Then Jesus, (that not might remain on the sabbath, since it was the Preparation;) for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away. 5 Then the Jews, (that not might remain upon the cross during the sabbath, since it was the Preparation; for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away. 6 Then the Jews, (that not might remain upon the cross during the sabbath, since it was the Preparation; for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away. 7 Then the Jews, (that not might remain upon the cross during the sabbath, since it was the Preparation; for the day of that sabbath was a great one;) asked Pilate that their legs might be broken, and they might be taken away.
soun elthontes, os eido auton toth tethnikota, 
us having come, when they saw him already having died, 
on kataeazan auton ta skelai, alx eis tov 
not they broke of the him the legs; but one of the 
strapitiwv logchh auton tnu plieva enw, 
soldiers with a spear of him the side pierced, 
kaia euvarh axima kai kai uanor. 
and immediately came out blood and water. And 
ede palmakos mesarvnikhe, kai alevtheia auton 
he having seen has testified, and true of him 
estin h martoqan kakevov oide, oti alevtheia 
is the testimony and he knows, that true things 
legei, ina kai omeis pisteushte. 
you may believe. Occurred 
gar tauta, ina hu grafei plerophi. "Ostaton 
for these things, that the writing might be fulfilled; "A bone 
on svntrebroeita auton." 
not shall be broken of him." And again another 
kal eva evra legei. "Ofontai eis ou ekeivesthnan," 
writing says; "They shall look into whom they pierced." 

38 Meta de tauta proswtoin ton Plastos. 
After and these things asked the Pilate the 
Iwsvf to apo Amythadiai, (ov mabhts tov Ia- 
Joseph that from Arimathea, (being a disciple of the 
Istov, kempomwev de dia tov phon tov lousi- 
was,) that he might take away the body of the Jesus; 
nav an kai to oswma tov Isthov 
and permitted the Pilate. He came therefore and 
epetreven o Plastos. Hlthen ouw kai 
took away the body of the Jesus. Came and also 
받ε dclwv προς τὸν Ιησοῦν πιστο- 
Nikodemus, (οἱ elwv προς τὸν Ιησοῦν πιστο- 
Nicolus, (he having come to the Jesus by night 
to pswtoin, fevon migama smwri kai alov 
the first,) bringing a mixture of myrrh and aloes 
avs ltrpas ekaton. 
40 Elavbou ouv to oswma 
about pounds a hundred. They took therefore the body 
tov Isthov, kai ephsan auto othoios meta tov 
of the Jesus, and bound it with linen cloths with the 
arwmatos, katho eidos esti tois Ioudaios enta- 
spices, as customary it is with the Jews to 
phiacesin. 

39 Hn de ev to toto, dopon estanevthei, 
Was and in the place, where he was crucified, 
hs wv kai ev to hipta mnemheo kaiwv, en' o 
not yet no one was laid. Then therefore on account of the 
ai a garden, and in the garden a tomb new, in which 
swde fropi odoi esthe. 
which oudepenous eitep. 
32 Exeis ouv dita tov 
yet not one was laid. Then therefore on account of the 
preparation of the Jews, because near was the 
 mnemheo, evkai tov Isthov. 
tomb, they laid the Jesus.

* Vergic Manuscript.—38. Joseph. 
38. Jesus. 
38. his Body. 
39. his Body.

Jesus, when they saw that 
he had already died, they 
did not break His legs,
but one of the 
soldiers pierced His side 
with a spear, and immedi-
ately there came out blood 
and Water.

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.

38 For these things oc-
curred, that the scrip-
ture might be verified, "A bone of him shall not be 
broken."

37 And again another 
scripture says, "They 
shall look on him whom 
they pierced."

38 And after these 
things, *Joseph, from 
Arimathea, (being a Disciple 
of Jesus, but a concealed 
one through fear of the 
Jews,) asked Pilate, that he 
might take away the 
body of Jesus; and Pil-

tate permitted him. He 
came therefore, and took 
away *his Body.

39 And *Nicolus 
also came, (he having come 
to *him by Night at the 
first,) bringing a mixture 
of Myrrh and Aloes, about 
a hundred Pounds.

40 Then they took the 
body of Jesus, and 
bound it with linen 
cloths, with the aroma-
tics, as it is a Custom 
with the Jews to embalm.

41 And there was in the 
Place where he was cru-
cified a Garden, and in the 
Garden a new Tomb, 
in which no one was laid.

42 There, therefore, on 
account of the prepara-
tion of the Jews, because 
the tomb was near, they 
laid Jesus.
KEF. k'. 20.

1 Τῷ δὲ μιᾷ τῶν συμβατῶν Μαρία ἡ Μαγδάλη.

CHAPTER XX.

1 + And on the first of the week, Mary of Magdala comes early, it being yet dark, + into the tomb, and sees the stone, having been removed out of the tomb. 3 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 disciples; and they came into the tomb. 4 And the two ran together, and the other disciple, i.e., the younger, Peter, and came first into the tomb. 5 And stooping down, he sees + the linen cloths lying; however, he went not in. 6 + Peter therefore + also comes following him, and entered into the tomb, and beheld 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.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (εἰς) into and coming (εἰς) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

11 But Mary was standing near the tomb outside, weeping. As she wept, therefore, she stooped down into the tomb,

12 and sees Two Angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 And they say to her, “Woman, why dost thou weep?” * And she says to them, “Because they took away my Lord, and I know not where they laid him.”

14 **Having said these things, she turned back, and beholds Jesus standing, and I know 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 carry him off, tell me where thou didst lay him, and I will take him away.”

16 * Jesus says to her, “Mary!” * She, having turned, says to him * in Hebrew, “Rabboni!” which signifies, Teacher.

17 * Jesus says to her, “Touch me not; for I have not yet ascended to my Father; but go to my brethren, and tell them, I ascend to my Father, and your Father; even my God, and your God.”

18 Mary of Magdala comes, telling the disciples That she had seen the Lord, and he said These things to her.

19 **Then being Evening of that Day, the first of the * Week, and the doors having been closed where the disciples were, through fear of the Jews, Jesus came into the midst,

John.

and stood, and said to them, "Peace be with you!"

20 And having said this, he showed them * his hands and his side. The disciples, therefore, rejoiced, seeing the Lord.

21 Then Jesus said to them again, "Peace be with you; as the Father has sent me, so also I send you."

22 And having said this, he breathed on them and said to them, "Receive the Holy Spirit.

23 If the sins * of any one you may forgive, they are forgiven; if those of any one you may retain, they have been retained."

24 Thomas, that one of the twelve, being called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said to him, "We have seen the Lord." But he said to them, "If I do not see in the hands of him the mark of the nails, and put my finger into the 

26 And after eight days again were within the house, Thomas, and Thomas with him, and Thomas with them, the doors of the house having been closed, Jesus came into the midst, and said, "Peace be with you!"

27 Afterwards he says to Thomas, "Reach here thy finger, and behold my hands, and come thou and put into the side of me; 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, of any one.

VATICAN MANUSCRIPT—20. both the hands and the sides.


John.

41 Meta tauta ephaneose evautoi paivin o
After these things manifested himself again to the
Iesous toux mathtous epi tis thalassa tis tis
Jesus to the disciples on the sea of the
Tiberias. Keraisths o de autos. 2 Hna
manifested and thus. Were
boi Simon Petros, kai Thoma de legevemeno
Simon Peter, and Thomas he was calling
Diasinos, kai Synanetai o apo Kaivas tis Galileias,
and Nathanael from Cana of the Galilees,
tai ois tou Zebedinou, kai alloi ev tois
and they of the Zebedee, and others to
Theo, kai ois zebideous, kai alloi ev tois
the Zebedees, and others to
Theo, kai ois zebideous, kai alloi ev tois

KEΦ. ka' 21.

1 After these things Jesus manifested himself again to the
1 After these things Jesus manifested himself again to the
disciples, at the lake of Tiberias; and in this manner he appeared.

2 Simon Peter, and that Thomas called
2 Simon Peter, and that Thomas called
Dulimus, and that Nathanael from Cana of Galilee,
Dulimus, and that Nathanael from Cana of Galilee,
and the sons of Zebedee, and two others of his
disciples, were together.
disciples, were together.

3 Simon Peter says to them, “I am going to fish.” They say to him, “We also go with thee.”
3 Simon Peter says to them, “I am going to fish.” They say to him, “We also go with thee.”
They went out, and entered into the boat, and during that night they caught nothing.
They went out, and entered into the boat, and during that night they caught nothing.

4 But now morning being come, *Jesus stood on the shore. The disciples,* however, knew not that it was Jesus.
4 But now morning being come, *Jesus stood on the shore. The disciples,* however, knew not that it was Jesus.

5 Then *Jesus says to them, “Children, have you any food?” They answered him, “No.”
5 Then *Jesus says to them, “Children, have you any food?” They answered him, “No.”

6 And he said to them, “Cast ye the net on the right side of the boat, and you will find.” Then
6 And he said to them, “Cast ye 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.
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
7 *That disciple therefore, whom Jesus loved, says to Peter, “It is the

**VATCANS MANUSCRIPT.** 30. the disciples. 1. Jesus. 3. immediately—omitted.

**Jesus.**

1 38. 2 Cor. v. 5. 7. 1 Pet. 1. 8.
1 38. 2 Cor. v. 5. 7. 1 Pet. 1. 8.
7 7. John xii. 33; xx. 2.
Then Simon Peter, having heard that it was the Lord, girded on his upper garment, (for he was naked,) and drew himself into the boat.

8 But the other disciples came in a ship; (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, and a basket of bread.

10 Jesus said to them, *Bring of the fishes which you have 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 said to them, *Come and breakfast.* No one of the disciples presumed to ask him, *Who art thou?*

13 Jesus came, and took the bread, and gave them; and the fish was 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 broken their fast, Jesus says to Simon Peter, *Simon, son of Jonas, lovest thou me more than these?*

16 He says to him, *Yes, Lord; thou knowest that I affectionately love thee.*

17 He says to him, *Feed my lambs.*

18 He says to him again, a second time, *Simon, son of Jonas, lovest thou me?* He says to him, *Yes, Lord; thou knowest that I affectionately love thee.*
John.

He says to him, "Tend my sheep.

17. He says to him the third time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, because he said to him the third time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest all things; thou knowest that I affectionately love thee." Jesus says to him, "Feed my sheep.

18. Indeed, 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 extend thy hands, and another will gird thee, and carry thee where thou dost not wish."

19. Now this he said, signifying, by what death he should glorify God. And when he had said this, Jesus said to him, "Follow me."
This is that disciple who both testifies of these things and wrote these things: and we know that his testimony is true.

And there are many other things which Jesus performed, which, if they should be written every one, not even the world itself would contain the written books.

* ACCORDING TO JOHN.*

VATICAN MANUSCRIPT.—24 both. 24 Ills. Subscription—ACCORDING TO JOHN.

† 25. This is a very strong eastern expression to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and significance; 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 prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlviii. 15, speaking of Solomon’s wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon’s parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus’ miracles, if the particular account of every one of them were given.—Pearce.

CHAPTER I.

1 The former History compiled, δό O Theophilos, concerning all things which *Jesus began both to do and to teach,
2 ¶ even to the Day in which, ἣ λα ουμιν 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, ἦν ἐβασίλευσαν the Kingdom to Israel?”
7 ¶ Then he said to them, “It is not for you to know the Times or Seasons, which the Father appointed by his own Authority.
8 But you shall receive power by the Holy Spirit coming upon you; and you shall be My Witnesses both in Jerusalem, and in all Judea, and in Samaria, and even to the

* Vatican Manuscript.—Title—Acts of Apostles.

1. Jesus. 7. Then he said.

† 1. Luke i. 31. † 2. Mark xvi. 10; Luke xxiv. 51; ver. 9. 1 Tim. iii. 16. † 3. Matt. xxviii. 19; Mark xvi. 15; John xx. 21; Acts x. 41, 42. † 4. Mark xvi. 14; Luke xxiv. 49; John xx. 10, 20; xxi. 1, 14; 1 Cor. xiv. 5. † 5. Luke xxiv. 43, 46. 4. Luke xiv. 40; John xiv. 26, 27; xv. 25; xvi. 7; Acts ii. 33. † 6. Matt. iii. 11; Acts xi. 1, 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 46; John xv. 27; Acts ii. 89
And having said these things, as they were looking on he was lifted up; and a cloud received him from their view.

And while they were gazingly towards the heavens, as he was going up, behold, two men in white clothing stood by them in their view.

And when they came into the city, they went into the upper room, where were remaining both Peter and the brethren, and with them the brethren of James.

All these were constantly engaged with one mind in prayer, with the women, and with Mary the mother of *Jesus, and with his brothers.

And in these days, Peter standing up in the midst of the *brethren, (the number of persons assembled being 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."
Acts

67 There was a certain man in the kingdom of Cilicia, whose name was Saul. He was a devout and holy man, and respected by all. For he was a Pharisee, and worshiped according to the command of the Law.

68 He was called to be the apostle of the Gentiles, and to bring the Gospel of the Lord Jesus Christ to the Gentiles. He went first to the city of Damascus, and there he met with the Lord Jesus Christ.

69 The Lord spoke to him and said, "Arise, and go into the city, and there you will find a man named Ananias." So Saul went into the city, and found Ananias.

70 Ananias, who had been blind from birth, was restored to sight by the power of the Lord. And Saul, who was now called Paul, was filled with the Holy Spirit and began to preach the Gospel in Damascus.

71 And Saul went on to other cities, preaching the Gospel of Jesus Christ. He was a great and powerful apostle, and many were saved through his ministry.

72 And so it came to pass that Paul went to Jerusalem, and there he met with the apostles, and was welcomed by them.

73 And Paul stayed with them many days, and taught many people the word of God. And many were saved, and many were added to the body of Christ.
Chap. 2: 1.[] ACTS.

ετεσιν δὲ κλήσας επὶ Μαθαίας, καὶ συγκατεπέστειλεν ἐμπὶ τὸν Μαθαίαν, καὶ ἦν ὑποτάτως μετὰ τῶν ἑπτάκοσάποστόλων. 7 1 And when the day of Pentecost was fully come, they were all with one mind in the east.

ΚΕΦ. 8', 2.

2 Καὶ εἰς τὴν συμπληρωματικὴν τὴν ἡμέραν τῆς 2 And suddenly there came a Sound from heaven, like a violent Wind rushing; and it filled the Whole house where they were sitting.

καὶ διέδροσ εὐαγγελίαν γι' αὐτούς. 3 And divided Tongues appeared to them, like Fire, and one rested on each of them.

καὶ κύριος ὁ θεὸς ἐκέφαλος τῇ ἐνεργείᾳ τῆς 3 And it was given to all them to speak in every tongue. There were dwelling in Jerusalem, Jews, men and strangers, from every nation of those that were in the east.

καὶ οἱ ιδίαι διαλέκτῳ λαῳτες ἐν τῇ ἐν Τιτ' 4 And they were astonished, and were perplexed, because they heard one heard them speaking in his own Language.

καὶ ευαγγελίαν γι' αὐτούς. 5 And they were astonished, and were perplexed, because they heard them speaking in his own Language.

καὶ εὐαγγελίαν γι' αὐτούς. 5 And they were astonished, and were perplexed, because they heard them speaking in his own Language.

ΧΑΡΤΟΝΗΣΜΟΣ.—7. all—omit.}

* VATICAN MANUSCRIPIT. 7. to each other—omit.

† 6. It is difficult to determine whether it was the voice of those speaking in foreign languages; the report of rumor of the transaction; or the supernatural "rushing sound," which is indicated to be the voice of one in the same language of us, in which the Lord spake. But the whole thing is a supernatural act of God, whose work is miracles in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text.

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epiōmenontes Ῥωμαίοι, Ιουδαίοι τε καὶ προσήγοροι Romans, Jews both and pros-
λυτοι, 11 Ἐφεσίους καὶ Αραβαίς, αἰκονομεν λαυκάν- lytes, 11 Ephesians and Arabs, we hear
λες Ῥωμαίοι, καὶ Ἀραβικοὶ, we bear speaking
τῶν αὐτῶν ταῖς ἡμεραῖς γλαύσασιν τὰ μεγα-
them in the our tongues the great
λεια τοῦ θεοῦ; 12 Ἐξιστάστω δὲ πάντες καὶ διή-
things of the God? Were astonished and all and per-
ποροῦν, ἀλλος πρὸς ἄλλον λεγοντες: Ti ar
perplexed, one to another saying: What
θελεί τούτω εὖν; 13 Εστεροὶ δὲ διὰ χλευαστοῦ-
they to be? Others but deciding
ετες, ὅτι γλυκέοις μεσηστομενει εἰσι, that sweet wine being having been filled
said; They are.
14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑδοκεῖ, επρή-
Standing up but Peter with the eleven, lifted up
τὴν φωνὴν αὐτοῦ, καὶ απεφεύγοντο αὐτοῖς;
the voice of his, and fled from them;
καὶ Ανδρέας Ιουδαίοι, καὶ οἱ κατοικοῦντες Ιερουσαλῆς.
and Andrews, Jews, and those dwelling in Jerusalem.
λημπαντες, τοῦ ὅμοιον γνωστόν εστώ, καὶ
taking, this to you known let be, and
λέγειν εἰσὶ; ὡς ὀνομαζόντες εἰσὶ τὰ τοῦ τῶν
listen you, the words of me. Not so, for
ὑμῶν ἐπολαβασθενετε, ὡς τοῦτο μεθυνουν εἰσὶ τὰ
they are named; it is for
ὅρα τριττὴ τῆς ἡμέρας: 16 ἀλλα τοῦτο εστί το
hour third of the days; but this is that
ηἰμινοῦν διὰ τοὺς προφῆτας Ἰωάννης; 17 ἢ καὶ
having been spoken through the prophet John;
εἰσίν εἰ σχίσται εἰς ἡμέρας, λεγεῖ ὅ
shall be: the says, what the
ἐκεῖνον ἀπὸ τοῦ πνευματος μου ἐπὶ παντὶ
spirit from of me upon all
τοῖς, καὶ ἐργαζόμενοι οἱ ὅμοιοι ὄμοιοι καὶ οἱ
those, and working the same while the
μνησκούς ὄμοιοι, καὶ οἱ προβατικοὶ ὄμοιοι ενυπνιο-
shepherds the same; and old men
ναὶ ἐμπαθηθοῦνται; 18 καὶ γέγει εἰς τοὺς δούλους μου
and dream, and on the on
καὶ εἰπὶ τοὺς δούλους μου εἰς τοῖς ἡμέρας εἰκεναί
and to the servants of me in the days those
ἐκείνους ἀπὸ τοῦ πνευματος μου, καὶ προφη-
those out from of the spirit from of me, and
τευστοὺς. 19 Καὶ δόσαι τερατα εἰς τὸν οὐρανὸν
shall prophesy. And I will give prodigies in the heaven
καὶ σήμεια εἰς τὴν γῆς κατὰ, αἰμα καὶ
and signs on the earth below, blood and
tυρ καὶ αἷμα κατανου; 20 ὁ ἥλιος μεταστραφή-
and the moon into blood, and the sun shall be turned
νεῖ καὶ σελήνη εἰς αἷμα, πρὸς
shall be turned into blood, and the moon into blood; and the sun
ἐξεῖθεν τὴν ἡμέραν κυρίου την μεγαλὴν καὶ
shall be turned into blood, and the moon into blood; and the sun
θανάτου τοῦ οὐρανοῦ, σαβηθεται.
shall be turned into blood, and the moon into blood; and the sun
the name of Lord, shall be saved.

Roman strangers, both Jews and Proselytes,
11 Cretans and Aramaeans; 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
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 heavens
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 illus-
trious Day of the Lord come.
21 'And it shall be, every one who may invite
the name of the Lord, shall be saved.'

* VATICAN MANUSCRIPT.—17. after these things, says God.
† 13, 1 Thess. v. 7. ‡ 17, Joel ii. 28, 29. ¶ 18, Acts xiv. 4, 9, 10; I Cor. xii. 10, 28; xvi. 1. § 20, Matt. xxiv. 29; Mark xii. 24; Luke xvi. 30. †† 21, Rom. x. 13-
Acts 22:1-23

'Andres Isravelitai, akouaste tous loyous Men Israelites, hear you the words toutous: Iasoun ton Naasraion, andra apo tou these; Jesus the Nazarene, a man from the theou apodegeimenon eis oimai dunaresei kai God having pointed out to you by mighty works and perissai kai smeoefi, (eis enipsoin di' auton o prophies and signs, which God wrought through him in the midst of you, as you yourselves know;

23 tou ton tis arxemen evoun kai progeosei this by having been fixed purpose and foreknowledge tou theou ekdoton lambrines, dia kheirou anapoteles the God given up having been taken, by hands oikoun- mou propophtesantes aneplaste. 24 Oimai o theos less ones having adhered to you killed, whom the God anesteis, oti tas adinas ton thasos, raised up; having loosed the pains of the death, kathos ouk eis dunatos krateia ne auton oti inasmuch as was not possible to be held him under auton.

25 Lounv yar legi eis autou Prorophunu David for saying concerning him; I saw to ton xwiron enopton mou diastatatas, oti ek deisoun the lord in presence of me always, because at right hand mou estin, li isalalemos. 26 Dia toutou of me he is, so that I may be shaken. Through this eufranosi h kardia mou, kai eglalassato o proopntes exousia mou eti de kai h spar mou kataxhen- toung of me; moreover and also the soul of me will repose pouesi eti elpis; 27 oti ouk eukataleives in hope, because not thou wilt abandon twn psukhwn mou eis 'adou, odoe douxais the life of me to invisibility, nor then wilt abandon to sasin sou thei diaforonan. 28 Eukortias 29 holy cause to see correction. Thou didst make known mou adous loupies plassereswes me eufranoun meta to me wayes offile, kai will fill me of joy with twn proswtou mou, the face of thee.

29 Andres adelphoi, evoi estein meta parphei Men brethren, it is lawful to speak with freedom sias pros oimai peri tou patirarchou Andres, to you concerning the patriarch David, oti kai etekleustase kai estath, kai to mnima that both he died and was buried, and the tomb autou eicw eis hmin akri tis hmeras tautothtis, of him is among us till of the day this.

30 Prorophthia ouv stratchwn, kai eiadoi oti brepo A prophet therefore being, and knowing that with an oath omoon autou o theos, ek parousias tis oophos swore to the God, out of fruit of the loins autou kaiastai eti tou thronon autou. 31 Pror- y' he is to sit on the throne of him. forese-

* Vatican Manuscript.—22. also—omit.

23 Israelites! hear these words. Jesus, the Nazarene, a Man from God, celebrated among you by Miracles, and Prodigies, and Signs, which God wrought through him in the midst of you, as you yourselves know;

23 him, given up by the Fixed Counsel and Foreknowledge of God, by the Hand of Lawless ones, you nailed to the cross, and killed;

24 whom God raised up, having loosed the pains of death; as it was impossible to hold him under it.

25 For David says concerning him, I saw the Lord always before me, because he is at my Right hand, so that I may not be moved.

26 'On account of this my heart rejoiced, and my tongue exulted; and moreover, my flesh also 'anamnesis in Hope;

27 because thou wilt not abandon my soul in Hades, nor give up thine holy one to corruption.

28 Thou didst make known to me the ways of life; thou wilt make me full of joy with thy countenance.

29 Brethren! I may speak to you, with freedom, concerning the patriarch David, that he both died and was buried, and his Tomb is among us to this day.

30 Being, therefore, a Prophet, and knowing that God swore to him with an Oath, that of the Fruit of his loins he would cause one to sit upon his throne;
Chap. 2: 31

ACTS.

31 foreseeing he spoke concerning the resurrection of the Messiah, that he was not left in Hades, nor did his flesh see corruption.

32 God raised up this Jesus, of which all the heavies 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, "I beheld, I saw no such thing;" and now this same David, by the spirit, proclaims that the Lord has made his successor, to whom also all the Prophets testify, that the Jesus of whom Moses and all the prophets were speaking, is the Christ.

35 Hymn: To his ascension, let us all give praise and glory, and glorify the Father and the Son, and the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 Peter said to them, "A Reform, and let each of you be immersed in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

38 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."
apotexamevov ton logon auton, ἐβαπτίσθησαν
having received the word of him, were immersed;
kai prosetethan tōn ἡμερῶν ekeinov ψυχαί ὠσεὶ
carrying the feast of the temple no longer,
and were added the day that souls about
προσκαρπονυσται tēn tēn eikōn tōn apostolōn,
for the day of the apostles,
την ἙοΡαν, kai tais prosveuxhais,
and in the breaking of the loaf, and to the prayers.
tēn klasin tōn artoin, kai tais prosveuxhais, to
Every day and constantly attending with one mind
came and to every soul fear, many and
τερατα καί ἐνεμεία dion tōn apostolōn eγε-
and prodigies and signs through the apostles were
νετο. 42 Pantes de os πιστευνοντες ἦσαν επι
done. All and those believing were in
τον αὐτόν, καί εἰσών ἄπαντα κοινα, 45 kai tā
to same, and had all things common,
tηματα καί τα ὑπάρχεισ εἰπάρσκον, kai die-
and possessions, and the goods they were selling, and they
περιέχον αυτά πασιν, καθώς αὐτι χρεον εἰεῖν,
had among them all, as any one needed.
Kai ἠμέραν στο προσκαρπονυσται ἀγαθιμαδων
Every day and constantly attending with one mind
εἰς τῷ ἱερῷ, κλαπτες τε κατ’ οἰκους ἄρτον, μετέ-
in the temple, breaking and at home bread, they
πεσαν τῷ χορῷ, καὶ ταυτας καὶ αὐτας παρασκευασαν, kai die-
were making apparel in gladness and singleness
παρασκευασαν, 44 κατ’ οἰκους, καὶ εὐχαες τον τεθνείο
and having favor with the whole people. The Lord was
καὶ εὐχαες τον θεόν, καὶ εὐχαες τον θεόν, kai euvaxes to
praising the God, and having
χαριν πρὸς δῶν τῷ λαῷ, ἐκ δυσμῶν προσ-
and having Favor with all the people. The Lord was
προσευχητῃ, μετα τοῦ συγκεκομονος καὶ ἠμέραν
with the gathered, and being saved every day [to the congregation.
καὶ...]

ΚΕΦ. Ὡ. 3.

1 Ἐσι το αὐτό το πέτρον καὶ ἴωνης ανεβαίναι.
In the same now Peter and John were going
γον εἰς τὸ ἱερὸν εἰς τὴν ἁριν τῆς ἐπεσειχῆς
up into the temple at the hour of the prayer
τῆς ἐνυπάρχῃ.
whence the events.
2 καὶ τις αὐτῷ ἱερός ἄνω κοι- the ninth. And a certain man came, from whom
πέτρου ἀντί ὑπάρχον, ἐβαμματιστεν ὅν
of mother of himself being, was being carried, whom
ἐφίλων κατ’ ἡμέραν ὑπὸ τὴν ὑπέρ του ἱεροῦ
they placed every day at the door of the temple
τῆς λεγομένην ὁραίαν, τοῦ αἰτεῖν εἰληφόμενην
that being called beautiful, the to ask alms
παρὰ τῶν εἰσπροσευμένων εἰς τὸ ἱερὸν.
from those entering into the temple. Who

* VATICAN MANUSCRIPT.—42. and omitt.
44. had all things common together;
47. to the congregation.—omitt.
† 42. See the following passages where the same original word is used:—Rom. vi. 20;
Gal. vi. 10; Acts xv. 17; Acts iv. 35; v. 12.
‡ 44. Acts iv. 35

CHAPTER III.

1 Now Peter and John were going up together
into the temple, at the hour of prayer, being
the ninth hour.
2 And a certain man, lame from his birth, was
being carried, whom they placed daily at the gate of the temple
which is called Beautiful, to ask alms of those entering into the temple;
Acts 3: 13

3 who seeing Peter and John being about to go into the temple, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, this I give thee: In the name of Jesus Christ the Nazarene (whom ye see and hear) sisters, and propitiate. 7 And having taken him the right hand, raised him up, and entering with him into the temple, walking, and leaping, and praising God.

8 And all the people saw him walking and praising God; and they were filled with wonder and astonishment at that which had happened to him. And holding him together they saw him, that he was the one who had made them that were lame walk.

9 And the glory of the Lord fell upon him as he prayed, and the shadow of the Temple fell upon Alms, and the people that were sitting at the Beautiful Gate of the Temple were filled with wonder and astonishment.

10 And while he held fast to Peter and John, all the people ran together to them, into that portico which is called Solomon's, greatly astonished.

11 And after Peter seeing it, answered the people, "Israelites! why do you wonder at this? or do you look intently at Us, as though by Our power or piety having been made of the devout, to walk?"

12 The God of Abraham and Isaac and Jacob, the God of the fathers of us, glorifying the servant of himself Jesus, whom ye indeed delivered.
Acts 3:16-21

"And Yeshua, who is also called Barabbas, was brought forth to Pilate. But the chief priests and elders persuaded Pilate at his own desire that he should release Barabbas for them, and put Yeshua to death. For Yeshua said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me. If any man hear my voice, and shall keep my sayings, he shall likewise come unto my Father. And I will raise him up at the last day.' Yeshua answered and said unto him, 'Destroy this temple, and in three days I will raise it up. Then said the Jews, 'Destroy ye this temple, and in three days I will raise it up.' Then spake Yeshua again, saying, 'Destroy this temple, and in three days I will raise it up. Not that I have respect unto this temple made with hands; but that my Father doeth the heavens and the earth. Not this temple, but that which is to be made.'"
And also all the prophets from Samuel, and those succeeding in order, as many as spoke, also announced these days.

25 'Ye are * Sons of the prophets, and of the covenant which God ratified with our fathers, saying to Abraham, * And in thy seed shall all the families of the earth be blessed.'

26 God having raised up his servant, sent him first to you, to bless each one who shall turn from his evil ways.'

CHAPTER IV.

1 And while they were speaking to the people, the high-priests, and the commander of the temple, and the scribes, came upon them,

2 being provoked because they taught the people, and announced that resurrection from the dead in Jesus.

3 And they laid hands on them, and placed them in custody till the next day; for it was now evening.

4 But many of those having heard the word believed; and the number of the men became about five thousand.

5 And it occurred on the next day, that their rulers, and the elders, and the scribes assembled at Jerusalem;

6 and Anna, the high-priest, and Caiphas, and John, and Alexander, and as many as were of the family of the high-priesthood;

7 and having placed them in the midst, they asked, "By what power, or in what name, did you do this?"

1 high-priests and
2 5. of you—omitt. 1. high-priests and.
3 13. Acts ii. 39; Rom. ix. 4, 8; xv. 8.
4 25. Gen. xii. 3; xvii. 18; Gal. iii. 8.
8 VATICAN MANUSCRIPT.—25. the Sons of.
8 Then Peter being filled with holy Spirit, said to them, 8c Rules of the people, and Elders of Israel!

9 If we are to-day examined about a Good Deed conferrèd on the sick Man, by what means he has been cured;

10 be it known to you all, and to All the people of Israel, 9c That by the name of Jesus Christ, the Nazarene, whom you crucified, 12 c whom God raised from the Dead, by him this man stood here before you whole.

11 This is that stone which has been rejected by You, the builders, that has become the Head of the Corner.

12 And there is no salvation in any other; for there is no other Name under Heaven, which has been given among Men, by which we can be saved.

13 And seeing the boldness of Peter and John, 13 and perceiving that they were illiterate and un instructed Men, they wondered, and acknowledged them that they had been with Jesus.

14 And beholding that man who had been cured standing with them, they had nothing to say against it.

15 But having ordered them to withdraw from the Sanhedrin, they conferred with each other, singing:
Acts.

[Chap. 4: 27]

And having called them, they commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answering, said to them, "Whether it be right in the sight of God to obey you rather than God, judge you; for we cannot but speak the word of God.

20 For we have heard a commandment from the Lord, saying, 'You shall speak the word of God.'

21 And after this was done, the priests and the captains of the temple and the scribes sought to害n them to judgment by the council;

22 And after they had brought these, they set them before the council.

23 And the high-priest asked them, saying, "Are these things spoken against us?

24 And they and all the council were astonished at the boldness of Peter and John; and they regarded them as equals, because they had dared to speak in the name of the Lord Jesus.

25 And when they had further threatened them, they released them, charging them not to speak at all nor teach in the name of Jesus, and dismissed them. And they went away, praising and commending God.

26 And they were continually in the temple, praising and commending God. And all the people were amazed at their boldness.

27 For they were not of sound mind, but had been with the Lord seven days, and had received His Spirit."
Acts 4:29-33

And now, O Lord, look upon their threats and upon thy servants to speak thy word with all freedom.

30 While thou art extending thy hand for healing; and while performing signs and wonders through the name of thy holy servant Jesus.

31 And while they were praying, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and they spoke the word of God with freedom.

32 And of the multitude of those having believed, the Lord added to their number day by day a great multitude.

33 And with great power the apostles delivered the testimony of the resurrection of the Lord Jesus; and great favor was upon them all.

34 For no one among them was in want; for such as were owners of lands or houses were selling, bringing the prices of them to the apostles; and they were laying them at the apostles’ feet. And there was nothing among them, that was not owned by all, as much as any one had.

35 And they continued daily in the temple, and in every house they ceased not to teach and preach Jesus the Lord.

36 And that Joses, whose name was Barnabas, a Levite, a Cyprian, having a field, sold

mad were gathered together against thy holy servant Jesus, whom thou hast anointed, 28 to do what thy hand and counsel before appointed to be done.

29 And now, O Lord, look upon their threats; and grant to thy servants to speak thy word with all freedom.

29 While thou art extending thy hand for healing; and while performing signs and wonders through the name of thy holy servant Jesus.

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34 And they continued daily in the temple, and in every house they ceased not to teach and preach Jesus the Lord.

35 And that Joses, whose name was Barnabas, a Levite, a Cyprian, having a field, sold
Acts.

1 And a certain man, Ananias by name with Sapphira his wife, sold an estate, and appropriated a part of the price, his wife also knowing of it; and having brought a certain part, laid it at the feet of the apostles.

CHAPTER V.

2 But Peter said, "Ananias, why has the Lord 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, hearing these words, fell down, and expired. And great fear came on all those who heard these things.

5 Then the younger disciples arising, wrapped him up, and carrying him out, buried him.

6 And it occurred after an interval of about three hours, his wife also came in, not knowing what had been done.

7 And Peter answered her, "Tell me whether you sold the land for so much?" and she said, "Yes, for so much." 8 And Peter said: "Therefore why have you agreed together to tempt the Lord? For the foot of those having wounded the Spirit of the Lord is at the door, and they will carry thee out."
Acts

[Chap. 5: 20.]

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 upon all such as heard these things. 

12 And many signs and wonders were wrought among the people by the hands of the apostles: and they believed the thing which was spoken by Paul, consented that it was done by the hand of the Lord. 

13 And the church of the Lord was multiplied, and the doors of the temple were not able to hold the multitude of the people. 

14 And he that spoke the word of God was set forward in the multitude, and in Jerusalem, and in Samaria, and in unto the uttermost parts of the earth. 

15 And the Lord added to the church daily such as should believe. 

16 And the multitude came together even from the cities round about Jerusalem, bringing sick persons and those that were troubled with unclean spirits, to be healed. 

17 And the high priest desired them to be quiet. 

18 And the high priest of the Sadducees, and the chief priests, and the lawyers, and the elders, came together to Peter and John. 

19 And they said to them, Why do ye bring this man before you? seeing that he is a prisoner of the high priest. 

20 And they laid on them both hands, and prayed. 

*Vatican Manuscript.—15 even into. 18 of them—omit.

11 Acts xix. 17. 

12 Acts xiv. 3; xix. 11; Rom. xiv. 19; 2 Cor. xii. 12.

Heb. ii. 4. 

13 Acts iv. 21. 

19 Acts xii. 7; xvi. 26.
And having heard this, they entered into the temple, early in the morning, and taught.

And the high-priest coming, and those with him, called the sanhedrin together, even all the senate of the sons of Israel, and sent into the prison to have them brought.

But the officers going did not find them in the prison; and having returned, they reported.

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." And when they heard these words, both the commander of the temple, and the high-priests were perplexed concerning them, what should be done. Then some one having come, told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people."

Then the commander going away with the officers, brought them without Violence; for they feared the people, lest they should be stoned.

And having brought them, they stood before the sanhedrin; and the high-priests asked them, saying, "We charged you strictly not to teach in the name of this man, and you, Peter and the apostles, have filled Jerusalem with your teaching, and wish to bring this man's blood on us.

And Peter answering, and the apostles, said: It is necessary to obey God, rather than men.

1 And having heard this, they entered into the temple, early in the morning, and taught.

2 And the high-priest coming, and those with him, called the sanhedrin together, even all the senate of the sons of Israel, and sent into the prison to have them brought.

3 But the officers going did not find them in the prison; and having returned, they reported.

4 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."

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9 And Peter answering, and the apostles, said: "It is necessary to obey God, rather than men."

* Vatican Manuscript.—23, indeed.—omit. 23. at the noons. 24. both the priest, and.—omit. 28. We charged you strictly not.
Acts 5:30-39

30 ¶ The God of our fathers raised up Jesus, whom you killed, hanging him on a cross. 31 God exalted him to his right hand as Prince and Savior, to give repentance to Israel and forgiveness of sins. 32 And we are witnesses of these things. And so is also the Holy Spirit, who in the name of Jesus Christ has given to you as need required, even on all the rest of us also. 33 For we are witnesses of these things ourselves, and so also is the Holy Spirit, who has been given to us. 34 For the reverse, this Jesus, to whom all the people to whom he was sent, and who also was taken of himself, having bees, and brought back to life, and not only by God the Father, but also by us, you receive. 35 And as the Holy Spirit testifies, so it is also by the Holy Spirit that you speak the words of God. 36 For when you were delivered up to the people, they killed him, and then delivered him to Caiaphas, the high priest, and the elders, and the scribes, and they condemned him to be put to death. 37 But after this, he was delivered up to the Galileans, in the days of the register of the council, and they kept the council and drew away many people behind him, and they cast him before the council, and they said to him, "Tell us, are you the one who raised up Jesus, whom you killed?"

VATICAN MANUSCRIPT.—31. to give. 32. in him of these things; and God gave the Holy Spirit to them who submit to him. 34. But a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by all the people, standing up ordered the men to be put out for a little time. 35. And he said to them, "Israelites, take heed to yourselves, to the men who are about to do these things."

CHARACTERS

Jesus

Pharisees

Gamaliel

Sanhedrin

Caiaphas

Scribes

Council

Galileans

Council of the Sanhedrin

Gamaliel

Sanhedrin

Caiaphas

Scribes

Council

Galileans
Chap. 5: 40.]  

Acts.  

40 They were persuaded and by him; and having been convinced of the apostles, being beaten they came,  

having been convinced of the apostles, being beaten they came, 

not speaking in the name of the Jesus, and 

not speaking in the name of the Jesus, and 

they charged them not to speak in the name of Jesus, and 

they charged them not to speak in the name of Jesus, and 

and having summoned the apostles, they returned to the house where they were 

41 Then indeed they went rejoicing from the presence of the Sanhedrin, because they were 

42 And every day, in the temple and at home, they ceased not teaching and 

and preaching the glad tidings of the Anointed Jesus. 


CHAPTER VI.  

1 And in these days, the disciples increased, there arose a Complaint of the 

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ACTS.

6 w. {kro}n they set before the APOSTLES; and they, having prayed, laid hands on them.

7 And the word of GOD grew; and the number of the DISCIPLES was greatly multiplied in Jerusalem; and a great CROWD of the PRIESTS obeyed the FAITH.

8 And Stephen, full of PROPHETIC POWER, performed PROPHETIC SIGNS and great PROPHETIC Wonders in JERUSALEM, and among the people.

9 And there arose some of SATAN'S WITNESSES, which were CALLED of the LIBERTINES, and of the CIRCUMCISED, and of the SCHOOL of Cicilia, and of the School of Antonius, because they were disputing against Stephen; and not-community was able to resist the wisdom and the spirit of Stephen, which was with him. Then they stirred up the people, and the elders, and they, having heard him, speaking blasphemies against Moses and against God,

10 stood up and urged men, saying, 'This man is inexcusably speaking against Moses and against God.'

11 And they brought him before the high council.

12 And man who was with him, standing up, said, 'Men and fathers, hear us. If you were righteous, Moses would not have delivered us over to death, saying, "The Ancestors of this people have made me to speak to you saying, "You are the Nazarites of God, and to destroy the glasses, and this thing, and will change the custom which delivered us to us." And all those being slain in the high-council, saw the face of a messenger, like that of an angel.'

13 And the number of the Priests must have been quite large about this time, as appears from Ezra ii. 30—39, that 4,690 Priests returned from the captivity.

14 These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became free-men. Some think they received their name from the place where they lived—Oecum.
Then the high-priest said, "Are these things so?"

And he said, "Brethren and fathers, hear ye. The God of the glory appeared to the father Abraham in the Mesopotamia, before he dwelt in Chanaan. And said to him, Go out from the land of your fathers, and from the land of your birth, and come into a land that the Lord will show thee. Then he went out from the land of Chanaan, he dwelt in Haran, and said to him, Go into the land that I will show thee. And this is, in which you now dwell, and of whose father you are the seed. And he gave him a possession there, and the seed of him after him, for a stranger, and an alien, to him and to his seed for ever. And God said, "The name of Jacob shall be called Israel, and he shall be the prince of the house of Jacob. And God will be with him, and will give him of the seed of Abra'am after him, and of the seed of Isaac, and of the seed of Jacob. And he shall be a stranger in a land, and he shall be straitened there, and shall be enslaved of his generation, and shall return out of there, and God will bless him, and give him a possession of the land in which you dwell, and of his seed after him, though he had no child. And God said, "That his seed should be a stranger in a land, and shall oppress him and his generation for four hundred years. And the nations to which they shall be enslaved, I will judge, and after that they shall come out, and I will make him a great nation, and bless him, and make his name great in the land of his possession. And God said, "And I will be his God, and he shall be my son. And he called his name Abra'am, saying, 'For I have made him a father of nations, and kings of nations shall be from him.' And the land, which I have given to Abra'am, I will give to his son. And God gave this covenant to Abra'am in his old age, and he was hundred years old. And he gave him a covenant of circumcision, and circumcised him the same day.
EIGHTH DAY; and Isaac, Jacob, and Jacob the Twelve Patriarchs.

9 And the Patriarchs envying Joseph, sold him into Egypt; but God was with him,

10 and delivered him from All his afflictions, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his house.

11 ♠ And a Famine came upon All the land of Egypt and Canaan, and great Distress; and our fathers found no Provisions.

13 ♠ But Jacob, having heard that there was Grain * in Egypt, sent out our fathers the first time;

15 ♠ and at the second time, Joseph was mad, known to his brothers; and * Joseph’s family was shown to Pharaoh.

14 ♠ And Joseph sent and invited his father Jacob to him, and * All his kindred, ♠ seventy-five souls.

15 And Jacob went down into Egypt, and died, and * his father and our fathers;

16 ♠ and they were carried to Shechem, and laid in the tomb which * Jacob bought for Money of the sons of Hamor * in Shechem.

17 But when the * time of the promise drew near, which God * solemnly

* Vatican Manuscript.—13, for Egypt.

† 14. It states In Gen. xvi. 29, “All the souls that came with Jacob into Egypt, which came out of this land, besides Jacob’s sons’ wives, all the souls were three score and six.” Stephen adds to this number nine of Jacob’s sons’ wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage, and ♠ 16. In Gen. 1. 13, it is stated, “that Jacob was buried in the cave of the field of Machpelah, before Mamre;” and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. ♠ 18. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

ACTS.

Chap. 7: 18.]

Abraham, Joseph, Moses, and the ancestors of our people, grew in number and multiplied in Egypt. *Another king arose who did not know Joseph.* This king dealt unjustly toward the children of Israel, and the descendants of Joseph were treated harshly. In this way, the number of Israel was multiplied in Egypt.

18 At that time, Moses was born, and he was secretly kept hidden for three months in the house of his father, and then he was saved and exposed to Pharaoh's daughter.

19 And Moses was educated in the wisdom of the Egyptians, and was mighty in word and in deeds. So he was sent to lead his people out of Egypt. When he was forty years old, he began to care for the brethren of his people, the children of Israel.

20 But when he returned to Egypt, he saw one of his brethren being oppressed, and he said to his brother, 'What shall I do for my people?'

21 And Moses was sent to deliver his people from their oppression, and he became their leader and judge over them. Not to kill any man, but to deliver his people from oppression.

*VATICAN MANUSCRIPT.*—18. rose up in Egypt, who knew.

29. You are.

23. This was a general tradition among the Jews; "Moses was 40 years in Midian, and 40 years he served Israel."—Clarke.

Acts 7:28

Wilt thou kill me as thou didst the Egyptian yesterday?

29 And Moses fled at that saying, and became a sojourner in the land of Midian, where he begot two sons.

30 And forty years being completed, there appeared to him in the desert of Mount Sinai, an Angel in a Flame of Fire, in a Bush.

31 And Moses having seen, admired the sight; and coming near to look at it, A Voice came from the Lord, saying,

32 I am the God of thy fathers, the God of Abraham, and Isaac, and Jacob.

33 Then Moses said to him, Loose thy sandals from *thy feet*; for the place on which thou standest, is holy Ground.

34 And 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 autou, and your devo, apostexw we es aigup-thein; and now come, I will send thee into Egypt.

35 And Moses answered, and said to him, I pray thee, Lord, send me in the sight of thy people, and I will show them great signs and wonders, that they may believe and understand that thou art the Lord God, that didst bring forth their fathers.

36 But Moses said, *Thou hast seen the sight of thy people, and I will show them great signs and wonders, that they may believe and understand that thou art the Lord God, that didst bring forth their fathers.*

37 And God said to Moses, *Thou hast seen the sight of thy people, and I will show them great signs and wonders, that they may believe and understand that thou art the Lord God, that didst bring forth their fathers.*

* Vatican Manuscript.—30. of the Lord—omit.

31. to him—omit.

32. the God—omit.

33. Thy feet.

35. I pray thee, Lord, send me in the sight of thy people, and I will show them great signs and wonders, that they may believe and understand that thou art the Lord God, that didst bring forth their fathers.

37. This is that Moses, who said to the sons of Israel, *A Prophet will God raise up for you from the hand of Japheth.*
among your brethren, like me.

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 to 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 own 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. ¶ And 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;
45 ἣν καὶ εἰσῆγαγον διαδεξαμένου ὁ πατέρες
which also brought having received by succession the fathers
ἡμῶν, μετὰ Ἰσαὰκ ἐν τῇ καταχώρισε τῶν εὐρωπῶν,
of us with Isaac in to the possession of the nations,
ἀν εἴσεξαν ὁ θεὸς αὐτὸς τῶν πατέρων
that drove out God from face of the fathers
ἡμῶν, ἡταν τῶν ἥμερων Δαβὶδ. 46 ὡς εἶπεν Χαϊρὼν
of us, till the days of David, who found favor
εἰς στέπαν τοῦ Θεοῦ, καὶ οὕτως ἐδέξατο σκῆπτρον
in presence of the God, and asked to find a dwelling
τῷ βασιλεία Ἰακώβ. 47 Σολομὼν δὲ φιλοκάμωσεν
for the God of Jacob. Solomon but built
αὐτῷ οἶκον. 48 ἀλλ' ὁ θύατερον εἰς χειρο-
him a house. But not the Most High in hand
τούτοις κατοικεῖ, καθὼς ὁ προφήτης λεγεῖ;
took dwellings, as the prophet says;
ὅ τις ὁμαλοὶ ἔφθορος, ἡ δὲ τὴν ὑποστολὴν ὑμῶν
the heaven to me a throne, the and earth a footstool of the
ἐν τῷ ναῷ ὑμῶν. Ποῦρ οἰκον οἰκοδομησετε μοι;
people. What house will you build for me?
λεγεὶ κυρίος: ἡ τις τεσσαρακενες
saying says the Lord, or what place of the dwelling
μοι; 50 ὡς ἐποιῆς τοὺς ταύτα παντὰ;
my; Not the hand of me made these things all?
51 Ἀταραγμένος, καὶ ἀπερημυνθη ἡ καρδία
stiff-necked, and uncircumcised in the heart'
καὶ τοῖς νυμμιν ὑμεῖς αἰε τῷ πνεύματι τῷ ἀγίῳ
and in all you always the spirit the holy
καὶ τοῖς νυμμιν ἐθελεῖς αἰε τῷ πνεύματι τῷ ἀγίῳ
and in all you always the spirit the holy
καὶ ἀντιπιπτετε, ὡς ῥ αὐτῶν ὁ πατέρες ὑμῶν καὶ ὑμεῖς,
against, like the fathers of you also you,
52 μια τῶν προφητῶν οὐκ εδίωζαν οἱ πατέρες
Which of the prophets not persecuted the fathers
ὑμῶν; καὶ απεκτέιναν τοὺς προκαταχωρισματάς
and they killed those having persecuted
περὶ τῆς ελέεσσας τοῦ δικαίου, ὡς ὑμεῖς
concerning the coming of the righteous, of whom now you
προδώται καὶ φανερῶς γεγενήσετε; 53 ὡτὶ εἰσαγο-
proselyte and openly have become; who re
βίστε τον νυμμόν εἰς διατάξεως γγυλεύων, καὶ οὐκ
served the law by injunctions of messengers, and no
ἐφύλαττε. 54 Ακοουστε ταῦτα, διησπείρων
Hearing heard and these things, they were given
το ταῖς καρδίαις αὐτῶν, καὶ εὔφραξον τοὺς διήθησιν
to their hearts, and comforted through the hearts of them,
τοὺς πνεύματα εἰς αὐτῶν. 55 ἢπαρακαίνεται
be comforted through their hearts, and comforted them on
ὁ Θεὸς στήνεται εἰς αὐτοὺς εἰς τοὺς νυμμοὺς, εἰδο δοκῶν
on him. Being but full of spirit
ἄγιον, ατενίσας εἰς τοὺς νυμμοὺς, εἰδο δοκῶν
holy, having gazed intensely into the heaven, he saw glory
τοῦ Θεοῦ, καὶ ἦσαν ἐστώτα ἐκ δεισίως τοῦ Θεοῦ
of God, and that which now stood at right of the God,

* VATICAN MANUSCRIPT.—49. HOUSE OF JACOB.

† 45. Josh. iii. 14. † 46. Neh. ix. 24; Psa. lxxv. 2; lxxviii. 53. Acts xiii. 19. † 47. 1 Sam. xi. 1; 2 Sam. vii. 1. Acts xii. 12. † 48. 1 Kings viii. 17; 1 Chron. xxii. 7; Psa. xxxii. 4, 5. † 49. 1 Kings vi. 1; viii. 20. † 50. 1 Kings viii. 27; Acts xvii. 24. † 51. Matt. v. 64, 55. † 52. Matt. xxii. 53; xxvii. 54, 57. † 53. Exod xx. 14; Gal. iii. 19; Heb. ii. 2. † 54. 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.
† 55. Who found favor in the sight of God, and requested to find a dwelling for the God of Jacob. But Solomon built for him a House.
47 Yet the most high dwells not in things made with hands; as the prophet says.
48 † 49. PRAYER IS MINE THRONE, AND THE EARTH MY FOOTSTOOL; What House will you build for me? says the Lord; or what is the place of my rest?
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 † 53. Which of the prophets did not persecute your fathers? And they killed those who foretold the coming of the righteous one; of whom you now have become betrayers and murderers:
54 † 55. You who received the law by injunctions of angels, and kept it not.
56 And having heard these things, they were enraged in their hearts, and finished their teeth upon him.
57 But being full of holy spirit, and looking steadily towards heaven, he saw the glory of God, and Jesus standing at right of the 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 two young men, named Saul, a young man being called Saul, and they stoned

59 to the young man, calling upon him, and saying:

Kurie Iesou, deivei to sunevma mou. O Lord Jesus, do thou receive the breath of me. Having placed
de the young man outside of me, with a voice loud; O Lord, not

στητής αυτος την Αμαρίτιαν ταυτής. And thou mayest place them in this sin thine. And

touto eisai, ekprouthei. this having said, 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 raged against the congregation, entering houses, and violently seizing Men and Women, he committed them to Prison.

4 Then those having been dispersed, went about preaching the glad tidings of the word.

5 And Philip going down to the city of Samaria, proclaimed to them the Messiah.

* Vatican Manuscript.—60. This sin.
5. the city.
ACTS.

6 And the crowds with one mind attended to the things spoken by Philip, as they heard and saw the signs which he performed.

7 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, formerly in the city, practising magic, and astounding 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 episteanous tis Filippou

Then when but they believed the Philip announcements [the thin x] concerning the kingdom of God and the name of Jesus Christ, to them who were dipped men both and women. The and Simon and autostes, and Simon and himself believed, and having been dipped himself proskartemnon tis Filippou theocharo te dunamai constantly attending to the Philip, beholding and miracles and signs great being done, he was amazed.

14 Akousantes de oi en Ierosolymois apostoloi, having heard and the in Jerusalem apostles, ὅτι διδεκται Ἡ Ἱλαρεία τον λογον του θεου, that had received the Samaria the word of the God, aposteile pas autous ton Petrou kai Iouan they sent to them the Peter and John;

15 eti stin katabantes prospexantos peri who having gone down offered prayer concerning autous, ópoc lapsoi pnevuma άγιον, 16 (Oupo them, so that they might receive spirit holy. (Not yea)

γαρ εν ποι διαν αυτων epipestakos, μονον for it was on any one of them having fallen, only


Then they placed their hands on him, and they received the holy Spirit. 18 And Simon seeing that through the imposition of the hands of the apostles the Holy Spirit was given, he offered them money, 19 saying, “Give me also this authority, that upon whom I lay my hands, he may receive the holy Spirit.” 20 But Peter said to him, “May thy silver go to destruction with thee, because thou hast thought to buy the gift of God with money. 21 Thou hast no part nor lot in this thing; for thy heart is not right before God. 22 Reform, therefore, from this thy wickedness, and entreat the Lord, if perhaps the thought of thine heart may be forgiven thee; 23 for I see that thou hast art in the Galf of Bitterness, and in the Bond of Wickedness.” 24 And Simon answering, said, “Entreat the Lord in my behalf, that nothing of which you have spoken may come on me. 25 Then they, having fully testified and spoken the word of the Lord, turned back for Jerusalem, and announced the glad tidings in Many Villages of the Samaritans. 26 And an Angel of the Lord spoke to Philip, saying, “Arise, and go towards south, 27 and you will find a man of Ethiopia, an eunuch, a man of high rank, who is going down from Jerusalem to Gaza, this is a desert.” 28 And having arisen, he went; and behold, an Ethiopian eunuch, a Gran-
Acts 8:28-39

28 And Philip ran forward and overtook him, and said, "How is it that you are so full of faith, not even believing that I am a prophet?"

29 And he said, "I have seen the prophet Elisha in the land of Israel, and I have heard what he did, therefore I want to believe that you are a prophet, so that I may be justified.

30 And Philip said, "If you believe with all your heart, whatever you have heard from me, you will be justified.

31 And he said, "I believe that Jesus is the Christ, the Son of God, and that he has been sent to save the world.

32 And Philip said, "Then believe, and it will be done for you.

33 And he believed, and was baptized.

34 And as they traveled, Philip preached the good news of the kingdom of God and of Jesus Christ.

35 And Philip was taken up to heaven at the crossing of the Jordan River.

36 And the eunuch went home and told the king's officers about what had happened.
38 And he ordered the chariot to stop; and they 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 wove his way rejoicing.

40 Philip, however, was found at Azotus; and passing through, he announced glad tidings in all the cities, till he came to Caesarea.

CHAPTER IX.

1 And Saul, still breathing out threatenings and slaughters against the disciples of the Lord, proceeded to the high priest.

2 and asked from him Letters to the synagogues at Damascus, that if he should find any of them, men or women, he might bring them bound to Jerusalem.

3 And as he was going along, he came near to Damascus; and suddenly a light from heaven flashed around him.

4 And having fallen to the earth, he heard a voice saying to him, "Saul, Saul, why dost thou persecute Me?"

5 And he said, "Who art thou, Sir?" And he said, "I am Jesus whom thou persecutest.

6 But arise, and go into the city, and it shall be told thee what thou must do."

7 And those men traveling with him, stood speechless, hearing indeed the voice, but seeing no one.

8 And Saul arose from earth; and his eyes having been opened, he
vouèna eblépe... chreipagwontes de auton eis-
no one. he saw, leading by the hand, and thus
they

gayan eis Damasen ως kai en hmeras treis µh
into Damascus; and he was days three not
blepen... kai ouk ephagen, oude epi'
seeing: and not see, nor drink.

10 Ο de tis madhystes en Damasia no imati
Was a certain disciple in Damascus by name

Ananias, kai eipē pros auton o kuriōs eis drasi-
Ananias, and said to him the Lord in a

mati... Ananias. O me eisēn I tōn egn, kuriēs,
vision: Ananias. He said and said, Lo. 1, O Lord.

11 Ο de kuriōs pros auton... Anasta... poreuhtē
And the Lord said to him, "Arise, and go into

ēpi tōn bousan tēn kalwmenēn ephēn, kai
up the street that was called Straight, and

etipēs en oikia ioudaia saulou nomat... Tar-
seek for in house of Judas Saul by name, of Tra-

seia. Iou, gar prosequesetai, kai eisēn eis dra-
sus: lo for he prays, and saw in a

mati... onomasi... Ananias, ei elēbontai
Ananias, and elabonta... vision me: Anas,

sein, and saul; I have heard from many

per... avdros toutw... sti kaka epo-
concerning the man this, what things bad he did
to tous... eis... ev... ierousalim. 14 Kai... w-
d to the saints of thee in Jerusalem. And there

exei exousian para twn archevoun, deisai... parr
he has authority from the high-priests, to bind all
tas... episkalwmenous to onoma sou. 15 Eipse
those calling upon the name of thee. Said

de pros auton o kuriōs... porēsou, oti sunev
and to the Lord: Go thou, because a vessel

ekklousis... eis... otnos... tou... basastai... oon-
chosen to me this, to bear the name
ma... evnasth... kai... stηl... wvν tēn
ma... evnasth... kai... stηl... wvν tēn
of me, before and me, and, and, kings, sons and

Israel. 16 Eis... padev... autow...各级,
Israel. I for will point out to him, what things

dei... auton... ou... omastos... au... padev.
being him in behalf of the name of me to suffer.

17 Apteche de... Ananias kai... sygthe... eis... the
Within and Ananias and entered into this

akia... kai... episth... eis... auton... tē... kypar,
house, and having placed on him the hands, said;

Σaul... adelph... o kuriōs... aspale... me, (Thersos
Saul O brother, the Lord has sent me, (Jesus

saw no one; but leading him by the hand they con-
ducted him to Damascus.

9 And he was three Days without sight, and neither ate nor drank.

10 Now there was in Damascus a certain Disci-
ciple, named Ananias; and the Lord said to him in a Vision, "Ananias."
And he said, "Behold, I am here, Lord."

11 And the Lord said to him, "Arise, and go into that street which is
called Straight, and inquire in the house of Judas, for a man of
name, named Saul; for behold, he is praying."" 12 And he has seen in a
Vision a man, named Ananias, eating, and laying his hands on him, that he
might recover his sight."

13 And Ananias answered, "Lord, I have heard from many concerning
this man, how much Evil, has he done to thy... in Jerusalem; 14 and here, he has An-
therly from the high-

priests to bind all who
invoke his name."

15 But the Lord said to him, "Go; because he is to me a chosen Vessel.
To bear my name before Natica... and... Kings, and

Sons of Israel; 16... will point out, to him what things he
must suffer in behalf of my

name."

7 And Ananias d... parted, and entered th... house, and placing his
hands on him, said, "Bro-
ther Saul, the Lord sent me, etc. THAT JESUS who

* Vatican Manuscript.—12. Hands on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a
direct line from the eastern to the western gate, a distance of three miles. † 12. Ta-
sus, was the capital of Cilicia, situated on the banks of the Orinda, which flowed through
the midst of it. It is now called Tarassos. As a seat of learning, it ranked with Athens
and Alexandria. Its inhabitants, at the time of Julius Cesar, were endowed with all the


Acts 9:18-27

appeared to thee on the road in which thou camest, in order that thou mightest receive sight, and be filled with the Holy Spirit.

18 And immediately something fell from his eyes like scales, and he recovered sight, and rising up, he was immersed.

19 And having received food he was strengthened. And being certain of the Damascus disciples, he stayed with them several days.

20 And evading in the synagogues he proclaimed Jesus, that this is the son of God.

21 But all who heard him were astonished, and said, ‘Is this not he who in Jerusalem spread dissension among them who call on this name? And had come here for this purpose, that he might lead them to the high-priests?’

22 But Saul increased more in power, and perplexed those Jews dwelling in Damascus, demonstrating that this is the Messiah.

23 And when many days were fulfilled, the Jews conspired to kill him.

24 But their plot was made known to Saul. And they also watched the gates both day and night, that they might murder him.

25 But the disciples took him by Night, and through the wall lowered him down in a basket.

26 And having come to Jerusalem he attempted to associate with the disciples; but they all feared him, not believing that he was a disciple.

27 But Barnabas taking
him, conducted him to the APOTLES, and related to them how he saw the LORD on the road, and That he spoke to him, and how he spoke publicly in Damascus in the NAME of JESUS.

28 And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the HELENISTS; they however undertook to kill him.

30 But the RUTHERN, having been informed of it, conducted him to Ceresus, and sent him to Tarsum.

31 Then the church had Peace in all JUDEA and Galilee, and Samaria, and being built up, and walking in the fear of the Lord, and in the adoration of the Holy Spirit, was increased.

32 And Peter, passing throughout all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had him on a bed for eight Years.

34 And Peter said to him, "Eneas, Jesus the Messiah, restores thee; arise, and make the bed for thyself." And he instantly arose.

35 And all those dwelling at Lydda and Saron saw him; and they turned to the Lord.

36 And there was in Joppa a certain female Disciple named Tabitha, (which being translated signifieth Dorcas; she was full of good Works and Charities which she did.)
Chap. 9: 37.]

Acts.

37 And it happened in those days, that she was sick and died; and having washed them they placed her in an upper room.

38 Now Lydda being near to Joppa, and the disciples having heard that Peter was there, sent Two Men to him entreating, *“Do not delay to come over to us.”

39 And Peter arose and went with them; and having arrived they conducted him to the upper room; and All the widows stood beside him weeping, and showing the Tunics and Mantles which Dorcas made, while she was with them.

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.

41 And giving her his Hand, he raised her; and having called the saints and widows, he presented her living.

42 And it became known through All *Joppa; and many believed in the Lord.

43 And it occurred, he continued many days in Joppa, with One Simon a Tanner.

*Vatican Manuscript.—37. her—omit. 38. Do not delay to come over to us.
42. Joppa. 2. and—omit. 3. as if about.
* 43. Acts x. 2. 2. verse 25. 2. verse 20; xli. 18.
* 44. Matt. xix. 25. 40. Mark v. 41; 41. John xli. 43.
Hour of the day, an Angel of God came to him, and saying to him, "Cornelius!"

And steadily gazing at him, and becoming afraid, he said, "What is it, Sir?" And he said to him, "Thy prayers and thine ALMS went up as a Memorial before God.

And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

He lodges with Simon a Tanner, whose House is by the Sea.

And when that Angel which spake to him was gone away, he called two of the HOUSE SERVANTS, and a pious Soldier of those who attend him constantly on him;

And having related to them all things, he sent them to Joppa.

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.

And he became very hungry, and wished to eat; but while they were making ready, a TRANCE fell on him.

And he beheld Heaven opened, and a certain Vessel like a great Sheet descending, being let down by the Four Ends to the Earth;

In which were all the QUADRUPEDS and REPTILES of the earth, and BIRDS of HEAVEN.

And a Voice came to him, "Rise, Peter, kill and eat."

But Peter said, "By no means, Lord;"

* Vatican Manuscript—7, the HOUSE SERVANTS;
11. being let down by the FOUR ENDS to the EARTH;
12. All the QUADRUPEDS and REPTILES of the EARTH.

9. It was about forty miles from Joppa to Cesarea, therefore the messengers must have traveled a part of the night to reach Joppa towards noon on the next day.

6. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, sometimes, meditating and praying.

Acts IX. 49 • Acts XI. 5. • 1 Pet. 2: 5. • Vol. 50.
Acts 10:15-24

And a voice came to him again a second time, saying, 'What God has cleansed, do not call common.

And this was done three times; and it was immediately the vessel was taken up into heaven.

And as Peter was pertaining to himself what the vision which he had heard might mean, behold, even those men who were sent by Cornelius inquiring for the house of Simon stood at the gate;

and calling aloud, they asked, 'Is that Simon who was named Peter lodging here?'

Now while Peter was reflecting concerning the vision, three men seeking him, said, 'Behold, three men are seeking thee; arise and go down, and go with them, without any hesitation, because he has sent them.'

Then Peter having gone down to the men, said, 'Behold, I am he whom you seek; what is the cause of your coming?'

They and they said, 'Cornelius, a centurion, a righteous man, and one fearing God, was divinely instructed by a holy angel to send after thee to his house, and to hear certain words from thee.'

Having therefore invited them in, he entertained them. And on the next day he arose and went with them, and some of those brethren from Joppa accompanied him.

And on the day following...
Lowing they entered Cesarea. And Cornelius was expecting them, having assembled his relations and intimate friends.

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 that I should not make any distinction in the matter of accepting who is God's, whether he is a Jew or a Gentile.

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 a splendid clothing,

31 and said, 'Cornelius! Thy prayer is heard, and thou art remembered before God.'

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the house of 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."
Acts.

34 And Peter opened his mouth, and said, I perceive in Truth That God is not a Respector of persons, but in Every Nation, he who feareth him and works Righteousness is acceptable to him.

35 *He sent the word to the sons of Israel, proclaiming glad tidings of peace through Jesus Christ— he is Lord of all—

36 And you know that Word which was spoken through All Judaea, beginning from Galilee, after the Immersion which John preached;

37 even that Jesus from Nazareth, how 

38 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 But God raised up the third day, and permitted him to become manifest.

41 Not to all the people, but to those Witnesses previously chosen by God, to us, who did eat and drink with him after that he rose from the dead.

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.
Acts

Chapter 10: 44. 

And when Peter came to Joppa there was a certain righteous man named Simon, a tanner by occupation, who received Peter into his house and was full of the Holy Spirit. So the angel said to Peter, "Arise, Peter; what is this that is written about me in the book of Psalms?" When his disciples saw it, they were amazed, but he instructed them that these words referred to his own resurrection. Then Peter said to them, "This is the man who was spoken of by the Lord Jesus, saying, 'I myself will give you a fountain of living water.' These things are being fulfilled in his resurrection." The Gentiles and the Egyptians who believed were baptized in the name of the Lord. And when he had prayed, the Holy Spirit came upon them, and they began to speak in tongues and sing praises to God. Then Peter said, "Now why do you wait? This is the very thing which the Lord promised by the hand of Moses, saying, 'These are the words which you shall speak to the children of Israel.'" And with many other words he persuaded them to wash their hands and be baptized, saying, "You must be baptized in the name of Jesus Christ for the remission of sins.”

Chapter 11: 5. 

Phets bear testimony; and every one believing in him shall receive forgiveness of sins, through his name. 

44 While Peter was yet speaking these words, the Holy Spirit fell on all those who had heard the word. 

45 And those believers of the Circumcision who were with Peter were astonished, saying, "What is this that has come upon them?" But Peter said, "Those who have faith and hear the word of the Lord will have the Holy Spirit poured out on them."

46 For they had heard him speaking with tongues, and magnifying God. Then answered Peter, "Can any of you forbid water that these should not be immersed, who have received the Holy Spirit even as we did?"

47 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 Judea heard that the Gentiles also had received the word of God. 

2 When Peter went up to Jerusalem, those of the Circumcision contended with him, saying, "You went in to Men ununcircised, and did eat with them." 

3 But Peter, having begun, set it forth in order to them, saying, "I was in the city of Joppa praying; and I saw in a trance a vision, coming down a vessel certain like a great sheet descending, being let down by the four ends out of heaven, and it came to me."

4 And those who were in the house with Peter said, "Is not this the man who sold and bought at a great price?" But Peter said, "This man was with us. And I knew not that it was he." Then Peter said, "The Lord hath given him the same gift as he gave to us; who believed on the Lord Jesus Christ, that he might have forgiveness of sins. But I also and the men with me have believed on the Lord Jesus Christ, that we might have remission of sins, and be immersed in his name. Then he ordered them to be immersed, saying, "You must be immersed into the name of the Lord."

5 And when he had prayed, the Holy Spirit came upon them, and they began to speak in tongues and sing praises to God. Then Peter said, "Now why do you wait? This is the very thing which the Lord promised by the hand of Moses, saying, 'These are the words which you shall speak to the children of Israel.'" And with many other words he persuaded them to wash their hands and be baptized, saying, "You must be baptized in the name of Jesus Christ for the remission of sins.”

6 For they had heard him speaking with tongues, and magnifying God. Then answered Peter, "Can any of you forbid water that these should not be immersed, who have received the Holy Spirit even as we did?"

7 And he ordered them to be immersed in the name of the Lord. Then they asked him to remain some days. 
ACTS.

[Chap. 11. 17.]

And looking attentively into it, I observed and saw the four-footed beasts of the earth and the wild beasts and the reptiles and the birds of heaven. 7 And I also heard a Voice saying to me, 'Arise, take up your bed, and walk.' 8 But I said, 'By no means, Lord; for a common or impure thing never entered into my mouth.' 9 And a Voice answered me a second time from heaven, 'What God has cleansed, do not you make void.'

And this was done three times; and again all were drawn up into heaven.

And behold, immediately Three Men stood at the house in which I was, named Cleopas, and another uncertain, whose name the servant did not know.

And he said to them, 'What do you seek?' They said to him, 'Are you the only one of Tiberias?' And he said to them, 'And why do you ask these things of me? I will tell you what was ordered by God to be done, which He sent to the sons of Israel.

*Vatican Manuscript.*—7. I also heard. 13. to him—unto.
Acts 11: 18–26

18 And having heard these things, they were silent, and glorified God, saying, "Then to the Gentiles also has God given Reformation to life!"

19 ¶ Then those indeed having been dissevered on account of that affliction which arose about Stephen, traveled to Philinias, and Cyprus, and Antioch, speaking the word to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke also to the Greeks, announcing the glad tidings of the Lord Jesus.

21 ¶ And the Hand of the Lord was with them, and a Great Number having believed, turned to the Lord.

22 And the report concerning them came to theears of that congregation which was in Jerusalem; and they sent forth Barnabas to Antioch.

23 who having come and seen that favor of God, rejoiced, and called on all, to bring to the Lord. Went out and into Tarsus [where Barnabas,] to seek Saul, and having found him, brought him to Antioch.

24 It happened and them a year whole to assemble even there, and to teach a crowd great,

25 and that Great Number. Continue in the Lord.

Acts ix. 30.

* Vulgate Manuscript. — 20. also to the.
22. that congregation which was. 23. that favor.
20. him — omit.

Acts 11:27-28

εὐθυς ἤρξατο τοῦ πρωτοῦ εἰς Ἀντιοχείαν τοὺς μαθητὰς γίνεσθαι τάς Ἀριστοτέλους. ἡμᾶς ἔπληκτος ἐρχόμενος.

27 Then, when they had departed, they came down to Jerusalem, where says many of the brethren, being met together.

28 And Agabus, a prophet, came, and said unutterable; and there was great mourning among the brethren, as many as were of course, and also all that had been minded to come, and also the whole church, which also occurred that same day.

29 Now it came to pass, when they were at Antioch, that a certain disciple named Timothy, a Greek, was born of a Jewish mother and a Greek father. He was brought up at Antioch.

30 And the whole church agreed to send him to Jerusalem.

31 And the apostles laid their hands on him. And he went through all the towns in Judaea and Galilee and the whole country of Damascus.
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 put on thy sandals.” And he did so. And he said to him, “Thou shalt go on before, and he would come after thee.”

9 And going out he followed him; and knew not that WHAT WAST 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 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, and the house of those people fell down, and I went forward Street one, and immediately the Angel withdrew from me.”

12 And reflecting, he came to the house of Mary, the mother of that John, named Mark; where many were assembled, and were praying. Having asked the name of the young man, having been bound with chains, he opened the door of the gateway, gave the Key to himself, said; Now I know really, that...
Acts 12: 14-21

Having heard that a female servant named Rhoda, came to listen.

14 And having recognised Peter’s voice, she opened not the gate from joy, but having run in and appeared before the Peter before the gate, he said: ‘Thou art mad.’ But she strongly asserted that it was so. And they said, ‘It is his angel.’

15 But Peter continued knocking; and having opened they saw him, and were astonished. And having waved to them the hand to be silent, he related to them how the Lord had led him out of the prison. Said and; ‘Report you to James and to the brethren these things. And going out he went into another place.

16 After he went, there was no small Commotion among the soldiers, as to what had become of Peter.

17 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.

18 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded Blasus, that over the country was Basileus, they desired Peace; because their country was nourished from that of the king’s.

21 And on the appointed Day, Herod, having put on his regal 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.”

And instantly an Angel of the Lord smote him, because he gave not glory to God; and being eaten with worms, he expired.

But the word of *God grew and multiplied.

And Barnabas and Saul returned from Jerusalem, having fulfilled the service, taking with them also John that was surnamed Mark.

CHAPTER XIII.

And there were Prophets and Teachers in the Congregation at Antioch: Barnabas, and that Simeon called Niger, and Lucius, the Cyrenian, and Manaen, a foster-brother of Herod the Tetrarch, and Saul.

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.”

Then having fasted and prayed, and laid their hands on them, they sent them forth.

And, therefore, having been sent out by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

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.

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 magician, (for so his name is translated) opposed them, seeking to turn away the proconsul from the faith.

9 Then Saul, also called Paul, being filled with holy Spirit, looking intently on him, said, O full of all deceit and of all impiety,

10 O full of all deceit and of all unrighteousness, thou whom the Lord hath chosen to turn away from the path of the living;

11 And now, Lord, what shall I do? And Saul, immediately he received his sight back, and stood up following Saul. And they went into Jerusalem. And having passed through the church, they sat down.

12 Then seeing the proconsul that had been done, he believed, being astonished at the teaching of the kuruoi.

13 Then the proconsul seeing that having been done, he believed, being astonished at the teaching of the kuruoi.

14 And having passed through Perga, came to Antioch in Pisidia, and went into the synagogue on the day of the sabbaths, and sat down.

15 And after the reading of the law and the prophets, the synagogue-rulers sent to them, saying, "Brethren, if any one among you have a Word of Exhortation for the people, speak."
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 And then they asked for a king; and God gave them Saul, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And having removed him, he raised up to them David for a king; to whom also giving testimony, he said, "I have found David, the son of Jesse, a Man according to my Heart, who will perform All my will."

23 From This man's Fostery, 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. gave their Land for an Inheritance, about four hundred and fifty Years. And after that gave them Judges till Samuel the Prophet. 22. a man— omit. 29. 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, which is very similar in form. This would make 660 years (instead of 490) from the Exod. to the building of the temple, and exactly agree with Paul's chronology. 17. Deut. vii. 6. 18. Num. xiv. 33, 34; Psal. xcv. 10; Acts vii. 40. 19. Dent. vii. 1. 20. Josh. XIV. 1, 2; Psal. lxxviii. 55. 21. Judges ii. 16. 22. Sam. vi. 6, 28; xvi. 11; 1 Sam. xii. 13; 2 Sam. vi. 4; V. 3. 23. 1 Sam. x. 1; Luke i. 32, 40; Acts ii. 32; Rom. i. 8. 24. 1 Sam. vii. 12; Psal. cxix. 11. 25. Matt. ii. 11; Luke iii. 3.
Acts

19 But you, the inhabitants of Jerusalem, think to overcome the customs of God of the Gentiles, as you have also done to this day. I have not done anything against the customs of Jerusalem, or against the Law of our fathers.

20 But they cried out, shouting, “The gods have come to life! These who are stoned are angels of God.”

21 And all the people were shouting, and covered their ears, and rushed against Paul. And when the Togitaios, the commandant of the Army, came and saw what was done, he brought them out of the city and gave orders to put Paul in custody, because he was the leader of the revolution in the people of Israel.

22 And as Paul was about to be led away, they rose up and shouted, “Men of Galilee, why are you doing this to Paul? He is a man before whom you have set up and acknowledged Jesus the Nazarene.

23 For this man was declared by God to be the Son of Man after he had raised him from the dead, and by giving him the Holy Spirit and a Spirit of power and of wisdom and of knowledge, and of the Holy Spirit, and by giving him power to do good deeds and to save lives. This is the one whom you crucified, but God raised him from the dead; and we are witnesses of this. And we have been preaching this message to the people of Jerusalem, but they have not believed it. But we have been speaking of the hope of salvation which is found in Jesus, whom they crucified, and whom God has raised from the dead; and we proclaim this message to the people.

Although I have been crucified, I have been raised up from the dead, and I am speaking to you this day to tell you the message of salvation through Jesus Christ, the Son of God, who has been raised from the dead.

24 For I have come to proclaim salvation and forgiveness of sins, through the name of Jesus Christ. He has told me to proclaim this to you, and he has given me the authority to proclaim this message to you.

25 For I have been commanded to proclaim the message of the Lord Jesus to the Gentiles, and that he may open the eyes of the blind and to bring them out of the darkness into the light, and to bring the Gentiles to faith and to salvation through the Lord Jesus Christ.

26 For I have been sent to you by his authority, and I have been commanded to proclaim this message to you. And I have been sent to you by the power of the Lord Jesus Christ to proclaim this message to you.

27 For I have been sent by the Holy Spirit to proclaim this message to you, and to open the eyes of the blind and to bring them out of the darkness into the light, and to bring the Gentiles to faith and to salvation through the Lord Jesus Christ.

28 For I have been sent by the Holy Spirit to proclaim this message to you, and to open the eyes of the blind and to bring them out of the darkness into the light, and to bring the Gentiles to faith and to salvation through the Lord Jesus Christ.
And because he raised him from the Dead, no more to return to corruption, he has spoken thus: 13 I will give you the sure mercies of David.

Therefore also in another place he says, 14 Thou wilt not permit thy holy one to see corruption.
44 And on the following Sabbath, almost the whole city assembled to hear the word of God.

45 And the Jews seeing the crowds, were filled with envy, and opposed the things spoken by Paul, blaspheming.

46 And both Paul and Barnabas speaking freely, said, "It was necessary for the word of God first to be spoken to you; but since you thrust it away from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

47 For thus the Lord has commanded us; I have set thee for a light of nations, that thou shouldst be for salvation to the extremity of the earth."

48 And the Gentiles having heard this, rejoiced, and glorified the word of the Lord; and as many as were disposed for Jewish 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 respectable 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 synagogue of the Jews, the same at Iconium, where they entered in.

* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 46. contradicting and—over. 49. God; and as many. 50. Barnabas.
GOGUE of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the Unbelieving Jews excited and embittered the minds of the Gentiles against the brethren. Considerable indeed then time they reviled the word of the favor of himself, granting signs and prodigies to be done through the hands astron. A Soldier de to the multitude of the city and once new such tois Ioudaiois, ois de and there indeed were with the Jews, those and some tois apostolous. As and was a rush of the gentiles and also of Jews with the rulers astron, dhrissai and leibothlissai autous, of them, to insult and to stone them, surrounding country; and there they were preaching glad tidings.

8 Kai tis ant eis Lystra adunatos tois And a certain man in Lystra, unable in the sun ekathito, xalos ek koilias mpuros autou, feet was sitting, lame from womb of mother of himself, de onupost peri pepathei. 9 Outos ousos who never had walked about. This heard tou Paulou laulountos de ateinous auton, the Paul speaking; who having looked intently to him, and idom otis pati en tou swthnai, 10 eite and seeing that faith he has ofto to be saved, said megaly tis fowfi Anastei epie tous podas sou loud with the voice; Do thou stand upon the feet of thee, mebroi. Kai 2lato, kai peri pepastei. 11 Oi de erect. And he leaped up, and walked about. And oxaloi, idontes o ekpison o Paulou, ephor crowds, seeing what did the Paul, lifted up tnm fowfi aitwn, Lysanisthi egontes. Oi the voice of them, in Lycianian language saying; The theoi dmothevontes autonwos katheugan pros gods being like men came down to hymas. 12 Ekalou to ton mev Barnabas, Dia' as. They called and the indeed Barnabas, Jupiter.
And the priest of that [image of] Jupiter which was before the city, brought Bulls and Garlands to the gates, and wished to sacrifice with the crowds.

14 But the apostles, Barnabas and Paul, having heard of it, rent their mantles, and rushing out among the crowd, exclaiming,
And having preached the glad tidings in that city, and made many disciples, they returned to 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 behooved himselves to enter into the kingdom of the God. And being appointed unto the things pertaining to the things pertaining unto the kingdom,的颜色 in every congregation, having prayed with fasting, they entered into the assembly of the brethren, and having been assembled, they were estimated as Paul to discourse concerning the things of faith and salvation, according to the evidence of the Lord, the God of Moses. And they remained not a little time with the disciples.

CHAPTER XV.

1 And being therefore a dispute and discussion not of the Paul and Barnabas concerning the Jew, Luke xxii. 58, 59; Rom. viii. 17; 2 Tim. ii. 11, 12; Gal. ii. 1; Acts xiii. 3, 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 10.

ACTS.

others of them, to the APOSTLES and Elders at Jerusalem, about this QUESTION. 2 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. 3 And having arrived at Jerusalem, they were received by the CONGREGATION, and the APOSTLES, and the ELDER, and I related what God had performed with them. 4 But some of those believing, 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. 5 And the APOSTLES and ELDER were gathered together to see about this matter. 6 And there being much Debate, Peter arising said to them, "Brethren, you know that in former days God chose among us, that by my mouth the GENTILES should hear THE WORD of THE GLAD TIDINGS, and believe. 7 And God, the HEART-SEARCHER, testified to them, giving to them the HOLY SPIRIT, even as to us; 8 And made no distinction between us and them, having purified their hearts through the FAITH. 9 Now, therefore, why do you try God, to put a yoke on the neck of the discipies, which neither our FATHERS nor WE were able to bear? 10 But through the favor of the Lord Jesus Christ..."
we trust to be saved; in like manner they also.
13 And all the multitude was silent, and heard Barnabas and Paul relate what Signs and Prodigies God performed among the Gentiles through them.
14 And after they were silent, James answered, saying, "Brethren, hear me!
15 Simon has related how God first looked to take out of the Gentiles a people for his name.
16 And with this the words of the Prophets harmonize; as it is written:
17 After these things I will return; and I will rebuild that tabernacle of David that has fallen down; and I will set up her; in order that the remainder of men may seek the Lord, even all the Gentiles upon whom my name has been invoked.
18 says the Lord, who does these things, which were known from the age.
19 Therefore I judge that we should not trouble those, who from among the Gentiles are turning to the Lord, but to abstain from the polluted offerings to idols, and fornication, and that which is strange and blood.
20 Then it seemed good to the apostles and elders, with the whole congregation, having chosen men out of themselves

* Vatican Manuscript.—13, he—omt.
Acts

chose from among themselves to Antioch with Paul and Barnabas;—
that Judas * being called Barsabas, and Silas, leading
Men among the brethren;
23 having written by their hand, thus:—"The Apostles 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
gone out] troubled you with words, unsettling
tes ynovs, [saying to be circumcised]
to you, saying to be circumcised
and to be of Gentile, those from Gentiles,
25 Edoxe through word announcing the same things. It seemed good
ta tr ogyw pynwmati kai hmu, me dven pleon
for to the holy spirit and you, no more
eis hmu, hmu, evropiws hmu, hmu, hmu,
eti, i atovs, aivon, aivon,
to abstant from things offered to idols and blood.
29 Aivon, aivon, aivon, aivon,
eti, i atovs, aivon, aivon,
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29 Aivon, aivon, aivon, aivon,
eti, i atovs, aivon, aivon,
speakers, exhorted the brethren in a long discourse and confirmed them.
33 And having spent some time, they were dismissed with peace from the brethren to those having sent them.
34 * But it seemed good to Silas to remain there.
35 And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the word of the Lord, with many others also.
36 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."
37 And Barnabas wished to take also with them John, who was named Mark.
38 But Paul deemed it improper to take him with them, who deserted them from Pamphylia, and did not go with them to the work.
39 A sharp contention therefore ensued, so as to separate them from each other; and Barnabas having taken Mark sailed to Cyprus.
40 But Paul having selected Silas, departed, being commanded to the favor of the Lord by the brethren.
41 And he went through Syria and Cilicia, establishing the congregations.

CHAPTER XVI
1 And he came both to Derbe and to Lystra. And behold a certain disciple was there, by name Timo-

* VATICAN MANUSCRIPT.—34. omit. 38. every City. 40. the Lord.
Acts, page 3:3

8: Vatican Manuscript—4. of those apostles and elders. 3. And they went through the Country of Phrygia and Galatia. 9. Night. 10. God called us.
A direct course to Samothrace, and the next day to Neapolis;
and thence to Philippis, which is the chief of its district, a city of Macedonia, a colony. And we remained several days in that city.

And on the sabbath day we went out of the city by a river, where there was allowed to be an oracle; and having sat down, we spoke to the women who were assembled.

And a certain woman named Lydia, a seller of purple, a worshipper of God, and she believed on the Lord; who was open to receive me, and I spoke to her in Jesus the name of Jesus;...
And her masters seeing That the hope of their gain was gone, seizing Paul and Silas, they dragged them into the market, to the rulers.

20 And they having conducted them before the commanders, said, "These men, being Jews, greatly disturb our city;

21 and preach customs, which it is not lawful for us to receive or observe, being Romans."

22 And the crowd rose up together against them; and the commanders having torn off their mantles, I gave orders to beat them with rods.

23 And having laid many stripes on them, they cast them into prison, charging the jailor to keep them securely.

24 In the midnight, Paul and Silas praying, sung a hymn to God; and the prisoners heard them.

25 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.

26 And suddenly they arose and walked out of prison, and went to every one of them.

27 And the jailor, awaking from sleep, and seeing the doors of the prison opened, drew a sword, and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with
ACTS.

39 And having asked for lights, he rushed in, and being in a tremor, fell down before Paul and Silas.

30 And conducting them out, he said, "Sirs, what must I do that I may be saved?"

31 And they said, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy family.

32 And they spoke to him the word of the Lord, and to all those in his house.

33 And taking them in that hour of the night, he washed them from their stripes, and was immediately immersed, he and all his.

34 And having brought them into his house, he set a table, and rejoiced with all his house, believing in God.

35 And when it was day, the officers said to Paul, "The commandments that have sent to release you; now therefore depart, and go in peace."

36 But Paul said to them, "'They have beaten us publicly uncondemned, being Romans, they cast us into prison, men, and now privately cast us out? No, indeed; but let them come themselves and conduct us out.'"

37 And the officers related these words to the commanderymen; and they were afraid when they heard that they were Romans.

38 And they came and a loud Voice, saying, "Do thyself no harm; for we are All here."

29 And having asked for lights, he rushed in, and being in a tremor, fell down before Paul and Silas.

30 And conducting them out, he said, "Sirs, what must I do that I may be saved?"

31 And they said, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy family.

32 And they spoke to him the word of the Lord, and to all those in his house.

33 And taking them in that hour of the night, he washed them from their stripes, and was immediately immersed, he and all his.

34 And having brought them into his house, he set a table, and rejoiced with all his house, believing in God.

35 And when it was day, the officers said to Paul, "The commandments that have sent to release you; now therefore depart, and go in peace."

36 But Paul said to them, "'They have beaten us publicly uncondemned, being Romans, they cast us into prison, men, and now privately cast us out? No, indeed; but let them come themselves and conduct us out.'"

37 And the officers related these words to the commanderymen; and they were afraid when they heard that they were Romans.

38 And they came and a loud Voice, saying, "Do thyself no harm; for we are All here."
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 settling forth, that the Messiah ought to suffer and to rise from the dead, and that "This is the ANOINTED one whom I announce to you." "
4 And some of them believed and adhered to Paul and Silas, and of the Jews Greeks a great multitude, and of the chief women not a few.
5 But the Jews taking some evil-disposed men from the MARKET-LOUNGE, and gathering a crowd, alarmed the city; and having assailed the house of Jason, they sought them to lead out into the people,
6 but not finding them, they dragged Jason and the brethren to the rulers of the city, crying out, "These men who have disturbed the empire, are come here also;
7 whom Jason has received; and all these oppose the decrees of Ce-

VATICAN MANUSCRIPT.—30. from the city. 1. Thessalonica. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the people. 6. Jason.

1 30. Matt. viii. 31. 1 40. ver. 14. 2 Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13; xix. 8.
5 5. Rom. xvi. 21.
7 7. Luke
8 And they alarmed the crowd and the rulers of the city, when they heard these things.

9 And having taken security from Jason, and the rest, they let them go.

10 But the brethren immediately, by Night, sent away Paul and Silas to Berea; who, having arrived, went into the synagogue of the Jews.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the word with All Readiness, DAILY examining the Scriptures, whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and MEN not a few.

13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came there also exciting and troubling the crowds.

14 And then the brethren immediately sent Paul away, as if he were to go towards the SDA; but Silas and Timothy remained there.

15 And those conducting Paul led him to Athens; and having received a charge for Silas and Timothy to come to him as soon as possible, they departed.

16 Now while Paul was waiting for them at Athens, his spirit was stirred up in him, beholding full of idols being

* VATICAN MANUSCRIPT—10. Night, 13. and troubling the CROWDS.

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position anywhere in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 389

He reasoned therefore in the SYNAGOGUE with the JEWES, and with the PIOUS persons; and in the MARKET every day with those he happened to meet.

18 But some of the ERCUSEAN and STOIC PHILosophers encom-dered him. And some said, "What does this Barbler wish to say?" And others, "He seems to be a Proclaimer of Strange Demons," because he announced glad tidings concerning JESUS and the RESURRECTION.

19 And laying hold of him, they led him to the 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, in 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, be being

* Vatican Manuscript.—18. Stoics. 18. to them—omitts. 23. What therefore you worship without knowing.

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Them. 19. The supreme court of Athens. 22.
Lord of Heaven and Earth, doth not in temples made with hands; 
25 nor is he served by the hands of men, nor by the things which needeth anything; but by being given to all Life, and Breath, and all things; 
26 and made and of one Every Nation of Men to dwell on the Whole Face of the Earth; having determined the appointed Seasons, and the fixed limits of their habitation; 
27 to seek God, if perhaps they might feel after and find him; and indeed he is not far from every one of us; 
28 for in him we live, and move, and exist; as even some of your own Poets have said, 'For also we his Offspring are.' 
29 Being, therefore, the Offspring of God, we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the Deity. 
30 Therefore, indeed, overseeing the times of ignorance, God now commands all men, in every place, to reform; 
31 because he has established a day in which he is about to judge the habitable in righteousness, by a Man whom he has appointed; having furnished a Proof to all by raising him from the Dead. 
32 And when they heard of the Resurrection of the Dead, some derided; but others said, 'We will hear thee again about this.'

* Vatican Manuscript.—20. Blood—omit. 20. The Whole Face of. 22. also again. * 28. The Phaenomena of Aratus, and Cineas' Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 24. Matt. xii. 35. † 24. Acts vii. 43. † 25. Psa. 1. 2. † 25. Gen. ii. 7. † Num. xvi. 22; Job xii. 10; xxvii. 3; xxxiii. 4; Isa. xli. 6; lvii. 10; Zech. xii. 1. † 26. Ps. ii. 7; † 37. Rom. i. 20. † 30. Acts xiv. 10; Rom. iii. 25. † 30. Luke xxii. 47; Titus ii. 11, 12; † 51. Psa. 1. 14; iv. 2. † 51. Acts x. 42; Rom. ii. 16; xiv. 10. † 51. Acts ii. 24.
ACTS.

Chapter 17: 34]

Kai opletos de Paulus exelthen ek mesou 

And thus the Paul went out from midst 
antow.

of them.

34. Tudes de andreis kolhthevtes autow, eipas:

Some but men, having associated with him, be-
tewsan en ois kai diaousos de Areopagite, 

and among whom also Dionysius the Areopagite, 

gewp ooromai Damares, kai eteori swn 

and a woman by name Damaris, and others with 
antow. Keft. 

them. After and these things 

xropoideis de Paulos ek tois Athinaios, idhean eis 

having withdrawn the Paul from the Athenians, 

Korin onMouse. 

And having found a certain Jew by name 

Akulas, Pountikos to gevei, prosoapatnow ehelpo-

Aquila, Pontus by the race, recently hav-

gota apo tois Italikos, kai Prriskollon gnouxa 

from the Italy, and Frisco the wife 

autow, (dia to dastetesheia Kalwudion o oor-

of him, (because the to have commanded Claudius to with-

Ethei pantas tois Ioanous ek tois 'Rwus, 

draw all the Jews from the Rome.) 

prospethen autow. 

went to them; and because the same trade 

einai, emone par autow, kai eirpexeto ousan 

they were, and the same trade 
thi kat an saavon, epeite th 

the synagogue, during every sabbath, persuaded 

Ioanous kai 'Elwus. 

and Greeks. When but came down 

apo tois Macedonias, to Silas kai to Tymophos, 

from Macedonia the, Silas and the Timothy, 

sunveixato to loga de Paulos, diadmartinomoues 

is, clothed the word the, persuaded and 

to Ioanous tois Ewimos. 

the Jews the Anointed Jesus. Resisting 

sosmeow de anton kai blasphmymontow, ektw 

and blasphemed and had their 

kai tta impaia, eip pro autow. To aima 

shaken the mantles, he said to them; The blood 

thi kefalon wos, katharios evo, 

of you on the head of you, pure I 

apo toin oym eis ta ethni paraumai. 

from the now to the Gentiles I will go. And 

metabas ekeiven, idhean eis oikian tinw oro-

he went into a house of one by 

moti Ioanov, sasewmen toin ton theon, o h oikia 

with having removed these, he went into a house of one by 

name Justus, worshipping the God, of whom the house 

then sunovrosa th sunagwgh. 

and in the synagogues, Crispus but the 

Krivos de o 

was adhering to the synagogue. Crispus but the 

aristouagwghs exesthze to koum swn olyk 

aristouagwghs, believed in the Lord with whole 

tw oikia autou, kai polla twn Korinov akou 

the house of himself, and many of the Corinthians hear-

33 And thus Paul went out from the midst of 

them.

34 But Some Men ad-

h ering to him, believed; 

among whom were Diony-

sius 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 

Cortin Jew named 

Aquila, a native of Pon-

tus, recently come from 

Italy, and his wife Fris-

cola, (because Claudius 

had commanded all Jews 

to withdraw from Rome,) 

he went to them.

3 And because he was 

of the same trade, he re-

mained with them, and 

labored; for they were 

tent makers by trade.

4 And he reasoned in the 

synagogue, Every 

Sabbath, and persuaded 

Jews and Greeks.

5 And when Silas and 

Timothy came from Ma-

cedonia, Paul was con-

fined to the word, ear-

nestly testifying to the 

Jews the Anointed Je-

sus.

6 But when they re-

sisted 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 Jus-

tos, a worshipper of God, 

Whose house was adjoin-

ing the synagogue.

8 And Crispus, the 

ruler of the synagogue, 

believed in the Lord, with 

All his house; and many of the Corinthians hear-

* Vatican Manuscript.—34. Areopagite.

1. he departed from.

2. All Jews 

were commanded to withdraw from Rome.

3. they labored.

4. Acts xx. 34; 1 Cor. iv. 12.


Theo. ii. 9; 2 Thess. iii. 8.

1. 4. Acts xvii. 2

6. 5. Acts xvii. 16.

7. 6. 8. 1 Cor. iv. 15.

8. 6.

ACTS.

One thousand, seven hundred and nine.

... believing, and were immersed.

9 And the Lord said to Paul, in a vision by night, "Fear not, but speak, and be not silent;

10 for I am with thee; and no one shall attack thee, to hurt thee; for there 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 Gallio was Proconsul of Achaia, the Jews with one mind assaulted Paul, and brought him to the tribunal.

13 saying, "This man persuades men to worship God contrary to the law."

14 And Paul being about to speak, Gallio said to the Jews, "If indeed it was an act of injustice or reckless evil, O Jews, at whose instigation and urging, O Greeks, I could deal with you;

15 but if it be a Question concerning Doctrine, and Names, and that Law which is among you, see you to it, for I will not be a Judge of these things."

16 And he drove them from the tribunal.

17 And they all took Sosthenes, the Ruler of the Synagogue, and beat him before the tribunal. But Gallio cared for none of these things.

18 And Paul having remained yet many Days, bidding farewell to the brethren, sailed thence for Syria, in company with Priscilla and Aquila; having shaved his head in Cenchrea, he had a vow.

19 And he came to

* Vatican Manuscript.—15. for—omit.

17. the GREEKS—omit.

† 9. Acts xxvii. 11.
† 10. Jer. i. 18, 19; Matt. xxviii. 20.
† 17. 1 Cor. i. 1.
† 20. Rev. xi. 10.
Acts.

Parthenon meivai [par' autois,] ouk epenveve

21 ala' apetaxato [autois,] eipon. [Dei me

but he bade farewell [to them,] saying, [It behooves me

pantos twn eorthei twn erchomenon poiesai eis

a time to remain [with them,] not he consented;

Jerusalem,] saying; [He will return to

you, the God willing.]

[And] he sailed from

Ephesus.

22 kai katemn eis Kaisareian,

and having gone down to

Cesarea,

aiafaia, kai apstasemous twn ekklisian,

having gone up, and having saluted the congregation

katai eis Antiocheian.

23 kai toiphas chrion

bent down to

Antioch. And having spent time

tina, exheia, diechumeon kathedins, twn Galas-

same, he went out, passing through in order, the Galat,

ikhn xworh kai Phragia, epistrefeban pantas

tis country and Phrygia, establishing all

tous mabhtas. 24 Ioudaia de eis lapollas

Aew and certain Apollos

oomastai, Alexandros t' genei, aivp logos, by name,

an Alexander by the birth, a man eloquent,

catarthten eis Ephesou dwantos on eis tais
came to Ephesus powerful being in the

pyrakais. 25 Outos thn kathchomenov twn idon

writings. This was having been instructed the way

tou kuryon kai zewon tou pneumatik, olailei kai

of the Lord; and being fervent in the spirit, he spake and

eidiaskein akribos tis per tis kuryou

taught accurately the things concerning the Lord,

epistasemous monon to Baptisma Ioannou,

being acquainted with only the dipping of John.

26 Outos en preto parhmisai tis ey th syn-

This to speak boldly in the syna-

goghe. Akounantes de auton Akillas kai

gogue. Having heard and of him Aquila and

Prisilla, prokelasontos auton, kai akribias-

Priscilla, took him, and more accus-
terov autou efdevo twn tou theon bapor.

27 Bou-
novted to him explained the of the God way. With-

la煤meon de auton dieleistein eis toux Akijn, pro-

and of him to pass through into the Achaian, hav-

trapezoin oui adelphoi erewain tis mabhtas

ing exhibited the brethren they wrote to the disciples

apodeesashai auton or paragweneomai, swve-

to receive him, who having arrived, he

baleto polw tois kephetikov di tis char-

helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the

synagogue, and reasoned with the Jews.

And when they re-

quested him to remain a longer time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, the 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, established 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 spake 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. And Aquila and Priscilla explained to him more accurately the way of God.

27 And when he was wishing to pass over into Achaia, the brethren wrote exhorting the disciples to receive him; who, having arrived, he greatly assisted those believers, by his gift;

* Vatican Manuscript—20. with them—omit.

21. to them—omit. 21. It

behoves me to keep the coming feast in Jerusalem—omit.

21. but—omit. 21. And

—omit. 22. also taught. 22. concerning Jesus.

1 21. 1 Cor. iv. 19; Heb. vi. 3; James iv. 15. 23. Gal. i. 2; iv. 14. 26. Acts xiv. 22; xv. 32. 41. 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iii. 13. 25. Acts xvi. 3.
Acts.

Chap. 19: 8

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 unbelieving, speaking evil of the way in presence of the

* VATICAN MANUSCRIPT.—1. Ephesus, and found certain Disciples; and he said to them.

3. to them—omit. 6. Hands. 8. the things—omit.

1 Acts ix. 23; xvii. 3; ver. 5. 1 Cor. i. 12; iii. 5, 6. 2 Acts viii. 16. 3 Acts xvii. 25. 4 Acts xi. 11; John i. 15, 27, 30; Acts i. 5; xi. 16; xiii. 24, 28. 5 Acts v. 16. 6 Acts vi. 6; vii. 17. 7 Acts ii. 4; x. 46. 7 Acts xvii. 2; xviii. 5.
Chap. 19: 10.]

Acts.

πληθος, αποστασις απ’ αυτων, αφορμισε τους multitude, having departed from them, he separated the μαθητας, καθ’ ἡμεραν διαλεγομενοι εν τη disciples, every day.

σχολη Τυραννου [τινος.] 10 Τουτο δε εγενετο school of Tyrranus [one.] This and was done επι ετη δυο, ώστε παντας τους κατοικουτες for years two, so that all the dwellers την Ασιαν ακονται του λογου του κυριου, Ion the Asia to hear the word of the Lord, Jews δια το θεον της Αλανας. 11 Δυσαμεις τε ου τας both and Greeks. Miracles and not the τυχουσας εποιη ο θεος δια των χερων common ones did the God through the hands Παυλου 12 διατε και επι τους άσθενους of Paul; so that even to those being sick επιθετοναι απο του χρωστος αυτων συναιραι to be brought from the skin of them, sores or συναιραι, και απαλλαγειν απ’ αυτων τα diseases, the and spirits the evil to be cast υσιν, τα τε πνευματα τα πνημα εκπονευσαι out.

13 Επεξεργασαν δε τινες απο των περεχο- Took in hand and some from those going μενον Ιουδαιων εορκιστων ονομαζοντες επι τουs about Jews exorcists to name on those εχοντας τα πνευματα τα πνημα το ονομα του having the spirits the evil the name of the κυριου Ιησου, λεγοντες Ορκισω ως τον Lord Jesus, saying, I adjure you, the Ιησου, δι ν Παυλος κατρυσει. 14 Ησαν δε Jesus, whom the Paul preached. Were and τινες υιοι Σκευα Ιουδαιων αρχιερεως επις, oi some sons of Sceva a Jew a high-priest seven, who τουτο ποιοντες. 15 Αποκριθεν δε το πνευμα to this were doing. Answering and the spirit the πνημα επι τον Ιησου ονομασιν, και τον evil said, The Jesus I know, and the Παυλον επιστammai υμις δε τινες εστε; 16 και Paul I am acquainted with; you but who are? and εφαλλομενοι επ’ αυτων δ’ αμωμων, εν ’ωρηνει leaping on them the man, in which was το πνευμα το πνημα, και κατακυριευσαν the spirit the evil, and having overcome αυτων, σωσασα κατ’ αυτων, διατε κυματοι’ και them, prevailed against them, so that naked and τετραμαχηταινους εκφυγειν εκ του ουκιον having been wounded to have fled out of the house εκεινου. 17 Τουτο δε εγενετο γνωστον πασιν that. This and became known to all Ιουδαιοι τε και Ελλησι τοις κατοικουσι την Jews both and Greeks those dwelling the Εφεσου και επετευχ θαυμαι επι παντας αυτους, Ephesus; and fell a fear on all them,

before the people, having departed from them, he separated the disciples, reasoning daily in the school of Tyrranus.

10 ¶ And this was done for two years, so that all the inhabitants of Asia, heard the word of the Lord, both Jews and Greeks.

11 And ¶ God performed extraordinary miracles by the hands of Paul;

12 ¶ so that Napkins or Aprons were brought from him to the sick, and the diseases departed from them, and the evil spirits were cast out.

13 ¶ And some of the traveling Jewish exorcists undertook to name the name of the Lord Jesus over those having evil spirits, saying, “I adjure you by Jesus whom Paul preaches.”

14 And there were some *Seven Sons of One Sceva, 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, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, dwelling in Ephesus; ¶ and fear fell

Acts.

Chap. 19: 26. "And having brought together their books, burnt them before all; and they computed the value of them, and found it to be sixty thousand pieces of silver.

20 Thus the word of the Lord powerfully 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, "That after the to be come we eke, de me kai Παραι μενειν. 22 Ποσειδειας there, it behoves me also Rome to see. Having sent de eis την Μακεδονιαν δύο των διακονωντων and into the Macedonia two of those ministering αυτω, Τιμοθεον και Εραστον, αυτος επεσηχε to him, Timothy and Erastus, he remained χρονος εις την Ασιαν. 23 Εγενετο δε κατα τον a time in the Asia. It happened and during the καιρον εκεινον παραχω γενοις περι της season that amounted not small concerning the δονον. way.

24 Τη χρησια γαρ της ονωμης, Αργυροκοστος, Demetrius for a certain by name, a silversmith, πωνον ναουν * Αργυροκοστος, Αρτεμιδιος, παρείχετο making temples of silver for Diana, brought τοις Της εργασιας αυτης ουκ ολην. 25 Όσοι to the workmen gain not a little. When συναδοςασ, και τους περι τω σωιατα εργασ having brought together, and those about the such like work τας, ειπεν Αδρες, επιστασθε, διε τε τοις men, said, Men, you know, that out of this της της εργασιας η ευπορια ημων εστι: 26 και the work the wealth of us is; and δεωρεται και ακοντει, διε ου μονον Εφεσου, you see and you hear, that not only of Ephesus, on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed, came confessing and declaring their deeds.

19 And many of those practising magic arts, having brought together their books, burnt them before all; and they computed the value of them, and found it to be sixty thousand pieces of silver.

20 Thus the word of the Lord powerfully 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 those who ministered to him, Timothy and Erastus, into Macedonia, he remained for a time in Asia.

23 And there occurred, during that period, no small tumult concerning that way.

24 For a certain man, named Demetrius, a silversmith, making silver temples of Diana afforded to Small Gain to the workmen.

25 Whom he having assembled, with those employed about the like business, said, "Men, you know That from this work is our wealth;" and you see and hear, that not only at Ephesus,
But almost all Asia, th's Paul has persuaded and turned aside Many People, saying, That 3 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 Gran-deur destroyed, whom All Asia and the habita-ble worships.

28 And having hea-then, this, they were full of Wrath, and cried out, say-ing, "Great is the Diana of the Ephesians."

29 And the city was filled with Confusion; and having seized Gaius and Aristarchus, Macedonia-nians, Paul's Fellow-travel-ers, they rushed with one mind into the theatre.

30 And 6 Paul desiring to enter the theatre, the Disciples did not permit him.

31 And some even of the Ἀσιαρχῶν, who were his Friends, sent to him, ad-vising him not to venture into the theatre.

32 Some therefore cried one thing, and some ano-ther; 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 8 Alexander having waved the hand wished to defend himself in the assembly of the people.

34 But knowing that he


† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.
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 GODNESS.

38 If, therefore, Demetrius 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.

CHAPTER XX.

1 Now after the TUMULT was allayed, PAUL, having summoned the DISCIPLES, and embracing them, 2 departed to go into MACEDONIA.

2 And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VULGATE MANUSCRIPT,—34. Ephesians! Great is the DIANA of the Ephesians! And, 39 further, it shall be seen, he departed for.

1.1 1 Cor. xvi. 5; 1 Thess.
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 Aristarchus and Secundus and Thessalonicus and Gaius of Derbe and Timothy; and Stachys 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 overpowered with deep Sleep; and as Paul prolonged his discourse, having been overcome from the Sleep, fell from the third Story down, and was taken up dead.

10 And Paul, going down, fell upon him, and embracing him said; not be you 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.
Acts 20:12-21

12 Having conversed till day-break, so he departed. They brought the youth alive, and were not a little comforted, 13 and they brought the youth alive, and were not a little comforted.

12 And they brought the youth alive, and were not a little comforted.

13 But we, having gone before to Chios, there intending to take in again the Paul; for it was determined, 14 And when he met us at Assos, we received him, and came to Mitylene; and thence having sailed away, on the morrow we came opposite Chios. In the same region, we touched at Samos; *and having remained at Trogylium, in the following day he came to Miletus. 15 But sending from Miletus to Ephesus, he called to him the elders of the congregation.

16 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, I served you with all the time I was, serving the Lord with all 19 love, and tears and temptations, tokens and signs and wonders, 20 of those having happened to me by the plots of the Jews; 21 earnestly testifying..." (Vatican Manuscript)
ACTS. [Chap. 20: 29.

both to Jews and Greeks, 29 of reformation towards God, and that Faith which is towards our Lord Jesus Christ.

22 And now behold, | being constrained by the Spirit, | go to Jerusalem, not knowing the things which will happen to me there;

23 except That | the Holy Spirit testifies to me in every City, saying That Bonds and Afflictions await Me. 24 But | 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, | 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 | pure from the blood of All;

27 for I kept not back from announcing | the will of God to you.

28 Take heed | yourselves, and to all the flock, in which you the spirit the holy ESPIRIT have made you Overseers, to feed | the church of God, | which he acquired by the blood of his own.

29 For | know, That

VATICAN MANUSCRIPT.—24. of No Account make I life precious to myself. 24. with Joy—omit. 25. of God—omit. 26. All the will of God to you. 28. therefore—omit. 29. this—omit.

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 for kurion nowhere occurs in the New Testament, while ecclesia for them 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 Syriac copies. The reader can supply the elliptical word after own, whether it be Son, or Lamb, or Sacrifice. Thus, "feed the church of God, which he acquired by the blood of his own [Son]."
after my departure, rapacious Wolves will come in among you, not sparing the flock; and
30 and of you will Men arise speaking perverse things, to draw away disciples
opically. 31 Do therefore, brethren, be meek, after them. Therefore watch you, remember-
ver, &c. 32 And now I commend you, [brethren,] to the
on, and to the Lord, and to that word.
32 brethren.—unto. 32.

30: 38.

BELPHOGON

ACTS.

Chap. 20: 30.

elusorantia, mete tis aifin mou loupou epheis.
enter the departure of me, wolves rapacious
eis, utras, mefidoi Mou tis p poiow. 30 kai
among you, not sparing the flock; and
ex, utras autoi anastipontai afiroi laudos
from yourselves will arise men speaking
tes dievraimena, tou apoçavous mou macctas
pervasive things, the to draw away the disciples
opicio autoi. 31 Dvo tynegoreite, mefinoi
after them. Therefore watch you, remember-
ondes, oti tretion vokta kai ifeian ouk epan-
ning, that these years night and day not
spheon mete dekerwv vouctan eu ekastov
ceased with tears admonishing one each.
32 Kai ta mou parastithma, * [a[lefoi,] to
And now I commend you, [brethren,] to the
thetai kai to logw tis xaritov autoi, to dvo-
thee and to the word of his favor, which is able to edify, and to give you an inherit-
kei ton hignasmenous pasow. 25 Agyrion h
those among those having been sanctified all.
chrisi h h evkatoion oukai eptevketa,
Silver or
31 autoi ginwseste, oti tis xraiai mou kai
autoi knewest, that these favor to you and
neous eptevketai ois keires autoi
those being with me supplied the hands those.
33 Panta upedeia, oti otiw potiwvtoas
All things I pointed out to you, that so laboring
dei antilaibavseisai tis athenwounai,
it is necessary to all those being weak,
mefinoi eis tis logv tis kuriou loun.
men, that he said; Blessed is it more to give,
eta lasiavai. 35 Kai tanta eitwv, theis
than to receive. And these things having said, having placed
’ta gvnata autoi, sun pasow autoi prospheu.
the knees of himself, with all those he prayed.
47 Ikanos de evgeneto klados auton tob
Much and was weeping of all; and
episteunovs epi tis trophes tis Paulou,
exhasted on the neck of the Paul,
katefisoun auton. 36 aynanomioi malistera
they affectionately kissed him; sorrowing most of all,
epi tis logw 'o eirinai, oti ouketi, mellosi
for the word which he spoke, that no more, they are about
to proespewn autou theorein. Prospeswv de
the face of him to see. They accompanied and
auton eis to poloein.
him to the ship.
CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the following day to Rhodos, and thence to Patara. 2 And having found a ship passing over to Phenicia, going on board we sailed.

3 And arriving in view of Cyprus, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the ship was to unload its freight.

4 And having found the disciples we remained there seven days; 5 and these Paul, through the spirit, not to go up to Jerusalem.

5 And it happened when we had completed the days, they sailed out of way; they all accompanying us with Wives and Children, till out of the City; and kneeling down on the shore, we prayed.

6 And having embraced each other, we entered into the ship; they and returned into the land.

7 And we took the ship and sailed, the oven. We and the voyage having finished, and having entered into the house of Philip the Evangelist, being ek ton epitaphion, eumaiakon paraut. 9 Touto from of the seven we remained with him. To this day our officers parthenoi teesopites proship, and with us daughters of Virgin, four being present. 10 Euphimeion of that epitaphion, me and days, with prophesied. Continuing and of us days.

14 ver. 12; Acts xx. 23. 15 Acts xx. 30. iv 11; 2 Tim. iv. 5. 18 Acts vi. 5; VIII. 30, 49. 10 John i. 11. 18 Eph.
Acts 21:11

And coming to us, taking Paul’s girdle and having bound his feet and hands, he said, “Thus says the Holy Spirit: so will all the Jews at Jerusalem bind the man who owns this girdle, and deliver him into the hands of the Gentiles.”

13 And when we heard these things, both we and those of that place, entreated him not to go up to Jerusalem.

13 But Paul answered, “What do you, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem in behalf of the name of the Lord Jesus.”

14 And he not being persuaded, we were silent, saying, “Let the will of the Lord be done.”

15 And after these days, packing up our baggage, we went up to Jerusalem.

16 And some of the disciples also from Cæsarea accompanied us, conducting us to one Mnason, a Cyprian, an old disciple, with whom we might lodge.

17 And on our arriving at Jerusalem, the brethren received us gladly.

18 And on the following day, Paul went in with us to James; and all the elders were present.

19 And having saluted them, he particularly related what things God did among the Gentiles through the service of him. They

Vatican Manuscript.—11. feet and εδέσα, he said.
And they, having heard, glorified God, and said to him, "Thou seest, brother, how many Myriads * there are, among the Jews, of those who believe, and all are Zealots for the law."

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.

What is it then? They will certainly hear that thou hast come.

Do this, therefore, which we say to thee. We have four Men who have a Vow on 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.

But concerning the believing Gentiles, if they have sent word, judging that they avoid what is offered to idols, and blood, and what is Strangled, and Fornication."

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 the offering should be offered in behalf of each one of them.

But when the seven days were about to be completed, the Jews from Asia seeing him in the temple,
ACTS.

Chap. 21: 28.]

TEMPLE, stirred up All the crowd, ἦν laid hands on him,

28 exclaiming, "Israelites, help! This is that
MAN ἧς ὁ Ἰησοῦς taught 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 ὁ Τροφίμων the Ephesian, in the
CITY with him, whom they imagined That Paul had
brought into the TEMPLE.)

30 ἄν 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 com-
mander of the cohort, That all Jerusalem was in
confusion;

32 ὃ who immediately having taken Soldiers and Centurions, pushed down
upon them, and they, seeing the commander and the
soldiers, ceased beating Paul.

33 Then the commander, coming near, seeing him, and ordered him to
be bound with two Chains; and inquired who he was,
and what he had done.

34 And some among the crowd shouted one thing, and some another; and not
being able to ascertain the TRUTH on account of the
tumult, he ordered him to be led into the CASTLE.

35 But when he was upon the steps, it happened that he was borne away by
the soldiers, because of the violence of the crowd.

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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.
ACTS.

30 for the multitude of the people followed, crying, "‘Take him away!'

37 And Paul, being about to be led into the castle, spoke 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 I, an Egyptian, who didst before these days, excite a sedition, and lead out into the desert four thousand men of the Sikarii?"

39 But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no inconsiderable city; and I entreat 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,) "I am a Jew, born in Tarsus, of Cilicia, but having been brought up in this city, at the feet of Gamaliel, and accurately instructed in the ancestral law, a zealot for God, as you all are to-day."

4 And 1 persecuted this way to death,
Acts.

binding and delivering into prison both men and women; as the high-priest also is my witness, and all the eldership: from whom also letters having been received to the brethren, to Damascus, to bring those who were there bound to Jerusalem, that they might be punished.

And it occurred, as I was traveling and drawing near to Damascus, about noon a great light from heaven shone around me;

and I fell to the ground, and heard a voice saying to me, Saul, Saul, why dost thou persecute me?

And I answered: Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest.

And they said, we were with him saw indeed the light, but they understood not the voice of him who spoke to me.

And I said, what shall I do, Lord? And he said to me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

And as I could not see from the glory of that light, being led by the hand of those who were with me, I came into Damascus.

And one Ananias, a pious man according to the law, having a good testimony from all the Jews residing there,

13 coming to me, and standing by, said to me, brother Saul, look up.

- VATICAN MANUSCRIPT.—5. did bear me witness. 9. and they were terrified—omit

5 Luke xxi. 60; Acts iv. 5. 5 Acts ix. 2; xxvi. 10, 12. 6 Acts ix. 3

17 12. Acts ix. 7; Dan. x. 7. 12 Acts ix. 17. 13 Acts x. 2

12 11. 1 Tim. iii. 7.
Acts. 22:14

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, even to all the world. 16 And now, behold, why dost thou delay? Arising, be baptized, and wash thyself from thy sins, calling upon his name. 17 And it came to pass, when I was returned to Jerusalem, and was praying in the temple, I was in a trance, 18 and saw him saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I was impenitent, and despised the counsel of God, having done the things I did against the name of thy servant Jesus, both in Jerusalem and in thee; 20 and when the blood of Stephen, thy witness, was poured out, I was standing by, and consenting, and having in charge the mantles of them that 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 word, and raised their voice to the man that came out of Tyre, 23 saying, Crying in the ears of them that had cast them out, and speaking to them, crying out, and being cast out of the air, ordered... 24 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, even to all the world. 16 And now, why dost thou delay? Arising, be baptized, and wash thyself from thy sins, calling upon his name. 17 And it came to pass, when I was returned to Jerusalem, and was praying in the temple, I was in a trance, 18 and saw him saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I was impenitent, and despised the counsel of God, having done the things I did against the name of thy servant Jesus, both in Jerusalem and in thee; 20 and when the blood of Stephen, thy witness, was poured out, I was standing by, and consenting, and having in charge the mantles of them that 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 word, and raised their voice to the man that came out of Tyre, 23 saying, Crying in the ears of them that had cast them out, and speaking to them, crying out, and being cast out of the air, ordered...
24 The commander ordered him to be led into the castle, and to be examined with scourges, so that he might know for what reason they thus cried against him.

25 And as they extended him with the thongs, Paul said to the centurion standing by, "Is it lawful to scourge a man, a Roman, and uncondemned?"

26 And the centurion having heard, went and told the commander, saying, "What art thou about to do? For this man is a Roman."

27 And the commander coming near said to him, "Tell me, art thou a Roman?" And he said, "Yes."

28 And the commander answered, "I purchased this citizenship with a great sum of money." And Paul said, "But I have even been born a Roman."

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 ordered to come together the high-priests and all the sanhedrim, and having led down the Paul, he asked them if it were true.

KEF. KJ. 23.

1 Ἀνέπαυσα δὲ ὁ Παύλος τῷ συνεδρίῳ,

2 Ταῦτα ἔγγραψεν Ἀνανίας εὐαγγέλιον, οἷον τοῦτον διδάσκαλον τὸν Παύλον ἦν, τοῦτον δὲ τοιαύτην εἰς τὴν ἡμεραν ἐπεζήτησεν. Εἰς τὸν οἶκον τοῦ Νεκταρίου ἦν, ὁ δὲ τὸν Παύλον ἔδωκεν.
Acts 23:3

Standing by him, to strike him on the mouth.

3 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 Sanhedrin, "Brethren, I am a Pharisee, the son of Pharisees, concerning the hope and the resurrection of the dead I am being judged."

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 of some of the scribes of the party of the Pharisees contending, saying:

10 And the dispute becoming vehement, the commander, fearing that Paul would be torn in pieces by them, ordered the troops to go down and take him by force from the

Vatican Manuscript—of Pharisees.

6. I am being judged.

9. Some of the scribes.

† Or, a Disciple of the Pharisees.

1 Kings xxii. 24; Jer. xx. 2; John xviii. 25.
ACTS.

Chap. 23: 11.] 11 Now therefore, do you, with the sanhedrim, intimate to the commander, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and let, before he comes near, be ready to kill him.

12 But the son of Paul's sister, having heard the plot, came up, and going into the castle, told Paul.

13 And Paul, having called one of the centurions to him, said, "Conduct this young man to the commander, for he has something to tell him."

14 Then he took him and led him to the commander, and said, "Paul the prisoner calling me to him, asked me to conduct this young man to thee, who has something to tell thee."
HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed together to ask thee that thou wouldst bring down Paul to-morrow into the sanhedrim, as if about to investigate something more accurately concerning him. 21 Therefore, be not thou 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." 22 Then the commander dismissed the young man, charging him, "Inform No one That thou hast told me these things." 23 And having summoned a certain two of the centurions, he said, "Prepare two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, after the Third Hour of the night; 24 and provide Animals on which to place Paul, that they may convey him safely to Felix, the governor." 25 And he wrote a Letter having this form:—

26 "Claudius Lysias to the most-excellent Governor Felix, greeting: 27 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, ..."

* Vatican Manuscript.—27, him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12. ‡ 27. Acts xxii. 33; xxiv. 7.
Acts 23:28  

and desiring to know the crime of which they accused him, I led him down into their san-

derm;  

29 whom I found being accused, concerning Questions of their law, but having no Accusation wor-

thy of Death or Bonds.  

30 But it having been disclosed to me that a Plot was about to be formed against the man by the Jews, I instantly sent to thee, having commanded his accusers also to speak against him before thee.”  

31 The soldiers, therefore, according to that which was commanded them, took Paul, and con-

veyed 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 Cesarea, 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 Praetorium.  

CHAPTER XXIV.  

1 And after the Five Days the high-priest, † Abra-

miah, went down with the elders, and a certain Orator named Tertullus, and appeared before the govern-

or against Paul.  

2 And he being called, Tertullus began to ac-


cuse him, saying:

* Vatican Manuscript.—30, to speak against him before thee.  

30. Farewell—omit.  

31. Night. 1 certain Elders.  


‡ 29. Acts xviii. 15; xxv. 19.  

30. Acts xiv. 5; xxv. 6.  

‡ 34. Acts xxi. 30.  

‡ 35. Acts xxiv. 10; xxv. 16.  

‡ 36. Matt. xxvii. 27.  

† 1. Acts xxvi. 27.  

† 1. Acts xxiv. 31.
ACTS.

Chap. 24: 3.]

3 “Having obtained Great Peace through thee, and worthy Decius being done for this nation by Titynus thought, and in everything 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 Tity usual Candor.

5 ¶ For we found this man a pestilence, and exciting Seditious among All those Jews throughout the empire, and a Chief of the sect of the Nazarines;

6 ¶ who even attempted to propose the temple, and whom we apprehended [and] we did 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 he accuse him.”

9 And the Jews also jointly impeached him, asserting 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. Reforms are going on in this nation. 5. Seditions among.

6—8. omit. 10. I cheerfully.

the Crowd, either in the SYNAGOGUES, or in the CITY;

18 nor are they able to prove the things concerning which they now accuse me.

14 But this I confess to thee, that according to the WAY they which call a Sect, so serve I the God of my FATHERS, believing the THINGS which are according to the LAW, and those which have been written in the PROPHETS;

16 having a Hope in God, which even they themselves are looking for, that there is to be a Resurrection both of the Righteous and Unrighteous.

16 And in this I exercise myself, always to have a clear Conscience towards God and MEN.

17 But in the course of several Years I came bringing Alms to my NATION, 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, who ought to be present before thee, and to accuse, if they may have anything against me.

20 Or let these themselves say, What Crime they found in me while I stood before the SANCTUARY;

21 unless it be for this One Declaration which I made while I was standing among them,—That concerning the Resurrection of the Dead I am judged to-day by you this day.'"

22 But FELIX knowing more accurately about that way, put them off, saying, 'When Lyssias, the Commander, comes down, I

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*VATICAN MANUSCRIPT.—14. the things according to Law. 15. of the dead—omit.

† 15. Dan. xii. 2; John v. 28, 30. † 16. Acts xxiii. 1.
DIAGNOSE. I will inquire into the things about you. Having given orders to the centurion to keep him, and to have him, to keep... liberty, and no one to forbid of the own friends of him... to assist, to come to him.

24 Metas de ëmeras tina parageinomenos o Felix... 25 And he commanded the centurion to keep him, and let him have liberty... and to forbid none of his friends to assist him.

4 And after some days, Felix... 25 And as he was discouraging concerning Justice... and then 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... 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 to Jerusalem from Caesarea.

2 And the high-priests and the chief of the Jews appeared before Felix, and entreated him, asking a favor against him, that he would send for him to Jerusalem... forming an ambush to kill him on the road.

* VATICAN MANUSCRIPT.—23. or to come.—omit. 24. his own Wife. 26. so that he might loose him.—omit. 28. the HIGH-PRIESTS. 29. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azina, king of Emeasa, whom Felix had persuaded her to abandon, in order to an adulterous marriage with himself. 32. Acts xxv., xxvii. 3; xxviii. 16. 27. Acts xii. 3; xxv. 9, 14. 28. Acts xxiv, 16. 29. Ver. 16. 30. Acts xxvii. 19, 20, 21.
τὴν δὲν. 4 Ο μὲν οὖν Ψιττος απεκρίθη, the way. The indeed then Festus answered, τηρείσθαι τὸν Παύλον εν Καισαρείᾳ, εἰς νὰ to be kept the Paul in Cesarea, himself but μελετὶ εἰς τὰς εκπροσώπους. 5 Οἱ οὖν εἰν to be about with speed to go out. Those therefore among υἱῶν, βασιλικῶν, συνανακαρατανείς, εἰ τι tos, he says, being able, having gone down with, if anything ἐστίν εἰς τὴν αὐτὴν, κατηγορεῖτο μεν αὐτὸν. is in the man, let them accuse him.

6 Διατίθησα δὲ εἰς αὐτοῦ ἴμηρας οὐ πλείον ὦκτω Having remained and among them days not more eight ἡ δεκα, καταβὰς εἰς Καισαρείαν, τὴν επαυριον or ten, having gone down into Cesarea, on the morrow, καὶ οὕτως εἰς τὸν βῆματος, ἐκλευὼν τὸν Having sat down on the judgment-seat, he commanded the Παύλον αὐτὸν. 7 Ὑπαγεγομενον δὲ αὐτοῦ, Paul to be led forth. Having approached and of him, περισσοτέρως αἰτοῦσιν αὐτὸν. Iεροσολυμικον καταβεβηκασσα- stood around from Jerusalem having been come τις Ιουδαῖοι, πολλὰ καὶ βαρεά αἰτιματα φέρον- down Jews, many and heavy accusations bringing -κα τούς Παύλου, ἀναφέρει αὐτὸν. [against the Paul] which not they were able to point out; ἀπολογογομενον αὐτῶν. ὅτι οὔτε εἰς τὸν νομὸν saying in defence of him; That neither against the law τῶν Ιουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Και- of the Jews, nor against the temple, nor against Κασαρα τι θανηρον. 9 Ο Ψιττος δὲ, τοις Ιουδαῖοι- these wishing a favor to lay up for himself answering to καθεσθαι, ἀποκριθείς τῷ wishing a favor to lay up for himself answering to τοῦ Παύλου εἰς τοῖς ἱεροσολυμικοῖς αραβασί- Paul's brothers, wishing a favor to me answering to, τοῦν κρίνοντας εἰς ἐμοῦ. 10 Εἰτε εἰς these things to be judged before me not. Said de ὁ Παύλος. Ἑος τοῦ βῆματος Καισαρος εἰτων the Paul. At the judgment-seat of Cesar standing εἰς τὸν Παύλον εἰς τὸν δικαίον κρίνοντας εἰς the Paul. At the judgment-seat of Caesar standing εἰς τὸν δικαίον κρίνοντας. Ἰουδαίοις αὐθέντις I am, where he believed to be judged. Jews nothing ἄδικο, ὡς καὶ σὺς ἄλλους εὐχαριστείς. 11 I have done wrong, as also thou full well hast ascertained. Ἐφε δὲ µὲν ἀδίκω, καὶ αὐθέντως ἁπάντα- If indeed for I am unjust, and worthy of death I have τι, οὔτε παρασυρόμεθα το αποθανείν εἰ δὲ done nothing, not I refuse the to die; if but οὐδεν ἐστιν ὁ οὗτος κατηγοροῦσα µου, οὐθέν µε δυναται αὐτῶς χαριστεῖσα. Ἐπι- me is able to them to give as a favor. Cesar I call καλομαι. 12 Τοτε ἐς Ψιττος συνελήφθης µετα- me is able to them to give as a favor. Cesar I call καλομαι. Then the Festus having conferred with νὰ τὴν συνελήφθης µετὰ upon.

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 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 Cesar, 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 Cesar's TRIBUNAL, where I ought to be judged. I have done no 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 Cesar."

12 Then Festus, having conferred with the

* Vatican Manuscript.—5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 8. Paul answering. 11. If then, indeed.

Acts 25:13

The counsel, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

And after some days, Agrippa the king and Bernice came down to Cesarée, to pay their respects to Festus.

14 And when they had spent many days there, Festus submitted Paul's case to the king, saying, "There is a certain man left a prisoner by Felix; 15 concerning whom, when I was in Jerusalem, the high-priests and the elders of the Jews appeared, asking a sentence of judgment against him; 16 to whom I answered, That it is not a custom for Romans to make a present of any man before the accused has the accusers face to face, and an opportunity is allowed for defence concerning the accusation.

17 Therefore, when they came, making no delay, the next day, sitting down on the tribunal, I commanded the man to be brought; concerning whom the accusers having stood up, brought no Charge of such evil things as I supposed; 18 but had certain Questions with him about their own Religion, and about one Jesus who died, whom Paul affirmed to be alive. 19 And (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. But Paul having appealed to Cesar, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A.D.5, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz. Batanea, Trachonitis, Auranis, and Abilene, which he governed with the title of king. He died A.D. 109, after a reign including that over Chalcis, of 61 years.—Onen.
Chap. 25: 22.]

ACTS.

I ordered him to be kept till I could send him up to Cesar.

And Agrippa said to Festus, "I myself also desire to hear this man." And he said, "To-morrow, thou shalt hear him."

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.

And Festus said, "King Agrippa, and All the men present with us! you see this man, about whom you have All the multitude of the Jews applied to me, both in Jerusalem and here, crying out that he ought not to live any longer.

But when I detected Nothing which I had done deserving Death, and he also having appealed to Augustus, I determined to send him;

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.

For it appears to me unreasonable to send a prisoner, and not to signify the charges alleged against him."
**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 I am accused, O king Agrippa, 8 by these Jews. What? incredible? no, I judge not by you, but by the God: for he is able to raise the dead; 9 for I have hope in these, as I have of all men, that I shall come forth again into your presence; of which hope also I was accused; 10 in Jerusalem, and in prison, much urging and accusing the name of the Nazarene against me."

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* Vatican Manuscript.—3. theee.—omitted. 4. and in Jerusalem. 4. the Jews. 7. Agrippa.—omitted. 9. Indeed.—omitted. 10. Therefore also I did. 2, 5. Acts xxii. 3; xxiii. 6, 22; Phil. iii. 5. 6. Gen. iii. 11; xxxii. 18, xxvi. 4. Pan. cxxvii. 11. 17. James 1. 1. 9. J. Tim. 1. 15. 16. 1. Tim. 1. 3. 19. 2.
ACTS.

[Chap. 26: 18]

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 And punishing them often in all the synagogues, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN Cities.

12 At which time, as I was going to DAMASCUS with Authority, and a Mission 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 Goats.'

15 And I said, 'Who art thou, Sir?' And he said, 'I am Jesus whom thou persecutest?'

16 But arise, and stand on thy feet; 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 Inheritance among those that are forgiven of sins, and inheritance among those who believe through me.
Wherefore, O King Agrippa, I was not disobedient to the heavenly vision;
but declared first to those in Damascus, and in Jerusalem, and in all the country of Judea, and to the Gentiles, that they should repent, and turn to God, performing works worthy of reformation.

On account of these things, the Jews, having seized me in the temple, attempted with violent hands to kill me.

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, being about to take place, and Moses:

And while speaking these things in his defence, Festus said with a loud voice, Thou art mad, Paul: for the great learning has turned thee into a madman.

But Paul replied, I am not mad, Most excellent Festus, but utter Words of Truth and Smit.

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.

King Agrippa! dost thou believe the prophets? I know that thou believest.
And Agrippa said to Paul, "Thou almost persuadest me to become a Christian."

32 And Paul said, "I would to God, that not only thou, but also all those others 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;

31 and having retired, they spoke to each other, saying, "This man does nothing deserving death or bonds."

32 And Agrippa said to Festus, "This man might have been released, if he had not appealed to Caesar.

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; and 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 Cirrha and Pamphylia, we came to Myra, of Lycia.

6 And there the centu-
ACTS.

[Chap. 27:15.]

Τοῦτον έχων οὖσαν τὸν Ἀλεξανδρινὸν Σκύλον ἐπὶ τὴν Κρήτην, ενείπεσαν ἰματαί αὐτοῦ. Ἑν τῇ ἐκατοντάρχῳ πλοίῳ Αλεξανδρινῷ πλοίῳ εἰς τὴν Ἡταλίαν, ενείπεσαν ἰματαί αὐτοῦ. Ἑν τῇ ἐκατοντάρχῳ πλοίῳ Αλεξανδρινῷ πλοίῳ εἰς τὴν Κρήτην, ενείπεσαν ἰματαί αὐτοῦ. Ἑν τῇ ἐκατοντάρχῳ πλοίῳ Αλεξανδρινῷ πλοίῳ εἰς τὴν Κρήτην, ενείπεσαν ἰματαί αὐτοῦ. Ἑν τῇ ἐκατοντάρχῳ πλοίῳ Αλεξανδρινῷ πλοίῳ εἰς τὴν Κρήτην, ενείπεσαν ἰματαί αὐτοῦ.

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 10 geographical miles. Salome was the eastern promontory of Crete, or the present Candia, and is now called Cape Saladon.

8. Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island. Lasca, a city lying between the harbor and the cape, a short distance inland.

9. The day of expiration, the great fast on the tenth of the month Tisra, about the tenth of October.
And we were exceeding 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; *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 Cretos, but have avoided this Injurious 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 he, 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;
28 but we must be cast upon a certain Island."

28 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;

29 and having sounded, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

30 and fearing lest we should fall on rocky places, they cast out four anchors from the stern, and were wishing for day to break.

31 And the sailors seeking to flee from the ship, and having lowered the boat into the sea, under pretense of being about to carry forth anchors from the bow,

32 Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you cannot be saved."

33 Then the soldiers cut off the ropes of the boat, and allowed her to drift away.

34 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."

35 Therefore, I entreat you to partake of food; for this concerns your safety; for if you do not a hair shall perish from the head of any one of you."
euxaristias tou theou euowpon panton, kai kla- 
hke gave thanks to God in the presence of all, and having

97 as proista esthein. 36 Euthymi de gegovnto
broken began to eat. Encouraged and becoming
pantos, kai auton proelabontos tephos,
pantes, and also they received food.
all also they received food.

37 Hine de en twn plwov ai pasea psuchai, *[dia-
We were and in the ship the all souls, [two
kokkai] ebdomhkonta ex. 38 Koresthenves de
bundred] seventy six. Being satisfied and
trophes, eksofiwton to plwou, ekballoemeno tov
of food, they lightened the ship, throwing the
atov eis tin thalassan. 39 Ote de hymera
wheat into the sea. When and day

egenveto, tin yun ouk epeginoskon kolpon de
it was, the land not they knew; a bay but
tina kateneron estwta aigialon, eis en ebo-
they perceived having a shore, into which they
thn eis wth thalassan, the anchors having cut off left in the sea,

leipanto, eis dynaínto, eiswvb to plwou. 40 Kai
they wished, if they were able, to force the ship. And

wished, if they were able, to force the ship. And
tas aghurias perieoiotes eisw etin tin thalassan,
the anchors having cut off left in the sea,

anemous tas deuktrias tôn thn
at the same time having loosed the bands of the

kai eparantas tôn artemona và pnoasw;
and having hoisted the foresail to the wind,
kateikoun eis tôn aigialon. 41 Peripeteiantos de
they pressed towards the shore. Having fallen and

ekswsetas, eis tin vna
into a place with a season both sides, they ran against the vessel;
eis tôn dideialaun, episkeia tin vna

vnia

kai ën panora epaisata emevris asaleutous,
and indeed now having stuck fast remained immovable,

kai ën perima egenveto õto tin ths bias *[twn kai-
and of the vessel; and the same time having

hut strem was broken by the violence [of the waves.]
aton.] 42 Twn de stratiotwn boulh egenveto,
The and soldiers design was,
iovtais deiswtsas apokteinas, wv tis ekklhsa-
the prisoners they should kill, lest any one having

nhtas diasfany. 43 O de ekatosantares boul-
the sudden wish, wishing

kLS oiais diasowta ton Paulov, ekswsetan autous
to save the Paul, restrained them

tou boullmatos, ekswsete te tous dunamoumenos
from the purpose, ordered and those being able

hth tou to swim, having thrown off first to the land

simpla, aporrfvntas protos eti tin yun
swimming out should escape. The but century

etienai 44 kai wton loukous, oous men eti sani-
and the remaining ones, some indeed on boards,

y ei eis tinw wton apo ton plwou,
so in, oous de eti tinw wton apo ton plwou,
on some and on things of the from of the ship.

Kai ooustos egenveto pantos diasowthna eti tin
And thus it happened all to be safely on the

ntheinai.

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.

38 And being encouraged, they also received
Food.

37 And all the Souls in the ship were two hundred and seventy-six.

38 And being satisfied with Food, they lightened the ship, throwing out the
wheat into the sea.

39 And when it was Day, they did not know the
land; but they perceived a certain Bay, having a
Shore, into which they wished, if they were able, to
force the ship.

40 And having cut off the anchors, they left them in the sea; having,
at the same time, loosed the hands of the
Rudders, and hoisted the foresail to the wind,
they pressed towards the shore.

41 But having fallen into a Place with two currents,
they ran the vessel against; and the
bow sticking fast, remained immovable, but the
stern was broken by the violence.

42 Now it was the Design of the soldiers to
kill the Prisoners, lest any one by swimming out
should escape.

43 But the Century wishing to save Paul, restrained them
from their purpose, and ordered those able, *to swim
out to plunge in first, and get to land;

44 and the remainder, some on Board, 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. 45.
to swim out.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As
one helmsman managed both, they were joined by a pole, so that both rudders would be
parallel. The quadrant was the ropes by which these rudders were fastened to the sides
of the ship, and by which they were moved by the helmsman.
† 42. The military
discipline of the Romans was such, that had the prisoners escaped, the soldiers would have
been answerable with their lives.—Owen.
And having safely escaped, then escaped, then επεγυνασαν δι' Μελίτης ἡ γῆς καλειτα, they knew that Melita the island is called. "Οι δὲ βαρμαροὶ παρειχον οὑ τιν τις τυχουσαν, they brought to all of them, because of the rain that φίλανθρωποι ἡμῖν ανακάμτει γερ πυρα, kindness to us; having kindled for a fire, προελαβοντο παντας ἡμας, δια τον ύδατον τον they saw the barbarians hanging the wild beast from the χειρος αυτοις, ελευθον πρὸς αλληλους. Παντας hand of him, they said to each other. Certainly φυλες ειτι δι' ανθρωπος οὑτος, ἦ διασκεδαστα a murderer is the man this, whom having saved εκ της δαλασης ἡ Δικαιος ην οὑκ ειας, 5 from the sea the Justice to live not permitted. He μεν ονοι αποτιναζες το θεριον εἰς το πυρ, επαμενous οὐδεν κακων 6 οι δὲ προσδοκον αυτων indeed then having shaken off the wild beast into the fire, suffered nothing bad; they but were expecting him μελλειν παρασαν, η καταπιπτειν αφον νεκρο to be about to swell, or to fall down suddenly dead. πον. Επι ποιν δε αυτων, προσδοκονται, και For along and of them, expecting, and θεωρουντων μηδεν ατομον εις αυτον γινομενον, seeing nothing out of place to him happening, μεταβαλλομενοι ελευθον θεου αυτον ειναι. In changing their minds they said, a god him to be, In δε τοις χερος τοις εκεινοι ὑποχε χειρια and to those about the place that were, το προτε της θεριος, ουνατις Ποπλιου δι αυτα to the chief of the island, by name Popilius, who having δεξαμενος ημας, τρεις ημερας φιλανθρωπος εξεκινηθαι, received us, three days kindly entertained. 8 Εγενετο δε τον παπερας του Ποπλιου He happened and the father of the Popilius πυρκαιοι και δυσχεραι συνεχωμεν κατακαινοι πυρκαϊς and severe and uncontrollable being seized, was lying δαι προς δε δι λαος εισελθων, και προσευχοντων, down; to whom the Paul going in, and having και προσευς 

* VATICAN MANUSCRIPT.—I. 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 Biblioth. Scrip.

† 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 4. Hee Dike was the proper name of the heathen goddess of Justice. She was the daughter of Jupiter, and was called also Nemesis.

† 5. Popilius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.

† 1. Acts xxvii. 20. † 2. Rom. 1. 14; 1 Cor. xiv. 11; Col. iii. 11. † 6. Acts xiv. 11. † 5. James v. 14, 15.
prayéd, put his hands on him, and cured him.
9 This, therefore, having been done, the others also in the island, having Diseases, came, and were cured;
10 and they presented us with Many Presents; and when we left, put on board Things for our wants.
11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the island, with the Sign of the Dioscuri.
12 And having landed at Corinth, we remained three Days; whence having gone round we came to Rhegium: and
13 after one day having sprung up a south wind, we remained seven Days; and thus we went towards Rome.
14 And thence, the brethren hearing 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.
15 And when we came to Rome, the centurion delivered the prisoners to the Prefect of the Preatorium Camp; but Paul was permitted to dwell by himself, with the soldier who guarded him.

*Vatican Manuscript.—16. were entered Rome.
10. the centurion delivered the prisoners to the Prefect of the Preatorium Camp—omitt. 10. but—omitt.
And it occurred, after three days, he called together the chief men of the Jews. And they having convened, he said to them, "Brethren, I though I have done nothing contrary to the people, or to the paternal customs, yet I was delivered a prisoner from Jerusalem into the hands of the Romans;"

18 who, 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 neither 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 thinkest; for indeed it is known to us concerning this sect, that it is everywhere spoken against."

23 And having appointed him a day, many came to him into his lodging; to whom he set forth earnestly concerning Jesus, both from the law of Moses and of the prophets, from morning even till evening. And these indeed were persuaded by the arguments, of the things spoken, those but believed not. Not agreed and
And not being agreed with each other, they were dismissed, saying of the Paul the word: 'Oti kallos to pneuma to Paul spoke through Isaiah the prophet to all the people, this, and say thou: With ears you will hear, and not not you may understand, and seeing you will see, and not not you may perceive. Unfeeling for the hearts of the people, and with the ears, fairly they hear, and the eyes of them they closed; lest at anytime the blind to the blind, and the deaf to the deaf, they should see with the eyes, and with the ears they should hear, and with the heart they should understand, and should not reproach, and I should heal them. Known therefore is the word; let it be to you, that to the Gentiles is sent the salvation of the God; and they will hear. And these things, the Jews, having much among themselves discussion, He abide, and two years whole in his own hired dwelling; and received all those coming in to him; proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with entire freedom of speech, and without restraint.

*VATICAN MANUSCRIPT.—25. This salvation. 29. omit. Subscription—Acts of Apostles.*

† Isa. vi. 9; Jer. v. 31; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 13; Luke viii. 10; John xii. 40; Rom. xi. 11. ‡ 28, Matt. xx. 41, 42; Acts xiii. 48, 47; viii. 6; xx. 21; xxvii. 17, 18; Rom. xi. 11. † 51. Acts iv. 31; Eph. vi. 10.
KEF. a’. 1.

Paul, a servant of Christ Jesus, called to be an apostle, and set apart for the glad tidings of God—

who having been born from a seed of David according to the flesh;

and also in the Resurrection of dead ones, Jesus Anointed of the Lord;

who are in Rome, beloved of God, called saints;

and peace from God Father of ours,

who are also the Invited ones of Jesus Christ;

who is the Son of God in power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our Lord;

who we received Favor and Apostle office, in order to the Obedience of Faith among All the Nations, on account of his Name;

Paul, a Servant of Christ Jesus, a Constituted Apostle, set apart for the Glad Tidings of God,

and which was previously announced through his Prophets in the holy scriptures,—

concerning that Son of his, who was born of the Pistority of David as to the Flesh;

and 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;

through whom we received Favor and Apostle office, in order to the Obedience of Faith among All the Nations, on account of his Name;

among whom are also the Invited ones of Jesus Christ;

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.

And first, I give thanks to my God through Jesus Christ concerning you all: Because your Faith is celebrated in the Whole World.

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;

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.

1. Christ Jesus.

VATICAN MANUSCRIPT.—Title—To the Romans.

1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.

2. Acts ix. 15; xii. 2; Gal. i. 15.

2. Gen. xxvii. 18; Deut. viii. 15; 2 Sam. vii. 13; Isa. ix. 6, 7; Jer. xxxii. 5; xxxiii. 14–16; Ezek. xxxiv. 23; Dan. vii. 24.

3. Acts ii. 10; Luke i. 30; Acts ii. 10; 2 Tim. i. 5.

4. Acts iii. 32; 2 Pet. iii. 5.

5. Rom. xi. 1; 2 Cor. i. 3; Phil. i. 8; 1 Thess. ii. 5.

6. Rom. vii. 10; 1 Thess. iii. 10.

7. 10. Rom. xx. 23, 32; 1 Thess. iii. 10.

8. James iv. 15.
ROMANS.

1 For I greatly desire to see you, 2 that I may impart to you some spiritual gift, for your firm establishment;
3 and this is, that I may be comforted among you, through the mutual faith both of you and me.
4 But I wish you not to be ignorant, brethren, 5 that often purposed to come to you, (though hindered till now) that I may have 6 some fruit among you also, even as among the other nations.

7 ¶ Both to Greeks and Barbarians, both to wise and Simple, I am a Debtor; 8 so that according to my ability, I am eager to announce glad tidings among you also in Rome.
9 ¶ For I am not ashamed of the glad tidings; 10 because they are the Power of God for Salvation to Every one believing; 11 both to Jew and to Greek;
12 ¶ For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, 13 "But the righteous by Faith, shall live."
14 ¶ 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.
15 Because the Knowledge of God is apparent among them; for God disclosed it to them;
16 for 17 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.

11. Roman xxv. 29. 13. Rom. xxv. 23. 15. Phil. iv. 17. 17. 1 Cor. ix. 15. 19. Phil. iv. 17. 21. Acts xli. 9. 23. 2 Tim. i. 8. 25. 1 Cor. i. 18; xv. 2. 27. Rom. iii. 9. 29. Heb. ii. 4; John iii. 38; Gal. iii. 1. 31. Phil. iii. 9; Heb. x. 35. 33. Acts xxx. 30; Eph. v. 6; Col. iii. 6. 35. 20. Acts xix. 1; Acts xiv. 17; xvi. 27.
Because, though they knew God, they did not glorify or thank him as God, but became vain in their reasonings, and their heart was darkened; assuming to be wise men, they became foolish; and they changed the glory of the incorruptible God into an image—likeness of corruptible man, and of birds, and of quadrupeds, and of reptiles. Therefore, God delivered them over, through the lusts of their hearts to impurity, to dishonor their bodies among themselves; who exchanged the truth of God for a lie, and served and worshipped the creature rather than the Creator, who is worthy of praise to the ages. Amen! On this account God delivered them over to the infamous Passions; for even the Females changed the natural Use for that which is unnatural; and in like manner the Males, leaving the natural Use of the Female were burnt up with their furious Lust for each other. — Males with Males committing Indecency, and receiving back among themselves that amends of their error which was proper. And as they did not choose to possess the Knowledge of God, God delivered them over to a Wicked Mind, to do improper things;—abounding in every Iniquity;—in Wickedness, in Covetousness, in Malig-
ROMANS.

1 Therefore thou art inexorable, O Man! thou who judgest all; for in what thou judgest another, thou condemnest Thyself; since thou, the judge, dost practise the same things.

2 But we know that the sentence of God is according to truth upon those who practise such things.

3 And dost thou think this, O Man! thou who judgest those practising such things, and yet art doing the same, that thou shalt escape the sentence of God?

4 Or dost thou despise the abundance of his goodness and forbearance and patience, being ignorant that this goodness of God entices thee to a reformation?

5 According to thy hardness and unchanged heart, thou hast treasured deceitfully the rightous judgment of the God; who will render to each.

* VATICAN MANUSCRIPT.—31. Impeachable—sinful. 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.

‡ 2. Rom. ix. 23; 1 Pet. iii. 15; 2 Pet. iii. 15; 3 John 8, 9; 1 John 1, 11; 2 Sam. xiv, 7; 1 Sam. vi. 17; Jervis. xvi. 17; Matt. x. 19;—Matt. xvi. 27; Rom. xiv. 12; 1 Cor. iii. 18; 9 Cor. v. 10; Rev. ii. 5; xx. 11; xxii. 12.
Romans.

chap. 2: 7.] 16

each according to his works;
7 anian Life, indeed, to those who, by perseverance, in Good Works, are seeking for Glory and Honor and Incorruptibility;
8 but Indigitation 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 all the Jews, and then of the Gentiles;
10 but Glory and Honour to every one working good; first to the Jews, and then to the Gentiles;
11 For there is no partiality with God.
12 Therefore, as many as are without law, will perish also without law, and as many as are under law, will be judged by law.
13 (for not the hearers of the law are just before God, but the doers of the law, who perform the things of the law, these, though they do not possess a Law, are a Law to themselves.
15 who demonstrate the work of the Law written in their hearts, testifying the thoughts of their hearts, and between the conscience, and between the things of the law, and the things of the Gentiles, as the case is.

* Vatican Manuscript.—13. Law.

13. Law.

† 14. Phæsi, 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 29; and Jer. xxxi. 31—35 with Hdb. viii. 9—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, 4: 1; "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (Phæsi,) 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 plenam, the law itself.
ROMANS. [Chap. 2: 27.] 

17. And the uncircumcised and the uncircumcision, for they are the blind and the deaf; they know neither the law, nor the ordinances of the law, nor the ordinances of God, nor the ordinances of the law in the law.

18. And thus the law is not of God, but of man, and is not binding upon all men, but only upon the Jews.

19. And thus the law is given to the Jews, not to the Gentiles, but only to the Jews, and is binding only upon the Jews.

20. And thus the law is given to the Jews, not to the Gentiles, but only to the Jews, and is binding only upon the Jews.

21. And thus the law is given to the Jews, not to the Gentiles, but only to the Jews, and is binding only upon the Jews.


† 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "thefts, treachery, adultery, sacrilege, raping, and murder," and adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."
ROMANS

CHAPTER III.

1 What then is the superiority of the Jew, or what is the profite of the circumcision? 2 Much in every respect; but first, indeed, I am indebted to the oracles of God. 3 For what if some did not believe? Will their unbelief make the faith of God in vain? 4 By no means! but let God be true, though every man be false; even as it has been written, \\

"That thou mayest be justified in the words of thee, and mayest conquer in the terribleness of the judgment." 5 But if our unrighteousness shall establish God's righteousness, shall we speak? Is that God unrighteous who inflicts wrath? (I speak according to man.) 6 By no means! otherwise how will God judge the world? 7 For if the truth of God abounded by my falsehood to his glory, why am I also yet judged as a sinner?

* Vatican Manuscript.—8. and—omit.

† 37. Matt. xli. 41. 42. † 28. Matt. vili. 39; Rom. x. 6, 7; Gal. vi. 15. † 29. Col. ii. 11; Phil. iii. 3. † 2. Psa. cxliv. 19, 20; Rom. x. 4. † 3. Rom. x. 16; Heb. iv. 2. † Psa. iv. 4. † 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17. † 5.
Romans.

that we may do the evil things, so that may come the good things? of whom the judgment just is. What then? say: το κρίμα ευδοκεῖ τα, διήρυσμα, 9 Ti ou; good things? of whom the judgment just is. What then? προεχομεθα; Ου παντας προτησαμεθα γαρ, do we excel? Not at all; we before convicted for, Ιουδαίους τε και Ἑλλήνας παντας ὑπ' αμαρ. Jews both and Greeks all under sin τινα εναι 10 καθαρον γεγραπται ὅτι ουκ εστι to be; even as it has been written; That not is δικαιος ουδε εις. 11 ουκ εστι ουκ ευθυς, ευθυς εστι just not even one; not is understanding; not is τιν εκτιμαν τουν θεου. 12 παντες εξεκλιναν, he seeking out the God; all turned aside, ἀμα θερειαθαις ουκ εστι ποιων χριστοποιηται; together they were unprofitable; not is doing goodness, τα, 13 ουκ εστιν εος ενεος. 13 Ταφος ανεφερθη—[not] even one. A sepulchre having been νος δ λαβνυς αυτων τας γλωσσας αυτων opened the throat of them; with the tongues of them εδιοισαν. Ιος απειρον υπο τα χειλα αυτων, they deceived. Venom of asps under the lips of them, 14 ουι το στομα αρας και πικριας γεμιει. Of whom the mouth of cursing and of bitterness a full. Ους εστιν ποδες αυτων εχεαι αιμα, 16 συνεπιμελησει; made the feet of them to pour out blood; ruin μα και τολαισμα εν ταις ωδοις αυτων. If and misery in the ways of them; and δον ειρηνης ουκ εγνωσαν. 18 ους εστιν φοθος a way of peace not they knew. Not is fear θεου απεναντι των φθαλων αυτων. 19 οδηγος of God before the eyes of them. We know μεν δε, ότι δος τον ποιμενα λεγει, τοις εν τω and that what the things the law says, to those under the νομον καλει; ινα το στομα φραγη, και υποδει- law it speaks; that every mouth may be stopped, κατα τον κοιμοσ τω θεω. 20 διοτι εξ penalty may become all the world to the God. Therefore from εργων νομον ου δικαιωθησται πασα σαρξ ενως works of law not shall be justified all flesh before πιον αυτων δια γαρ νομον επιγνωσις αμαρτιας, him through for law an acknowledgement of sin.

some affirm that we say]; 9 That we may do evil, so that good may come; Whose condemnation is just.

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, That there is none righteous, not even one; 11 There is none that understands, there is none that seeks God.

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.

Their mouth is full of cursing and bitterness. 15 ♦ ♦ Their feet are swift to shed Blood; 16 Ruin and Misery are in their Faths, 17 and a Peaceful Road they have not known.

There is no Fear of God before their eyes. 18 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 amiable to God.

Therefore by Works of Law No Human being shall be justified in his presence; for through law there is an Acknowledgement of Sin.

* Vatican Manuscript. — 11. none that understands, there is none that seeks God, 12. not is—unto.

21
Now but without law a righteousness of God has been revealed, manifested, by the law and the prophets.

22
being attested by the law and the prophets; a righteousness even of God through faith in Christ, the believing; not for is a distinction.

23
All for sinners, and come short of the glory of God;—

24
being justified freely by his favor, through that redemption which is by Christ Jesus;

25
whom God has set forth to be the Mercysent, by his own Blood, through the faith; for an exhibition of his righteousness in passing by the sins formerly committed, during the forbearance of God;

26
and for an exhibition of his righteousness at the present time, in order that he may be righteous while justifying him who is of the faith of Jesus.

27
Where then is boasting? It is shut out. Through What Law? Of works? No, but by the Law of Faith;—

28
for we reckon that Man is justified by Faith, apart from Works of Law.

29
Or is he the God of the Jews alone? and not of the Gentiles? Yes, of the Gentiles also;

30
since it is the One God who will justify the Circumcision by Faith, and the Uncircumcision through the faith.

31
Do we then nullify Law through the faith? By no means; but, we establish Law.
KEΦ. Β'. 4.

Chapter 4: 11.

1. What, then, shall we say of Abraham, our forefather 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 saith the scripture? * And Abraham believed God, and it was accounted to him for righteousness.

4. * And he believed to the promise of God, which is called by faith, and he was accounted the father of all them that believe, to whom it was accounted righteousness.

5. As for the promise, he said, This semeth me to be my heir, unto whom he spake. And to whom he spake he said, in whom he believed, to whom it was accounted righteousness.

6. Even as David also speaks of the blessedness of the man to whom God accounts righteousness apart from works,

7. Saying, * Happy are they whose iniquities 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 circumcision, or on the uncircumcision? For we affirm, faith is accounted to Abraham for righteousness.

10. How then was it accounted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

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 of those believing.
Romans

Romans 4:12-19

12 Now it will be seen that the state of being a believing, or "believer," is not the same thing as being circumcised. It is not the same as being a member of Abraham, because Abraham was circumcised, but his faith was counted towards him as righteous. When you believe in Jesus, your faith is counted as righteousness. Abraham was not circumcised, but his faith was counted towards him as righteous. This is why the Law, or the promise of the Law, is not important. It is not the same as being circumcised or being a member of Abraham. It is about faith, not about the Law.

13 For the promise to Abraham was that he would be the father of many nations, not because of his own obedience, but because of his faith. This is the faith that counts towards righteousness. 14 It is not by obedience that righteousness can be earned, but by faith. If Abraham had been able to earn righteousness through his own obedience, then the promise of faith would not have been true. 15 For if Abraham had been able to earn righteousness through his own obedience, then his faith would not have been counted towards him as righteous.

16 But to the one who has faith, law is not important; it is not the same as being a child of Abraham. 17 If a father has righteousness by faith, then his children also have righteousness by faith, even though they were not circumcised. 18 If a father has faith, then his faith is not the same as being a child of Abraham, even though he was circumcised. 19 If a father has faith, then his faith is not the same as being a child of Abraham, even though he was circumcised. 20 For if Abraham had been able to earn righteousness through his own obedience, then the promise of faith would not have been true.


ROMANS.

*\[\text{Vatican Manuscript:—10. not—omit.} 10. already—omit. 22 also—omit.]

though he regarded his own Body as deadened, being somewhere about a Hundred years old, and the deadness of Sarah's womb;

20 he did not dispute against the promise of God, by unbelief, but was made strong in the faith, giving glory to God;

21 having been fully assured, That what has been promised, he is able also to perform.

22 Therefore, it was accounted to him for righteousness.

23 But it was not written for him alone, That it was accounted to him,

24 but also for us, to whom it is about to be accounted, even to them who believe on the Lord Jesus Christ;

25 who was delivered up on account of our offenses, and raised for our justification.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have peace with God through our Lord Jesus Christ;

2 through whom, also we have been introduced into this favor in which we stand; and we boast in hope of the glory of God.

3 And not only so, but we triumph also in afflictions, knowing that affliction works endurance;

4 and endurance, approval, and approval, hope;

5 and this hope is not put to shame, because
the love of God has been diffused in our hearts, through that holy Spirit which has been given to us.

* Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the good, some one might even venture to die.

8 But * God recommends his own Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified by his blood, we shall, through him, be saved from * wrath.

10 For if, being Enemies, we were reconciled to God through the death of his Son, by how much more, having become reconciled, shall we be saved by his * life?

11 And not only so, but we even boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 For this reason,—as through One Man Sin entered into the world, (in whom all sinned,) and through Sin, * death; so also, * death passed upon All Men.

13 For till the Law, Sin was in the World, but * Sin is not accounted where there is no Law.

14 Death, however, reigned from Adam till Moses, even over those who had not sinned in the similitude of the transgression of Adam; * who is a Type of that being about to come.
ROMANS.

Chap. 5: 15 All, and made us the partakers of his grace, being brought to repentance; so that if by the grace of God we do not fall, the grace of God shall be glorified in us; for we are made partakers of his grace.

16 And if by the grace of God we are saved through faith, it is not of ourselves; we are saved by grace, grace being the gift of God. For he that believeth shall not be ashamed.

[Chap. 6: 1.]

15 But not as the fall, so is the gracious gift. For if by the fall of the one, the many died, much more the favor of God, even that gracious gift by the one Man, Jesus Christ, abounded to the many.

16 And not as through one having sinned, is the free gift; for indeed the sentence was from one to condemnation; but the gracious gift is from Many Offences to Righteousness.

17 Besides, if by the fall of the one, death reigned through that one; much more have those 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 Law supervened, so that the Offence might abound; but where Sin abounded, Favor superabounded; 21 that as Sin reigned by death, so also Favor might reign through Righteousness into life everlasting, through Jesus Anointed the Lord of our.

CHAPTER VI.

1 What then shall we say? Ought we to continue in sin that favor may abound?
Romans.

[ Chap. 6: 18.]

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 entombed with him by the immersion into that death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life.

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, that the body of sin might be rendered powerless, that we may no longer be enslaved to sin;

7 for he who died has been justified from sin.

8 And if we die with Christ, we believe that we shall also live with him;

9 knowing that 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; but the life which he lives, he lives by God.

11 Thus also do you account yourselves dead indeed by sin, but living by God in the Anointed Jesus.

12 Let not sin, therefore, reign in your mortal body, in order to obey its desires;

13 nor present your 


11. Christ Jesus. 

12. to obey its desires.
members to sin, as Instruments of Iniquity; but ζ present yourselves to God, * as if alive from the Dead, and your Members to God, as Instruments of Righteousness.

14 For ζ Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? * Should we sin, ζ Because we are not under Law, but under Favor? By no means.

16 Do you not know, That ζ 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, ζ 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 Impurity 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? ζ for the End of those things is Death.

22 But now, having been emancipated from sin, and having become bound to God, you have

* Vatican Manuscript.—$13. as if alive. 13. Members. 15. Should we sin.
Romans

KEF. ζ. 7.

1 Η γαρ αὐτοῖς, αδελφοί, (γινωσκούσι γαρ
Or are you ignorant, brethren, (to those knowing for
νομον λαλούν, ὅτι ὁ νομὸς κυριεύει τον ανθρώ
law I speak), that the law lords over the man,
πού, εἰρήνων χρόνον ἔχετε; 2 Η γαρ ὅπως ἐπιθυμεῖς
for as long as a time he lives? The for bound to a man
γυνῇ τῷ σωτρί τινι αὐρή δεδεμένον νομῷ; εἰν τῇ ἀπο-
woman to the living husband is bound by law; if but may
νεάρ τῷ σωτρί τινι ἀνδρὶ ἔτερῳ; εἰν τῇ ἀποθα-
be called, if she should be to a man another; if but should
νεάρ τῷ σωτρί τινι ἀνδρὶ ἔτερῳ; εἰν τῇ ἀποθα-
be another, having become to a man another.

4 'Οστε, αδελφοί μου, καὶ ὑμεῖς εὐθαναστήσετε
Therefore, brethren of me, also you were put to death
τῷ νομῷ διὰ τοῦ σωτρί τοῦ Χριστοῦ, εἰς τῷ
by the law through the body of the Anointed, in order that
tεκατοπροφέρουσιν τῷ θεῷ. 5 'Οστε γαρ
become you to another, to him out of dead ones having been

5. Ταυτάτα τοι τοι τοι τοι τοι αὐτούς τοῦ σωτρί τοῦ
Therefore, brethren of me, also you were put to death

CHAPTER VII.

1 Are you ignorant, Brethren, (for I am speaking to those who are acquainted with Law;) That the law controls a man for 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, if 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 by the Law, 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, worked in our members for bringing 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 Letter.

7 What then shall we say? Is the Law Sin? By
Romans 7:8

My soul was estranged from the commands of the law, for it is holy, and the commandment is holy. The law is holy and just and good.

8 For though I may have the mind, yet I do not put it into practice, for I am doing the things I do not want to do, and I am doing the things I do want to do.

9 I find my conduct to be controlled not by the law, even though I should approve of myself, and I have more reason for judging myself than for judging others.

10 But I am not in control, for I do not do what I want to do, but I do the things I hate.

11 And I find myself doing the things I do not want to do, and I am doing the things I do want to do.

12 I was therefore crucified with Christ, and I am no longer alive, for Christ is alive in me. And the life I now live is not my own, but it is the life of Christ, who lives in me. And I no longer live, but Christ lives in me.

13 I have become crucified to the law, and I am no longer under the law.

14 What a wretched man I am! Who will deliver me from this body of death?

15 I thank God, who delivered me from the power of darkness and brought me into the eternal light.

16 For I am now living by the grace of God, and I have no means of escape.

17 Indeed, if I did not know sin except through the law, the desire for sin that was present in me would have been stronger, and I would have sinned more.

18 But sin having taken opportunity through the commandment, worked in me all strong desire.

19 Apart from law, however, sin is dead.

20 And sin was formerly living apart from law, but the commandment having come, sin lived again, and sin died.

21 And that commandment intended for life, the same was found by me the commandment that for death.

22 For sin having taken opportunity through the commandment, deceived me, and through it killed me.

23 And so the law is indeed holy, and the commandment holy, and just, and good.

24 That good thing, then, has become death to me. For 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.

25 Besides, we know that the law is spiritual; but sin is fleshly.

26 I am working it out, but the sin dwelling in me.

* Vatican Manuscript.—17. Inwheels in me. **

For I know that in me, that is, in my flesh, there dwelleth no good thing; for to will is present with me, but to work that which is excellent I find not.

For I do not the good which I desire, but the evil which I desire not, this I do.

But if what I desire not, this I do, I no longer work it out, but the sin dwelleth in me.

I find therefore this law, when I am willing to do right, that the wrong lies near me.

For I am pleased with the law of God according to the inward man;

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.

Wretched man that I am! who shall rescue Me from this body of death?

For thanks to God, by means of Jesus Christ, our Lord. Consequently, then, indeed, I myself, by the mind, am in subjection to the law of God, but by the flesh to the Law of Sin.

There is then no condemnation now to those in the Anointed Jesus;

for the law of the spirit of life in Christ Jesus, hath delivered me from the law of sin and of death.

* Vatican Manuscript.—20. I.—omit. 22. the mind. 25. Thanks to God.
For what was impossible for the law, in that it was weak through the flesh, I, God, having sent my own Son in a form of the Flesh of Sin, even by an offering for Sin, condemned Sin in the Flesh; so that the righteousness of the Law might be fulfilled by us, who are walking, not according to Flesh, but according to Spirit.

For those who live according to the flesh, are those who do not please God, for to the Law of God they are not subject; but if any one is made sound in the Spirit, through indulging in the indwelling of his Spirit in you.

If God be Anointed in you, the indeed body dead is raised Anointed out of dead ones, will make alive also the bodily bodies of you, through indulging in his flesh in you.
ROMANS.

13 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.

15 For you did not receive a Slavish Spirit back again for fear; but you received a Spirit of adoption, by which we cry,

16 "Abba! Father!"

16 The Spirit itself testifies together with our Spirit, that we are Children of God.

17 And if Children, also Heirs; if Heirs, indeed, of God, and Joint-heirs with Christ; if indeed we suffer together, so that we may also be glorified together.

18 For I consider That the sufferings of the present Time, as unworthy of Comparison with the Future glory to be revealed in us.

19 Indeed, the earnest expectation of the creation longs for the revelation of the Sons of God.

20 For the creation was made subject to Frustration, not voluntarily, but by Him who placed it under;

21 in Hope That even the creation itself will be emancipated from the Slavery of Corruption, into the Freedom of the Glory of the Children of God.

22 For we know That the Whole creation groans together and travails in pain together till the present time.

† 10, 20, 21, 22. Ktisis, creation, has the same signification here as in Mark xvi. 15; "Proclaim the glad tidings to the Whole creation," that is, all mankind; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the "slavery of corruption" held out in the 21st verse, and the contrast introduced in the 23rd verse, between the kinesis and those "possessing the first-fruit of the spirit."
ROMANS.

And not only it, but ourselves also, possessing the first-fruit of the Spirit, even us ourselves groan within ourselves, waiting for Sonship,—the redemption of our body.

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?

But if we hope for what we do not see, we wait for it with patience.

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.

And he who searches the hearts, knows what the mind of the Spirit, because according to God it intercedes on behalf of Saints.

And we know that all things work together for good to those who love God,—to those being invited according to a Purpose;

because those whom he foreknew, he also predestined to be Copies of the Likeness of his Son, for him to be a First-born among Many Brethren;

and those whom he predestined, he also invited; and whom he invited, those he also justified; and whom he justified, those he also glorified.

What shall we say, then, to these things? Since God is for us, who can be against us?

Surely he who spared not his own Son, but de-

* VATICAN MANUSCRIPT. — 23. we—correct. 24. also—correct. 26. weakness—on behalf of us—omit. 28. God works all things together for good.
ROMANS.

Chap. 8: 33.

[Chap. 9: 2.

παντων̣ παραδοθεν̣ αυτων̣ πας ουξι και αυτι̣ all delivered up him; how not also with
αυτι̣ τα παρατ̣ ἡμι̣ χαιρεται̣; 33 Τις him the things all to us will he graciously give? Who
εγκαλεσει̣ κατα̣ εκλεκτων̣ θεου̣; Θεος δ̣ will bring a charge against chosen ones of God? God that
dικαιων̣; 34 Τις δ̣ κατακρινων̣; Χριστος̣ δ̣ απο̣ justified? Who he condemning? Anointed that having
θανων̣; μαλλον̣ δε̣ * [και] εγερθης̣; δς̣ και died? still more and [also] having been raised; who also
εστω̣ εν δεξια του̣ θεου̣; δς̣ και ενυγχαι̣ is on right of the God? who and intercedes
υπερ̣ ημων̣; 35 Τις ἡμις χαιρεσει̣ απο̣ της̣ on behalf of us? Who us will separate from the
αγαπησ̣ του̣ Χριστου̣; Θηλις̣; τη̣ στενοχωρια̣; love of the Anointed? Affliction? or distress?
η̣ διωγμος̣; η̣ αμος̣; η̣ γνυμοτης̣; η̣ κιβνος̣; or persecution? or famine? or nakedness? or peril?
η̣ μαχαιρα̣; 36 (καβδς̣ γεγραπται̣: 'οτι̣ ένεκε̣ σου̣ or sword ... (as It has been written; That on account
σου̣ βασανουμεθα̣ δλη̣ τη̣ πη̣ θεο̣ ελοι̣ γθηθη̣-of thee we are put to death whole the day; we were ac-
μεν̣ δς̣ προβατα̣ σφαγης̣.) 37 ΑΛΛ̣ εν̣ του̣ τοις̣ counted as sheep of slaughter.) But in these
πανιν̣ υπερικυμε̣νι̣ δια̣ του̣ αγαπησατο̣ ημας̣; all we more than conquer through the one having loved us.
38 Πετεισμαι̣ γαρ̣, ὅτι̣ ουτε̣ βαθης̣ ουτε̣ λει̣, I am persuaded for that neither death nor life,
ουτε̣ αγγελος̣ ουτε̣ αρχαι̣, ουτε̣ ενεστωτα̣ nor messengers nor principalities, nor things being present
ουτε̣ μηλδοτα̣, ουτε̣ δυναµει̣ς̣, 39 ουτε̣ nor things being about to come, nor powers, nor
υψαι̣ ουτε̣ βαθος̣, ουτε̣ τις̣ κατι̣ ετερα̣ δυνη̣-height nor depth, nor any creation other will be
σται̣ ημις̣ χαιρησει̣ απο̣ της̣ αγαπης̣ του̣ θεου̣; able us to separate from the love of the God, of that in Anointed Jesus the Lord of us.
της̣ εν̣ Χριστο̣ Ιησου̣ τω̣ κυριω̣ ημων̣. ΚΕΦ. that in the Anointed Jesus our Lord.

§. 9. 1 Αληθεια̣ λεγω̣, εν̣ Χριστω̣ ου̣ ψευδο- Truth I speak, in Anointed; not I utter
μαι̣, (συμμαρτυρουσης̣ μοι̣ της̣ συνειδησης̣ falsehood, (bearing testimony together to me the conscience
μου̣,) εν̣ πνευματι̣ λαγω̣; 2 ὅτι̣ λυπη̣ μοι̣ εστι̣ of me,) in a spirit holy; that grief to me it is
μεγαλη̣, και̣ αδιαλειπτος̣ ουν̣ τη̣ καρδια̣ μου̣. great, and unceasing anguish in the heart of me.

* VARIUS MANUSCRIPT.—34. also—σωτ. 35. THAT love of God which is in Christ Jesus!
† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. 1 35. Ps. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor.
 iv. 11. 1 37. 1 Cor. xv. 57; 2 Cor. i. 14; 1 John iv. 4; v. 4; Rom. xiii. 11. 1 1
Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 39; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 2.

CHAPTER IX.

1 Ι ἔξωκνυμι̣ τη̣ Θεω̣ σει̣ το̣ χρι̣στο̣ το̣ κυρι̣ ω̣ς̣. 1 I speak the Truth in Christ; I do not speak falsely, my conscience co-attesting with me, in a holy Spirit,
2 η̣ θανασι̣ μη̣ σο̣ με̣ ς̣ ου̣ αί̣ ματί̣ σο̣ με̣ ς̣ ου̣ αί̣ great Grief and Unceasing Anguish in my heart,
3 on account of my brethren, my kinsmen according to the flesh; (for I was wishing to be incurred from the Anointed one;)

4 who are Israelites; to whom belong the sonship, and the glory, and the covenants, and the law-giving, and the rites of service, and the promises;—

5 whose are the fathers, and from whom is that Anointed one, according to the flesh; he who is overall, God blessed to the ages. Amen.

6 But not as implying that the word of God has fallen; for ... not is Israel.

7 Nor because they are the seed of Abraham, are they all children; but "In Isaac shall thy Seed be called."

8 That is, the children of the flesh, these are not of God; but the children of the promise are accounted for the Seed.

9 For this is the word of promise—"According to this season I will "return, and Sarah shall "have a Son."

10 And not only this, but also Rebecca, when she had conceived twins by One,—by Isaac our father;

11 (for they not having been born, nor having done anything good or bad, so that God's purpose, 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;"
Romans.

13 even as it has been written, ’“Jacob I loved, “but Esau I hated.”

14 What shall we say then? Is not injustice with God? By no means.

15 For to Moses he says, "I will pity whom I will pity, and I will have compassion on whom I will have compassion on."

16 So, then, it is not of the one willing, nor of the one running, but of the one whom God chooses.

17 Besides, the scripture says to Pharaoh, "For this very purpose I raised thee up, that I may show my power and my holy name may be declared in all the earth."

18 So then, whom he pleases, he pleases; whom he wills, he hardens.

19 Thou wilt then say to me, "Why does he still find fault? for who has resisted his will?"

20 But indeed, O Man who art thou replying against God? Shall the thing formed say to its maker, "Why didst thou make me thus?"

21 Or has not the potter power over the clay, out of the same mixture to make vessels for honor and vessels for dishonor?

22 But if God, wishing to exhibit his indignation, and to make known his power, did carry with much long-suffering the vessels of wrath fitted for destruction;

23 and that he might make known the riches of his glory on the vessels of mercy, which were to be made the glory of his wisdom among those who are being conformed to Christ Jesus, whom he loved.

* Vatican Manuscript.—10. For—onit.

† 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, "thou hast been preserved." The apostle's translation of this passage, "For this very purpose I raised thee up," does not alter its meaning. Macknight.
ROMANS.

was previously prepared for Glory; 24 us, whom he called, not only from the Jews, but also from the Gentiles;

as also he says by Hosea. 25 " I will call "that which was not my People, 'my People,' and "her who was not loved, 'beloved.'"

"And it shall be, in the place where it was said, "You are not my People, there they shall be called Sons of the living God."

But Isaiah cries on behalf of Israel, 27 "If the number of the sons of Israel should be as the sand of the sea, the remnant only shall be saved."

"For he is finishing cutting short his "Account in Righteousness; because the Lord "will perform a brief Work "upon the land."

And, as Isaiah previously said, 29 "If the Lord of Hosts had not left us a Seed, we "should have become as "Sodom, and should have "resembled Gomorrah."

What then shall we say? That those Gentiles not pursuing Righteousness, laid hold on Righteousness, 30 but Israel pursuing a Law of Righteousness, attained not a Law of Righteousness.

Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For they struck against the stone of the stumbling; even

* VATICAN MANUSCRIPT—90, to them—omit. 58, finishing and cutting short, the Lord will make a Reckoning on the Earth. 51, of Righteousness—omit. 52, of Law—omit.
Romans 10:1-10

1. Indeed, brethren, the good desire of my heart, and the prayer that 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 1 Christ is the End of the Law for righteousness to every one believing.

5. For Moses writes that righteousness which is from the Law, saying:

6. "Behold, I place in Zion, a Stone of stumbling, and a Rock of Offence; and every one who stumbleth on it, shall be dis-appointed."

CHAPTER X.

1. And so, my friends, let us consider how to stir up one another to love, and to good works.

2. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as you see the day approaching.

3. For if we neglect so great a salvation, which at first was spoken through those who had been previously warned, and which was then confirmed to us by those who heard it;

4. God also bearing them witness, both with signs and wonders, and with divers miracles, and with gifts of the Holy Spirit, according to his own will.

5. Then, because we also are weak, let us stir up one another to love and good works,

6. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as you see the day approaching.

7. For if we neglect so great a salvation, which at first was spoken through those who had been previously warned, and which was then confirmed to us by those who heard it;

8. God also bearing them witness, both with signs and wonders, and with divers miracles, and with gifts of the Holy Spirit according to his own will.

9. Then, because we also are weak, let us stir up one another to love and good works,

10. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as you see the day approaching.

VATICAN MANUSCRIPT. 1. That - omit. 5. Law.

OPENLY CONFESS THE DECLARATION WITH THY MOUTH THAT JESUS IS THE LORD, AND WILL BELIEVE.
For with the Heavens it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

Hence the Scripture says, 'Every one believing on him shall not be ashamed.'

For there is no distinction either of Jew or of Gentile; since the same Lord of all is rich towards all those calling upon him.

For every one who may call on the name of the Lord shall be saved.

How then shall they call on him in whom they did not believe? And how shall they hear, where they did not hear? And how shall they hear without one proclaiming? And how shall they proclaim if they should not be sent? as it has been written, How beautiful are the feet of those announcing glad tidings [of peace, of those announcing glad tidings the things] good. But not pained they couched in the ungodly.

Have you not believed the glad tidings? Jesus for you.

Korice, tis epistateue tis akou hmuon; says, O Lord, who believed the hearing of us?

(Ara h piostis ei akou hde akou dia hmatos.) (Then the faith from hearing; and the hearing through a word of God.)

Ala legw. Me ouk hmuon; of God.

But I say; Not not they heard.

Menouge eis pasein tis ymn exethen ffo Avgios Yes indeed into all the earth went out the sound of them, and into the ends of the inhabited earth the ymnas autwv. All naug. My Israel our words of them. But I say; Not Israel not.

Egnoi: Pwostos Mouin legw: Egy paragwlogw- know. First Moses says; I will provoke to jealous- mias ep our ethne, evi ethne amweta

you by not a nation, by a nation unenlightened paragwlogw mias. Hsiaas de apostol, I will provoke to anger you. Isaiah but is very bold;

*VATICAN MANUSCRIPT.—15. even as.*


11. Isa. xxviii. 10; xlix. 29; Jer. xvii. 7; Rom. ix. 33.
12. Acts xvi. 9; Rom. iii. 29; Gal. iii. 28; 18. Joæl xi. 15; Acts xii. 21; Acts xix. 14. i. 19.
13. 1 Th. iii. 1; Heb. iv. 3. 16. Isa. iii. 1; John xii. 35. 18. Ps. xix. 4; Math. xxiv. 14; xxviii. 10; Matt. xvi. 15; Col. i. 6, 23. * 19. Deut. xxxiii. 21*.
20 Besides, Isaiah is very bold, and says, "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

21 But in respect to Israel he says, "The whole day I stretched out my hands to a disobedient and contradicting People."
Romans 11:8-17

8. τοὺς οὓς δὲ ἀποκόπησαν. (καθὼς
ταῦτα, ἐκεῖνοι δὲ ἀποκόπησαν, διὰ
τὸ Ἰσραήλ ἡ ἀποκόπησις.)

9. Καὶ Δαβίδ λέγει: Γεννηθητος ἡ θραπεζα αὐτῶν.
And David says: Let him make the table of them
εἰς παραγίαν, καὶ εἰς θράπεζαν καὶ εἰς σκανδάλον, καὶ
into a snare, and into a trap and into a stumbling-block, and
εἰς αὐτὴν ὅτι αὐτοί: ἐκ τούτῳ διασπάσθησαν αὐτούς;
into a recompence to them; let be darkened the
οἱ μὴ θείοι, καὶ οἱ οὐδὲναν, καὶ οἱ οὐδαμῶς,
eyes of the not to see, and ears
τῶν οὖν διασπάστω συγκαυσών. 11. Δειγμα των
of the not to hear; till the

Νυξ λήγων ὅτι αὐτούς. 12. Εἰ δὲ τὸ
10. συγκαυσάμεναι αὐτούς,

Μὴ επιταγχάτε, ἵνα πεπτώση: Μὴ γεννητος ἀλλά
Not did they stumble, that so that they might fall? Not let it be;

εἰς τοὺς παραγίαν καὶ λατρευτικοῖς,
in order that to excite to emulation them.

Εἰ δὲ τὸ πληρωμα αὐτῶν:
they fail the salvation to the nations.

Τὸ πληρωμα αὐτῶν: the full acceptance of them?

Τὸ πληρωμα αὐτῶν: the full acceptance of them?

Τὸ πληρωμα αὐτῶν: and I speak to you, Gentiles; therefore indeed inasmuch

* Vaticano Manuscript.—33. And I speak to you, Gentiles; therefore indeed inasmuch.
ROMANS.

Chap. 11: 18.

18 But I say, that the unfruitful branches of the olive tree were grafted into the Israelitish olive tree, for strength of the wild olive. 

Chap. 11: 26.

26 For as ye have yielded your members to be slaves to uncleanness, yielding them to iniquity; so now yield your members to be slaves to righteousness, yielding them to God. 

ROOT AND FATNESS OF THE OLIVE:

18 But I say, that the unfruitful branches of the olive tree were grafted into the Israelitish olive tree, for strength of the wild olive.

19 Thou wilt say then; "The branches were broken 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: for with whom he pleased, he did spare; and with whom he pleased, he did harden. 

23 But the hardness of God is unto your sorrow: but let his kindness and love be unto reverent, as it is written, 

*VATICAN MANUSCRIPT.—21. he may not even spare Thee, if thou continue in that kindness,
Romans

11:27-12:1

ek Σιων ὁ ἰουδαίος, καὶ αποστρέφεις σεβασμός
out of Sion the deliverer, and shall turn away ungodliness
apo Ἰακώβ. 27 Καὶ αὗτη αὐτοῖς ἡ παρ' ἐμοῦ
from Jacob. And this with them from mee
διαθήκη, ὅταν αφελομεν τὰς ἁμαρτίας αὐτῶν.
covenant, when I may take away the sins of them.
28 Κατὰ μὲν τὸ εὐαγγελίον, εὐχόμεθα δι' ἡμᾶς.
According to the glad tidings, enemies on account of you;
kata δὲ τὴν εὐαγγελίαν, ἀγαπητοὶ διὰ τῶν
according to but the election, beloved on account of the
πατέρων. 29 Ἀμετακόλλητα γὰρ τὰ χαρίσματα
fathers. Things not to be repented of for the gracious gifts
καὶ ἡ κληρίσις τοῦ θεοῦ. 30 Πάπας γὰρ ὑμῖν
and the calling of the God. As for you
ποτὲ ἤπεισατε τῷ θεῷ, μὲν δὲ ἤλεγχε πρὸς τὴν
tote heiseste to the god, nor did ye check to the
ὄντων απειθείας: 31 οὖτω καὶ οὖτως ὑπήκοοι
once disobedient the God, now but obtained mercy by the
tou inδαὶ aπειθη οὲν ἠπειθή-these disobedience; thus also these now disobeyed,
σαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ελεηθοῦσιν,
in the your mercy that also they may obtain mercy.
32 Συνεκρείατε γὰρ ὁ Θεὸς τῶν πανταῖς εἰς
Shut up for the God the all for
απειθείαν, ἵνα τῶν πανταῖς ἐλεησῃ. 33 Ο ἄνθρωπος,
apieithian, ina twn pantas eleisoi. 33 ο anthropo,
disobedience, so that the all he might compassionate. On the
θὸς πλοῦτον καὶ σοφίαν καὶ γνώσεων θεοῦ. ὡς
depth have to plouton and sophian and gnoseon theou. ows
of wealth and of wisdom and of knowledge of God. How
ανεξαρτήτως τὰ κριματά αὐτῶν, καὶ ανεξική-
unsearchable the judgments of him, and untrace-
νιστότοι αἰ δοι αὐτῶν. 34 Τίς γὰρ εὐγνών
nower to the ways of him. Who for know of mind
κυρίου; η τις συμβουλοι αὐτοῦ εγένετο; 35 η
kuriou; eti tis symboulou auton egeneto; 35 eti
of Lord? or who a counselor of him became? or
τις προδότης αὐτῶ, καὶ αὐτοποδοθησάται
i tis prodotas autou, kai autopodothetai
who first gave to him, and it shall be given in return
αὐτῷ; 36 Οτι εἴς αὐτῶν, καὶ δι' αὐτοῦ, καὶ εἰς
ti ez auton, kai di auton, kai eis
him to? Because out of him, and through him, and for
αὐτὸν τὰ παντὰ αὐτίκα ὡδε εἰς τοὺς αἰῶνας,
him the things all; to him the glory for the ages.
Αμήν.
So be it.

KEF. ββ. 12.

1 Παρακαλῶ ὑμᾶς, ἀδελφοί, διὰ τῶν
I entreat you, therefore, brethren, through the
δικαίωσεις τοῦ θεοῦ, παραστασάσατα ζωομάτα
tender compassions of the God, to present the bodily
ἀρχὴς ἡμῶν ἑων, ἀγαθίαν, εὐαρεστών τῷ θεῷ,
yours a sacrifice living, holy, well-pleasing to the God,
written, † "The deliveryer 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
"Beloved on account of the
"FATHERS;"
29 because the GRACIOUS GIFTS and CALLING
of God are not things to be repented of.
30 Besides, as you
"once disobedient God, but
"now obtained mercy by their Disobedience;
31 so also, now, these
"disobeyed, so that they
"may obtain mercy of
"YOUR Mercy.
33 For I shut up together ALL for Disobedience,
"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 to him again?
36 because out of him, and through him, and for
"him to be the GLORY for the
"AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
therefore, Brethren, by the
TENDER COMPASSIONS of
God, to present yourzos-
thesis a living. Sacrifice,
holy, well-pleasing to God.

† Vatican Manuscript.—31 may now obtain mercy.
ROMANS.

2 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.

3 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.

4 For, just as in One Body we have many Members, but all the Members have not the Same Action; so we, the many, are One Body in Christ, and IND. I DUALLY Members of each other.

5 Now having different gracious gifts, according to that favor which is imparted to us—

6 If Prophecy, speak according to the analogy of the Faith;

7 or if a Service, perform that Service. The Teacher, in the TEACHING;

8 The Exhortor, in the EXHORTATION. Let the Distributor, act with Disinterestedness; the President, with Diligence; the sympathizer, with Cheerfulness.

9 Let love be unfeigned. Detest the evil, adhere to the good.

10 With brotherly kindness towards each other be tenderly affectionate; in honor each other going before.

* Vatican Manuscript.—2. of you—omit.
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 persevering.
13 ... the wants of the holy ones, 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. ¶ Do not become wise in your own estimation.
17 ¶ To no one return evil for evil. ¶ Provide honorable things in the presence of all men.
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 have Coals of Fire on his head."
21 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 those

* Vatican Manuscript.—11. serving the Lord.
14. omit.
ai de ousta, otopo theou tetagmeini eisin. 2 Oi theoi, being, under God having been arranged are, so
theo autitasesomenos tē exousia, tē tōu
the one setting himself in opposition to the authority, to the of
theou diatagē anēsteinai oī de anesteisai
God institution has been opposed; they but having been actin
tes, ēautōi krima līsontai. 3 Oi gar ar
opposition, to themselves judgment will receive. The for rulers
χοντες ouk eisai phōbos tōn agawōn evrgwv, alla
er are not a terror of the good works, but
των katawv. Theileis de μη phōbeiathai tēn edous
of the evil ones. Wishest thou and not to fear the author-
siai; tō agawōn poiei kai ēzei epaioν ev
the good do thou; and thou wilt have praise from
autēs. 4 Theou gar diakōnov esti, sou eis tē
her; of God for a servant he is, to the for
agawōn. Ean de tō kataw poier, phōbou ou
if but the evil thou shouldst do, fear thou; not
gar eikē tēn μαχαίραν fōrei. Theou gar diakoi-
for in vain the sword he bears; of God for a servant
for in vain the sword he bears; of God for a servant
νοι estin, ekdikos eis orphēn tō tō kataw prase-
not, avenger for wrath to him the evil practi-
cer. 5 Δi άναγκη ἐποτασσεθαι, oung.
Wherefore necessity to be submissive, not
μον άν την ρεργην, alla kai diα την συ
only on account of the wrath, but also on account of the con-
vείδην. 6 Dia touto gar kai forous tēl-
eikony. On account of this for also taxes pay
tē leitourgoi gar theon eisai, eis autē touto
for the public ministers of God they are, to same this
προακαρπησουντες. 7 Δαπανε [oun] pasi
proakarpierontes. 8 Apodote [therefore] to all
tas ofieiαs tōn fōron, tōn fōron. τō
the goods; to him the tax, the tax; to him the
to telos, to telos. τōn fōron, tōn fōron,
tōn fōron the custom, to him the fear, the fear;
tw. tēn tēnu, tēn tēnu, 8 Mēdei μηδεν
tw. tēn tēnu, tēn tēnu, Mē de i mēden
to him, to the honor. To not one nothing
ofileiste, eι μη to allhēs agapan. 9 gar
ofileste, eι μη allhēs agapan. gar
ou you, if not that each other you should love; the for
agapan tōn éteron, nōmn toπlērhoke. 9 To
agapan tōn éteron, nōmn toπlērhoke. To
loving the other, also has fulfilled. That
γar. Oi mouxēseis eis gar. Oi mouxēseis eis
for, Not thou shalt commit adultery; Not thou shalt commit murder,
ou fōweis eis. Oi mouxēseis eis, Not thou shalt commit adultery; Not thou shalt commit murder,
ou klēseis. Oi epiπumēseis kai eis tēs
Not thou shalt steal; Not thou shalt covet; and if any
ēterα εντολή, en tōnto fōr logwv anakefali-
commandment, in this the word it is brought under
others, other commandment, in this the word it is brought under
existing have been arranged under God;
2 so that he who sets himself in opposition to the authority, opposes the institution of God, and the opponents will procure punishment for themselves.
3 For rulers are not a terror * to a good work, but to an evil. And dost thou wish not to be afraid of the authority? 2 Do
good, and thou shalt have praise, from it;
4 for he is God's Servant for thy * Good. But if thou do evil, he is 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 necessary to be subordinate, not only on account of the wrath, but also on account of conscience.
6 For on this account also you pay taxes; because they are God's public Ministers, constantly attending to this very thing.
7 Therefore, render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.
8 One Nothing to any one—unless love to each other; for the he who loves another has fulfilled the Law.
9 For this, * Thou shalt not commit adultery. Thou shalt not commit murder. Thou shalt not steal. Thou shalt not covet, and if any other Commandment, it is briefly summed up in this precept, namely,
ũται, εν τῷ Ἄγαπησεις τὸν πλησίον σου ὡς οὐκοτέρως, ἂν τοῦτο ἔχεσθε, οὐκ εἰσέχετε, ἐὰν ἤγαπη τῷ πλησίῳ κακὸν οὐκ εἰσέχετε. 10. Ἕ γαρ εἰς τὸν πλησίον ἐν τῇ ἀγαπᾷ ἅμα ἐν ἑαυτῷ, ἁμα τῷ πλησίῳ, ἢ γαρ ἐν τῇ ἀγαπᾷ ἅμα ἐν τῇ ἀγαπᾷ. 11. Ἐν τῇ ἀγαπᾷ τῷ πλησίῳ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 12. Ἔγερθε τό ἡμερόν, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 13. Εἰς τὸν καιρὸν, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 14. Καὶ εἴη τὸν καιρὸν, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 15. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 16. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 17. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 18. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 19. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 20. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 21. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ. 22. Ἐν τῷ δὲ τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ, ἢ γαρ ἐν τῇ ἀγαπᾷ.
Romans.

5 One indeed esteems one Day better than another Day; but another esteems 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 to the Lord, giving thanks to God; and he who eats not, eats not in regard to the Lord, and gives thanks to God.

7 For no one of us lives for Himself, and no one dies for Himself.

8 For both, if we live, we live for the Lord, and if we die, we die for the Lord; whether, therefore, we live, or die, we are the Lord’s.

9 For Christ died and lived for this end, that he 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, “I live, says the Lord, because to Me shall bend Every Knee, and Every Tongue shall confess to the 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 to the brother.

14 I know, and have been assured by the Lord.

"Vatican Manuscript."—8. and who minds not the Day, minds it not for the Lord—omitted.

9. both—omitted. 12. render an Account. 13. or a cause of fall—omitted.
Romans 14:16

Jesus, *That nothing is common of itself; yet *to him who regards anything to be common, to him it is common.

15 But if, through thy Food, thy *brother is grieved, thou waketh no longer according to Love. *Tis 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, let the things of the *eighth day be done, and that with fear and trembling.

20 Thus we should pursue the things of *peace, and things for the *edification of each other.

21 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.

22 For it is good not to *flesh, nor to drink Wine, nor to do any thing by which thy brother stumbles, or is ensnared, or is weakened.

23 *Thou hast *faith; with respect to thyself hold it fast in the presence of God. *Happy is he who does not condemn himself in what he approves.

24 But he who makes a *distinction, if he should eat, has been condemned, because it is not from Conviction; and every act which is not from Conviction, is a *Sin.
KEF. ie'. 15.

1 Orfei lemen de hmeis oi doulatos ta aspeth-

a bound are the strong ones the infirmities

mu twn advatov basisthe, kai mi eanthis

of those without strength to bear, and not ourselves

aresekein. 2 Ekastratos hmn tw plhsion areseket

to please; each one of us to the neighbor let please

eis ta agathon pro oikodosmen. 3 Kai gar 

for the good to building up. Also for the

Christos oux eanthis presen, alla, kathws geg-

Anointed one not himself pleased, but, as it has

巴西: Oi oveidismoi twv oveidismovn se

been written; The reproaches of those reproaching thee,

epetexon ev eime. 4 Otra gar [pro] e-

fall on me. As many things as for was [fore]

graphi, eis twn eimeteran diadaskaliai [pro] e-

written, for our instruction was [fore]

graphe iwa dia twv ypomwv na tis para-

written; so that through the patience and of the conso-

klhseov twv grapheov, twv elphova exwmen. 5 O 

lation of the writings, the hope we might have. The

d ev theos twv ypomwv na tis para-

God and of the patience and of the consolation

dia hym tw auto phrswen en ahlhoin

may give to you the same to be minded among each other,

cata Christou Ihsou. 6 Iwa dymathmav en

according to Anointed Jesus; that with one mind with

en stoimati dodecheste ton theon kai pantera tou

one mouth you may glorify the God and father of the

kuriou hymen Ihsou Christou. 7 Dia proslam-

Lord of us Jesus Anointed. Wherefore take to your-

baineste allhlos, kathws kai d Christos pros-

other each, as also the Anointed took to

ekbatesi hyma eis doxan theou. 8 Legw de, [Ih-

himself us for glory of God. I say but, [Je-

sson] Christon diakounon gegevnthai peritomh,

Jesus] Anointed a servant became of circumciision,

ouper allhdeias theou, eis to besswswstas

or in God, in order that to confirm the

epatheias twn pantwn. 9 Ta de evnhy ouper

promises of the fathers; the and nation account of

eleousa doxasai ton theou, kathws gegovnaskai

praise the God, as it has been written.

Dia touto egrwlogiasmoy soun ev evgnesi,

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.


1 1. Gal. vi. 1. 1. Rom. xiv. 1. 2 1. Cor. ix. 10, 22; x. 24, 33; xiii. 5. Phil. ii. 4, 5.


† 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. 2. Psa. xvi. 10; 1 Cor. i. 10; Phil. iii. 16.

ROMANS.

10 Nations, and sing to thy NAME.
11 And again it says, "Rejoice, you nations, with his people."
12 And again, "Praise the Lord, all nations; and extol him, all peoples."
13 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.
14 And may the God of that hope fully establish you with all Joy and Peace in believing, in order that you may abound in that hope, by the Energy of the holy Spirit.
15 But I have written to you, with more freedom, as reminding you, through that Favor which has been imparted to me from God, in order to my being a public Servant of the Anointed Jesus to the Gentiles, ministering the glad Tidings of God, that the obligation of the Gentiles might become acceptable, having been sanctified by the holy Spirit.
16 I have, therefore, cause of boasting in the Anointed Jesus, as to the things pertaining to God.
17 For I will not presume to speak anything of what Christ did not work out through me, for otherwise I might become acceptable.

* VATICAN MANUSCRIPT.—11. let All the peoples praise him.
16. 10 Deut. xxxii. 43. 11 Psa. cvii. 1. 12 Isa. xi. 1. 10; Rev. v. 5; xxii. 16. 13 Rom. xii. 12; xiv. 17. 14 2 Pet. i. 12; 2 John ii. 21. 15 Rom. i. 5; xii. 5; Gal. i. 15; Eph. iii. 7, 8. 16. 10 Rom. xi. 15; Gal. ii. 7—9; 2 Tim. i. 11; Phil. ii. 17. 16. Acts xxii. 10; Gal. ii. 8.
ROMANS.

kope eilias, loipon kai erge, en dynami smeiwn
dience of nations, in word and work, by power of signs
ta kai teratov, en dynami pneumatos ex
of wonders, by power of spirit (holy);
ouete me apo 'Ierousalum kai kaneo, mechri tou
so that I am from Jerusalem and in a circuit, even to the
Illumine, epeilhronetai to evagelion tou
Christos, to have fully set forth the glad tidings of the
Anointed; thus and being ambitious to announce
sevni, oue akronas Xristos, ian mi
glad tidings, not where was named
Anointed, so that not

20 oude de philoumenon evagelioi
the Anointed

21 alla, en another foundation I should build; but,
kadw gegevnomai ois oue anaggelei peri
as It has been written; To those not

22 Dio kai enekostomene ta tolla
stand. Wherefore also I was hindered the things many
ton eldei pros himas.
Now but no longer a place

23 Nuni de mepikto toion
de of the to come to you. Now but no longer a place

24 ows en tois kumiais toutois,
einouian de

25 xwv en tois kumiais toutois,
einouian de

26 Nuni de parevomai eis 'Ierousalym, diakon
Now but I am going to Jerusalem, ministering
tov tois agion. 26 Eudokiasan yap Macedonias
among the saints. We were pleased for Macedonia
kai Achaia koinonias mian poiesasthai eis tous
and Achaia coining some to make for the

27 Eudokiasan yap, kai oikeiastei autwn eisin.
They were pleased for, and debar them they are

Ei yap eis pneumatikon autwn ekoinwiasan
If for the spiritual things of them became chargeable

10. holy—ouit, 22. frequently

18. Rom. i. 5; xvi. 26. 18. Acts xix. 11; 2 Cor. xii. 12. 19. 2 Cor. x. 13, 15;
8. 2 Cor. x. 13; 1 Thess. ii. 17. 20. Acts xix. 21; xii. 22; xxi. 17.
21. 1 Cor. xii. 1, 2; 2 Cor. viii. 1, ix. 2, 12.
22. 1 Cor. ix. 11; Gal. vi. 5.
Romans

38 Having, then, completed this, and having secured to them this fruit, I will go through our country into Spain.

39 And I know that when I come to you, I shall come with the fullness of the blessing of Christ.

40 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.

41 That I may be delivered from those that are not in Judea; and that that gift-bearing of mine may be acceptable to the saints in Jerusalem;

42 So that with joy and the will of God, and be refreshed together with you.

43 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 Prisca and Aquila by fellow-laborers in the Anointed Jesus.
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 Junia, my relatives, and fellow-prisoners who are highly esteemed among the apostles, and who were in Christ before me. 8 Salute Phineas, who is beloved in the Lord. 9 Salute Urbanus, our fellow-laborer in Christ, and Stachys, my beloved. 10 Salute Apelles, who is approved in Christ. Salute those who are of the family of Aristobulus. 11 Salute Herodion, my relative. Salute those of the family of Narcissus, those being in the Lord. 12 Salute Tryphaena and Tryphosa, those sisters laboring in the Lord. Salute Persis, the beloved, her who labored much in the Lord. 13 Salute that Rufus who is chosen in the Lord, and his mother mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Erphun, and those with them brethren.

Vatican Manuscript — 8. that Amplias who is beloved.
15 Salute Philologus and Julia, Nereus and his sister, and Olympia, 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 laying 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 appetites; 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-worker of the church, and Lucius, and Jason, and Sosipater, my relatives, salute you.

22 *Gaius, the hospitable friend of me and of the whole congregation, salutes you. *Erastus, the treasurer of the city, and Quartus the brother, [The Second Epistle of Paul the Apostle to the Corinthians. Chapter 16: 23.].
ROMANS.

χαράς τοι κυρίου ἡμῶν Ἰησού Χριστοῦ μετὰ
favor of the Lord of us Jesus Anointed with

πάντων ὑμῶν. Ἀμην.] 25 Τῷ δὲ δυναμείν ἰ
all of us. So be it.] To him now being able

δόμας στηρίζει, κατὰ τον ὁμογενέον μου και
you to establish according to the glad tidings of me and

το κερύγμα Ἰησοῦ Χριστοῦ, κατὰ αποκάλυ-
the proclaiming of Jesus Anointed, according to a revelation

ψευδητήριον χρόνιοι αἰωνίων σοφιστικοῦ
of a secret in times of ages has been concealed;

26 φανερωθέντος δὲ νῦν, διὰ τὰ γράφη αὐτοῦ, προφη-
having been manifested but now, through and writings pro-

τικῶν, κατ' ἐπαγγελίαν τοῦ αἰωνίου θεοῦ, εἰς
phetic, according to an appointment of the age-lasting God, for

ὑπακοὴν πιστείας, εἰς πάντα τὰ εὐθύνη γνωρί-
obedience of faith, to all the nations having been

θέντος. 27 μοι δοκεῖ θεῷ, διὰ Ἰησοῦ Χριστοῦ,
made known; to only wise God, through Jesus Anointed,

ἐκ τῆς ἐκκλησίας τῶν ζωῆς, τοι ἐπὶ τὸν θρόνον τῆς
to him the glory for the ages. So be it.

25 *The favor of our

Lord Jesus Christ be

with you all. Amen.

26 Now to him who is

able to establish you ac-

cording to my glad tid-

ings and the procla-

mation of Jesus Christ, ac-

cordingly to the repre-

sentation of the Secret; I kept con-

cealed in the times of the

Ages; but now having been disclo-

sed; and through the Prophetic Writings, ac-

cording to the Appoint-

ment of the aionian God,

has been made known to

all the nations, in order

to the obedience of faith;

27 to the Wise God

alone, through Jesus Christ,

to him be the glory for

the ages. Amen.

* TO THE ROMANS. WRITTEN FROM CORINTH.

— Subscription — TO THE ROMANS. WRITTEN FROM CORINTH.

VATICAN MANUSCRIPT.

1 Cor. i. 31; 2 Thess. i. 17; 3 Thess. ii. 3; Jude 25.

1 Tim. i. 17; vi. 10; Jude 25.
FIRST TO THE CORINTHIANS.

CHAPTER I.

1 Paul, a Constituted Apostle of the *Anointed Jesus, by the Will of God, and † Sosthenes, the Broth-

2 er, 2 to that Congrega-

tion of God which is in 
Corinth, having been sanct-
tified in the Anointed Je-
sus, 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 Je-
sus Christ.

4 * I give thanks to 
God always, concerning 
you, for that favor of 
God which has been im-
parted to you in the 
Anointed Jesus;

5 because in every thing 
you were enriched by him, 
1 in Every Word, and in 
All Knowledge,

6 (when the testimony of the Anointed 
was confirmed among you), 
so that you not to be 
reiothe in any one gracious gift, 
waiting for 
the revelation of the Lord of us Jesus 
Anointed;

7 so that you are not inferior in Any one Gift, 
waiting for the revelation 
of our Lord Jesus 
Christ;

8 who also will confirm 
you to the End, Irre-
proachable in the Day 
of our Lord Jesus Anoin-
ded.

9 † Faithful is God, by 
whom you were invited 
to the Fellowship of his Son Jesus Christ, our 
Lord.

10 Now I entreat you, 
Brethren, through the 
Name of our Lord Jesus 
Anointed.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.

1. Anointed Jesus.

2. both—omit.

3. of me—omit.

† 1. Rom. i. 1.  † 1. Acts xvi. 17.  † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22.

‡ 3. Acts i. 2; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2.  ‡ 4. Rom. i. 8.  ‡ 5. 1 Cor. xii. 8; 2 Cor. viii. 7.

† 6. Heb. ii. 3, 4.  † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.

† 8. 1 Cor. xiii. 1; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23.

‡ 9. John xv. 4; xvii. 21; 1 John i. 1; iv. 13.
I. CORINTHIANS.

Christ, † that you all speak the same thing, and that there may be no divisions among you; but that you may be knit together in the same mind and in the same sentiment.

11 For it has been declared to me, my brethren, by those of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of Cephas," and, "I of Christ."

13 Has the Anointed one been divided? Was Paul crucified on your behalf? or were you immersed into the name of Paul?

14 * I give thanks to God that I immersed none of you, except Crispus and Gaius;

15 so that no one may say that I immersed into my own Name.

16 And I immersed also the Family of Stephanas; besides, I do not know whether I immersed Any Other.

17 For the Anointed one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the cross of the Anointed one may not be frustrated.

18 For this word, (that of the cross,) is indeed Foolishness † to those who are perishing; but to those who are † being saved, even to us, it is the Power of God.

19 For it has been written, † "I will destroy the wisdom of the wise, and the learning of the intelligent ones."


† 10. Rom. xii. 10; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. † 12. 1 Cor. iii. 4, 5; Acts xviii. 21; xix. 1; 1 Cor. xvi. 13. † 12. John i. 42. † 14. Acts xviii. 9. † 14. Rom. xvii. 28. † 16. 1 Cor. xvi. 15, 17. † 17. 1 Cor. ii. 6, 11. † 18. 2 Cor. ii. 15. † 18. Acts ii. 47. † 18. Rom. i. 16. † 19. Isai. xxix. 14.
I. CORINTHIANS.

Chap. i: 20. | Where is a wise man? Where is a scribe? Where is a disputant of this age? Did not God make foolish the wisdom of this world?

21. For when, in the wisdom of God, the world by wisdom knew not God, it was pleased through the foolishness of the proclamation, to save the believing.

22. And although Jews are demanding Signs, and Greeks are seeking Wisdom;

23. Yet for proclaim a crucified Christ, to the Jews, indeed a stumbling-block, and to the Gentiles, foolishness;

24. But to those who are invited, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.

25. Because "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

26. For behold your invitation, Brethren, that not many are wise according to the Flesh, not many Noble;

27. But God selected the foolish things of the world, that he may shame the wise; and God selected the weak things of the world, that he may shame the powerful;

28. And the ignoble things of the world, and the things that are despised, God selected, and the things not existing, that he may bring to nothing existing things.

29. So that No Flesh

30. 20. Where is a wise man? Where is a scribe? Where is a disputant of this age? Did not God make foolish the wisdom of this world?

31. For when, in the wisdom of God, the world by wisdom knew not God, it was pleased through the foolishness of the proclamation, to save the believing.

32. And although Jews are demanding Signs, and Greeks are seeking Wisdom;

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38. And the ignoble things of the world, and the things that are despised, God selected, and the things not existing, that he may bring to nothing existing things.

39. So that No Flesh

* Vatican Manuscript.—20. this—omitted. 25. is—omitted. 30. Rom. i. 22. 31. Rom. i. 20, 21, 28. 32. Matt. xii. 38; xvi. 11; Mark viii. 11; Luke xii. 10; John iv. 48. 33. Isa. viii. 14; Matt. x. 6; xiii. 57; Luke ii. 44; Rom. iv. 22; Gal. v. 24; Phil. ii. 8. 34. Rom. i. 4, 10. 35. Col. i. 18. 36. John vii. 46. 37. Matt. xii. 26; James ii. 1. 38. Rom. iv. 19. 39. 1 Cor. i. 6.
I. CORINTHIANS.

Chap. 1: 30.]

30 But from him you are in the Anointed Jesus, who became our Wisdom from God, Righteousness also, and Sanctification and Redemption;

31 that, as it has been written, "Let him who "boasts, boast in the "Lord."

CHAPTER II.

1 And when I came to you, Brethren, I came not with Excellency of Speech, or of Wisdom, declaring anything to you the testimony of the God Not for determined to make known Nothing among you, except Jesus Christ, and him crucified.

2 But in Weakness, and in Fear, and in much Trembling, was with you;

3 And my Discourse and my Proclamation were not in Persuasive Words of Wisdom, but with a Demonstration of Spirit and of Power;

4 So that your Faith might not be by the Wisdom of Men, but by the Power of God.

5 Wisdom, however, we speak among the Teleiotes: wise men, de or on the true, tuous, on the age this, nor

6 meaning of me in not persuasive wisdom of words, but in apodeixi pneumatos kai dunameos: Iva, the piety s display of spirit and of power, so that the faith is on not in wisdom of men, but in dunamei theou.

7 Wisdom but we speak among the Teleiotes: wise men, de or on the true, tuous, on the age this, nor

8 meaning of me in not persuasive wisdom of words, but in apodeixi pneumatos kai dunameos: Iva, the piety s display of spirit and of power, so that the faith is on not in wisdom of men, but in dunamei theou.

9 Among the Teleiotes: wise men, de or on the true, tuous, on the age this, nor

10 meaning of me in not persuasive wisdom of words, but in apodeixi pneumatos kai dunameos: Iva, the piety s display of spirit and of power, so that the faith is on not in wisdom of men, but in dunamei theou.

11 that having been hidden, which previously was, sev de theos pro toui aionw, eis doxan hemav,

12 meaning of me in not persuasive wisdom of words, but in apodeixi pneumatos kai dunameos: Iva, the piety s display of spirit and of power, so that the faith is on not in wisdom of men, but in dunamei theou.

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16 meaning of me in not persuasive wisdom of words, but in apodeixi pneumatos kai dunameos: Iva, the piety s display of spirit and of power, so that the faith is on not in wisdom of men, but in dunamei theou.

17 that having been hidden, which previously was, sev de theos pro toui aionw, eis doxan hemav,
I. CORINTHIANS.

would not have crucified the Lord of glory;

0 but, as it has been written,  "Things which Eye has not seen, and Ear has not heard, and Heart of man has not imagined—things which God has prepared for those who love him."

10 God has revealed even to us through the Spirit. For the Spirit searches all things, even the depths of God.

11 For Who of Men knows the thoughts of the Man, except that the spirit of the Man which is in him? So also, the thoughts of God none knows, except the Spirit of God.

12 Now we have received, not the spirit of the world, but that spirit which is from God, that we may know the things graciously given to us by God;

13 and which things we speak, not in words taught by Human wisdom, but by the Teachings of the Spirit; unfolding spiritual things to spiritual persons.

14 Now, an Animal Man does not receive the things of the Spirit of God,  for they are Foolishness to him; and he is not able to understand, because they are spiritually examined.

15 But the Spiritual Man examines, indeed, all things, yet he is examined by no one.

16 For who has known the Mind of the Lord? who will instruct him? We but mind of Ameinted.

1 Unfolding spiritual things spiritually.

* VATICAN MANUSCRIPT.—10. of himself—omit.
I. CORINTHIANS.

Chapter III.

1 And I, brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 I milk I gave you— not solid food; for you were not then able; nor, indeed, are you even now able.

3 Because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly, and walk according to Man?

4 Besides, when says one, "I, indeed, am of Paul," and another, "I am of Apollos," are you not fleshly?

5 What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the Lord gave. I planted, Apollos watered, but the God causered to grow; so both the Father, who is in you, is the one who is in me, which is in you; for the same is in me, as a wise architect's building.

6 So that neither the planter is anything, nor the waterer, but God who causes it to grow.

7 Now the planter and the waterer are one; and each will receive his proper reward, according to his own labor.

8 For we are God's co-workers; you are God's field; you are God's building.

9 According to that favor of God having been imparted to me, as a Skilful Architect, I have laid a Foundation, and another person is building up; but let each one see how he builds up.

10 For no one can lay
I. CORINTHIANS.

Chap. 3: 12. another foundation besides that which is laid, which is Jesus Christ.

13. And if, on this foundation, any one build up Gold, Silver, costly Stones; Wood, Hay, Straw;

14. If the work of any one remain, which he built up, he will receive a Recompense;

15. If the work of any one shall be consumed, he will suffer loss; he himself, however, will be saved, but so as through a fire.

16. Do you not know, that you are a Temple of God, and the Spirit of God dwells among you?

17. If any one destroy the temple of God, he will destroy him; for the temple of God is holy,— which you are.

18. Let no one deceive himself. If any one among you think to be wise in this age, let him become a Fool, that he may become wise.

19. For the wisdom of this world is foolishness with God; for it has been written, "He captures the wise in their craftiness."

20. And again, "The Lord knows the reasonings of the wise, that they are vain."

21. Let no one, therefore, boast in Men; for all things are yours;—

22. whether Paul, or Apollo, or Cephas, or the world, or life, or death, another foundation besides that which is laid, which is Jesus Christ.

13. And if, on this foundation, any one build up Gold, Silver, costly Stones; Wood, Hay, Straw;

14. If the work of any one remain, which he built up, he will receive a Recompense;

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22. whether Paul, or Apollo, or Cephas, or the world, or life, or death, another foundation besides that which is laid, which is Jesus Christ.
I. CORINTHIANS.

Chap. 3: 23, 24.

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 Judgment; 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 Another thing before the proper Time, till the Lord come, who shall both bring to light the secrets of Darkness, and will make manifest the purposes of the Hearts; and then the praise shall be to each one from God.

6. Now these things, Brethren, I figuratively applied to myself and to Apollo on your account; that by you we 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 not thou didst receive? and if thou didst receive, why dost thou boast as not having received?

8. You are already filled! you are already enriched! you have reigned without death; whether Things present, or Things future;—all are yours;

23. 1 Peter 3: 9, 10; and 1 Peter 4: 10, 11; 1 Peter 5: 10.

[ Chap. 4: 8. ]

CHAPTER IV.

1. Let a Man thus esteem us as Ministers of Christ, and Stewards of the Mysteries of God.

2. But, moreover, it is required in stewards, that every one should be found faithful.

3. Therefore, to me it is of very little importance that I should be condemned by you, or by a human Day of Judgment; 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 Another thing before the proper Time, till the Lord come, who shall both bring to light the secrets of darkness, and will make manifest the purposes of the Hearts; and then the praise shall be to each one from God.

6. Now these things, Brethren, I figuratively applied to myself and to Apollo on your account; that by you we 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.

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8. You are already filled! you are already enriched! you have reigned without death; whether Things present, or Things future;—all are yours;
I. CORINTHIANS.

And I wish, indeed, you did reign, so that also we might reign together. For I think, [that] the God of our Lord Jesus Christ, the Father of glory, having sanctified you, may give you the spirit of wisdom and of revelation in the knowledge of his glory, that his mystery, which is all the blindness of the past ages may now be revealed to you, by whom God also has made us an inheritance in his holy one, to be the glory and praise of his grace. O that you were able! The counsel of the ages now is brought to light, and the mystery of God is revealed, and the hidden things of creation are laid bare, so that the man of the earth, by the word of the Lord, may see the things that are in heaven, and the things that are on earth, and the things that are below the earth. For by the word of the Lord all things were made, both in heaven and on earth, and in them, and by him.

For I wish, indeed, you did reign, so that also we might reign together. For I think, [that] the God of our Lord Jesus Christ, the Father of glory, having sanctified you, may give you the spirit of wisdom and of revelation in the knowledge of his glory, that his mystery, which is all the blindness of the past ages may now be revealed to you, by whom God also has made us an inheritance in his holy one, to be the glory and praise of his grace.
I. CORINTHIANS.

18. As many as are led by the Spirit of God are the children of God. For you did not receive the Spirit of slavery, but the Spirit of adoption, by which you cry, "Abba! Father!"

19. When you hear the voice of a spiritual being, who is it that calls to you? The Spirit of God, because you are the children of God, and the Spirit of God is your Father. If God is your Father, then you are his children. Therefore, when you cry, "Abba! Father!" it is the Spirit of God crying within you, because you are the children of God, so that you are not under law but under grace.

20. For you are the temple of the Holy Spirit of God. If anyone destroys the temple of God, God will destroy him. But God will not destroy those who are the temple of God. For the temple of God is holy, and the Spirit of the Lord is in the temple.

21. For who is he whoFormation of Christ, and God's kingdom into one, and the Spirit of meekness. This is the message of the kingdom of God.

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 humbly, 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, to deliver up that person to the adversary for destruction of the flesh, that the spirit may be saved in the day of the Lord.
1 Corinthians 6:1

κακοχρήστα ἴμων. Ὁν δεῦτε, ὅτι μικρά ἴμη
boasting of you. Not know you, that a little
δῶν τὸ φυραῖν ἵμων; ἢ Εἴκασθατε τὰς
year the mass leaven? Cleanse out the
παλαιὰν ἴμην, ἵνα ὑπὸ νῦν φυραῖν, καθὼς
old leaven, that you may be a new man, as
ἔστε ἀληθῶς καὶ γαρ τὸ πασχα ἴμων [ὑπὲρ
you are unleavened; even for the paschal lamb of us
[on behalf ἴμων] εὐθυς, Χριστός. ἡ Πασχαλία ἐστὸς,
of us] was plain, Anointed. Therefore let us keep the feast,
μη ἐν ἴμην παλαιὰ, μὴ ἐν ἴμην κακίας καὶ
not with leaven old, not with leaven of vice and
πονερίας, ἀλλ’ ἐν ἀληθῶς εἰδοποιεῖς καὶ
unleavened, but with unleavened things of sincerity and of
θείας. Ἑραν νῦν ὑπὸ τῆς ἐπιστολῆς, μὴ συν
truth. I wrote to you in the letter, not to be
νασαμιγγυσθαῖ τοὺς
associate with fornicators. [And] not altogether
τοὺς πονηροὺς τοῦ κοσμοῦ τουτοῦ, η τοῖς πλεον
with the fornicators of this world, or with the covetous
ἐκτασις, ἐραπαξία, ἡ εἴδωλολατρεία, εἶπε φιλο
enrages, idolaters; since you are
λετε ἀρα εἰ τοῦ κοσμοῦ ἑξελθεῖν. Νυνὶ δὲ
bound indeed from the world to come out. Now but
ἐγραψα ύμίν, μη συνασμίγγυσθαι, επαίρεις τάς;
I wrote to you, not to be associated, if any one
ἀδελφὸς ἀναμόρφωσε, ἡ πορνεία, ἡ πλεονεκρία
a brother being named, may be fornicator, or a covetous per-
τῆς, ἡ εἴδωλολατρεία, ἡ λοίδρισις, ἡ μεθυσία, ἡ
mily, or an idolater, or a reviler, or a drunkard, or an
ἀρπαξία· τῷ τοιούτῳ μη δοῦνες συνστηθίναν τινί; εἰ
such like not even to eat; what
gar μοι [καὶ] τοὺς εἰς κρίνειν; ὅχυρον τοὺς
for me [also] those without to judge? Not those
εἰς ἰδίον κρίνετε; Τοὺς δὲ εἰς ἀνθρώπον κρί
whom you judge? Those but without the God will
νεῖ: ἐξαρατεῖ τοὺς πονηροὺς εἰς ἰδίον αὐτῶν.
judge? Put out the evil one from of yourselves.
KEP. s. 6.

1 Τολμᾶς τίς ἴμων, πραγμα εὖς προς τοὺς
Dare any one of you, a matter having with the
ἐστερόν, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ εἰπ
other, to be judged by the unjust ones, and not by

6 § Your boast ing is not good. Do you not know That a Little Leaven ferments the Whole Mass.
7 § Cleanse out the old
Leaven, that you may be a New Mass, as you are Unleavened; for even our Paschal Lamb, Christ, was
sacrificed.
8 Therefore, let us keep the festival, not with old
Leaven, nor with little Leaven of Vice and Wickedness,
but with the Unleavened principles of Sincerity and Truth.
9 In that letter I wrote to you not to be associated with Fornicators:
10 § In no wise with the Fornicators of this
World, or with the Covetous and Extortioners, or Idolaters, since indeed you are bound to come out
from the World:—
11 But now I write to you not to be associated with any one, named a Brother, if he be a Fornicator,
or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with such a
person not even to eat.
12 For what is it to me to judge those without? Do you judge those within?
13 But those without God will judge. § Put
out from among yourselves that evil person.

CHAPTER VI.

1 Dare any one of you, having an Affair with
another, he judged by the UNRIGHTEOUS, and
not by the RAINTS?

1 Vatican Manuscript.—7. on our behalf—omit. 10. And—omit. 10. and
Extortioners. 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 swells and corrupts the mind, as leaven does the
jump into which it is put, if it remains in it long unbaked.—Macknight.

6. 1 Cor. iii. 21; iv. 19; James iv. 16. 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17
1. Is. xlii. 7; John i. 29; Pet. i. 19; Rev. vi. 15. 1. Exod. xii. 15; xiii. 6.
8. Luke xii. 1; Matt. xiii. 31; 1 Cor. vi. 14; John v. 1; 1 Thess. vi. 14; 1 Tim. vi. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 18. 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxii.
21, 22, 23.
I. CORINTHIANS.

2 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, then, things pertaining to this life?

4 If then, indeed, you should have Causes as to the things of this life, do you appoint those, the LEAST ESTIMATED 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 BROTHER?

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; neither Forfeiters, nor Idolaters, nor Adulterers, nor Homosexuals, nor Thieves, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

10 And such characters were some of you; but you were washed, but you were separated,

* Vatican Manuscript.—5. not even one—omit.
I. CORINTHIANS.

It was thus, all things as lawful to you were separated, but you were justified in the name of the Lord Jesus, and by the spirit of the God whom. 12 Everything was lawful to you, but all things as lawful, but not all things you were justified by 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 "All things are allowed to me;"—but I will not be brought into subjection by any one.

13 "Aliments for the stomach, and the stomach for aliments;"—but God will put an end both to it and them.

Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God both raised the Lord, and will raise us up by his power.

15 Do you not know that your bodies are Members of Christ? Having taken away, then, the members of Christ, shall I make them members of an harlot? By no means!

16 What! do you not know that he who adheres to the harlot is One Body; (for ""the two,"" it says, "shall be for one Flesh");

17 but that he who adheres 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.

16 raised up Us, 10.

12, 1 Cor. x. 23. 13, Rom. xiv. 17; Col. ii. 23, 23. 13, Eph. v. 23.

15, Rom. xii. 8; Col. xii. 27; Eph. iv. 13, 15; Col. ii. 30. 16, Gen. ii. 24; Matt. xix. 5; Eph. v. 8.

17, John xviii. 24—26; Eph. iv. 4; v. 50. 18, Acts xx. 28; 1 Cor. i. 23; Gal. iii. 13; Heb. x. 13; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 9.
I. CORINTHIANS.

with a Price; glorify God, then, in your body.

CHAPTER VII.

1 Now concerning the things of which you wrote; 

2 But on account of fornications, let each man have a Wife of his own, and let each woman have her own Husband.

3 Let the husband render to the wife the conjugal obligation; and in like manner also, the wife to the husband.

4 The wife controls not her own Body, but the husband; and in like manner also, the husband controls not his own Body, but the wife.

5 But do not deprive each other, unless by agreement for a Season, that you may have leisure for prayer; and again you should reunite, so that the adversary may not tempt you through your incontinence.

6 But this I say as a concession—not as an injunction.

7 For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

8 To the unmarried men, however, and to the widows, I say, It is well for them, if they should remain even as I do; 

9 But if they do not possess self-control, let them marry; for it is better for them to have married, than to be inflamed.

10 And to the married it is not so, but the Lord commands, that a Woman must not be separated from her Husband; 

11 But, if she should...
I. CORINTHIANS. \\

θη, μενετο αγαμος, η τυ ανδρι καταλλα-
sepdered, let her remain unmarried, or to the husband let her re-
γητω) και ανδρα γυναικα μη αφιεια. 12 Τοις
confined), and a husband a wife not to dismiss. To the
δε λατοις εγω λεγω, ουχ δυ κυριος ετι τις
remaining things I speak, not the Lord, it say
αδελφος γνωικα εχει απιστον, και αυτη ανω-
brother knows a unbeliever and she thinks
δοκει οικει μετ αυτων, μη αφιετω αυτην
does she think well to dwell with him, not let him dismiss her
και γυνη ητις εχει ανδρα απιστον, και αυτος
and a wife who has a husband an unbeliever, and he
συνευδοκει οικει μετ αυτης, μη αφιετω αυτου
thinks well to dwell with her, not let her dismiss him.

14 Πηγασται γαρ αναρ δ απιστος εν τη γυναι-
Has been sanctified for the husband the unbelieving in the
και, και ηγασται η γυνη η απιστος εν τω
wife, otherwise the children of you unlike
εστιν, ειν πε αγια εστιν. 15 Ει δε δ απιστος
is, but if the unbelieving
χωριεται, χωριεται ου δεσυαται δ αδελ-
withdraws, let him withdraw; not is enslaved the brother
η δ αδελφη εν τους τους ουτοις. Εν δε ειρη
or the sister with the much like. In but peace
κεκληκεν ημας δ θεος. 16 Τι γαρ οιδας, γιναι,
has called us the God. How for knowest thou, O wife,
eι του ανδρα σωσεις; η τι οιδας, ανερ, ει
if the husband thou shalt save or how knowest thou, O husband, if
η γυναικα σωσεις. 17 Ει μη εκαστη ου
the woman thou shall save. If not to each as
εμερισεν δυ κυριος, εκαστον δις κεκληκεν δ θεος
distributed the Lord, each one has called the God
ουτω περιπατειν. Και ουτως εν ταις εκκλη-
so let him walk. And thus in the congreg-
σαι πασαις διαπασσομαι. 18 Περιπετευμενο
visions all I appoint. Having been circumcised
νις εκκλησις, μη εσπερασθων εν αυρω-
any one was called. not let him be uncircumcised; in uncircum-
βωσθα τις εκκλησις, μη περιμενεσθω. 19 Η
nations any one was called, not let him be circumcised. The
be separated, let her remain unmarried, or let her be reconciled to her husband; and that a husband do not dismiss his wife.

13 But to the remaining matters I speak, the Lord does not; if any brother have a wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her:

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss the Husband.

14 For the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the *brother; otherwise, indeed, your children were impure, but now they are holy.

15 But if the unbelieving withdraw, let him withdraw; the brother or the sister is not enslaved in such cases; but "in peace God has called us:"

16 for how knowest thou, O Wife, whether shalt thou save thy husband? or how knowest thou, O Husband, whether thou shalt save thy wife?

17 If not, as the Lord has appointed to each one, even as God has called each one, so let him walk. And thus in all the congregations I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in uncircumcision has any one been called? let him not be circumcised.

* VATICAN MANUSCRIPT. — 15. the Husband
14. brother.
18. has any one been called.

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

1 14. Mal. ii. 15. 15. Rom. xii. 18; xiv. 19; 1 Cor. xv. 53; Heb. xii. 14. 16. 1 Pet. iii. 17. 1 Cor. iv. 17; 2 Cor. xi. 28.
Chap. 7: 19.

I. CORINTHIANS.

19. "Circumcision is nothing, and uncircumcision is nothing; but keeping God's Commandments is that."

20. "Let each one remain in that vocation in which he was called.


22. "Brethren, let each one remain with God in that vocation in which he was called."
I. CORINTHIANS.

\[ Chap. 7: 30. \]

εὐχαριστεῖς γυναίκας, ὡς μὴ εὐχαριστεῖς σου. 30 καὶ μὴ κλαίοντες, καὶ μὴ χαίροντες, καὶ μὴ αἰσχροὶ: τοιαύτας ως μὴ αἰσχροὶ. 31 καὶ μὴ κατεχόντες, καὶ μὴ χρεωμένοι τῷ κόσμῳ, εἰς τὸν κόσμον, τὸν κόσμον. 32 Θελὼ δὲ τὸ σχῆμα τοῦ κόσμου τοῦτον. 33 ἦμας αἰματομοῦν ουτως. Ο αγαμὸς μεριμνά τας ἡμᾶς δι᾽ αὐτοῦ. 34 Μετριάσεις δὲ τῷ κόσμῳ, πῶς ἄφης ἀληθείας, ἐν αὐτοῖς, ἀλλὰ διὰ πρὸς ἀληθείας, ἐν πνεύματι τῷ κόσμῳ. 35 Τὸ δὲ πρὸς τοὺς ἄθλους, πῶς ἀληθείας, πῶς ἄφης ἀληθείας, πῶς ἄφης ἀληθείας. 36 Εἶ δὲ τὸν κύριον, πῶς ἄφης ἀληθείας, πῶς ἄφης ἀληθείας, πῶς ἄφης ἀληθείας.

that both those having wives, should be as not having them; 30 and those who are weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing; and those using the world.

31 But I wish you to be without anxiety. 32 The unmarried man is concerned for the things of the Lord, how he may please the Lord; 33 but he having married is anxious about the things of the world, how he may please his wife, and is divided.

34 And the unmarried woman, even the virgin, is concerned for the things of the Lord, that she may be holy both in body and in mind; but she having married is anxious how she may please her husband.

35 But I say this for your own advantage; not that I may throw it in your face, but for the honor of the Lord and constant attention to the Lord without distraction.

36 But if any one think he acts improperly in remaining single; if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; let them marry.

\* Vatican Manuscript.—32. he may please. 33. he may please his wife—and is divided. And the unmarried woman, even the virgin, is concerned. 34. Body and in mind. 35. The things of the world—omit. 36. I Tim. vi. 32.
I. CORINTHIANS.

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 I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the *idol-sacrifices, "we know." (Because *we all have Knowledge. Knowledge builds 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 therefore of things offered to idols, we know, that nothing an idol in cosmos, and that one domestic, one domestic is eirê in them, even though they are being called gods, whether in ouranô, eirê en theou, eirê en heaven, or on earth; (as they are Gods many, lords many.)

5 *Vatican manuscript.—37, shall do well, well; and he who marries not, shall do better.

30. *the husband.

39. for I am. 2. But— omit. 2. not yet as. 4. no one is God but one. 6. but— omit. 1. Acts xv. 20, 29; 1 Cor. x. 20; 1 Rom. xiv. 14, 22; Gal. vi. 3; 1 Tim. v. 4. 1. Isa. xlv. 6; 1 Cor. x. 10; 4. Deut. iv. 30; vl. 4; Isa. xlv. 8; Matt. xii. 39; verse 6; Eph.
I. CORINTHIANS.

One God, the Father, out 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.

And 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.

In any way, this right might become a stumbling-block to those being weak.

For if any one should see them at work knowledge, reclining in an idol's temple, will not the conscience of him who is weak be strengthened for the eating of the idol-Sacrifice?

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 Their weak conscience, I sin against Christ.

Wherefore if food ensnare my brother, I will never eat flesh, lest I should ensnare my brother.

CHAPTER IX.

1. Am I not a Freeman? Am I not an Apostle? Have I not seen Jesus Christ our Lord? Are

* Vaticani Manuscript.—7. custom of the idol.
  1. Not am I a freeman? not am I an apostle?
  2. Not Jesus [Anointed] the Lord of us have
  3. for—omit.
  4. neither

1. Mal. i. 10; Eph. iv. 8. 6. Acts xvii. 28; Rom. xi. 36. 6. John xiii.
13. Acts ii. 38; 1 Cor. xi. 5; Eph. iv. 5; Phil. ii. 11. 7. 1 Cor. x. 23, 29. 7. Rom. xiv. 14, 23. 8. Rom. xiv. 17. 9. Gal. v.
  1. Acts ix. 8, 17; &c.
  2. Acts x. 16; xiii. 3, &c.
I. CORINTHIANS.

1. Do 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 are we free and Barnabas, have we alone no Right to abstain from labor? 7. Who serves in war with his own wages any time? who plucks grapes, and [without] of the fruit he is not, where he serves? he plucks grapes, and [without] of the vineyard.

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 alogether on our account? It was written, moreover, on our account; Because it is right for the Plowman to plow in Hope, and the Thresher to Participate in that Hope.

11. If we are 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

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1. VATICAN MANUSCRIPT.—2. MY APOSTLESHIP.

6. to abstain from labor. 7. from—omit.
I. CORINTHIANS.

μαλλον ἥμεις; ἀλλ’ ὡσις ἐμπείραμια τε γενναῖον; rather we! But not we did use the right things; but all things were endured, so that not σιώ ταύτη; αἱλα παντα στεγομεν; ἵνα μηθαι: this; but all things we endure, so that not ἐγκαθινον τε δουμεν τῷ εὐαγγελίῳ του Χριστοῦ: any we may give to the glad tidings of the Anointed.

του. 13 Οὐκ οὖσαι, ὅτι οἱ τα ἑρασμοὶ,

Not knew you, that those the holy things performing, καὶ του ἱεροῦ εὐθυνον; οἱ τῷ θυσιον; from the temple to those to the altar.

τηροῦντες, τα θυσιαστήρια συμ- attending, with the altar are μεριστάντων; 14 Οὕτω καὶ τὸ χυρος διετέλει τοις partakers? Thus also the Lord has appointed for these το εὐαγγελιον καταγγελλοντι, εκ του εὐαγγελιον— the glad tidings proclaiming, from of the glad γελίου της. 15 ἕγα γε οὐ κεχρησμι ουδενεί tides to live. I but not have used not one τοις. Οὐκ εὐφρασία ταύτα, οὐκ οὕτω of these things. Not I did write and these things, that thus 

γεννηται ἐν εὐμον καλον γαρ μοι μαλλον αι it may be done to me; well for me rather; 16 θανειν, ἐν τῷ κανώμα μοι ἐστις κεννθησθε, than the boasting of me that any one should make void. καὶ το ανερχομεναι, οὐκ ἐστι ημι. 17 Εἰ If for I may announce glad tidings, not it is to me κανονθηναι; αναγκὴ γαρ μοι επικειται ουαί a cause of boasting; necessity for to me lies on; woe γαρ μοι εστις, εαν μη εὐαγγελιζωμει. 18 Εἰ for to me is, if not I should preach glad tidings. If 

γαρ έκων ταυτο πρασσω, μηδεν εχω ει de for willing this I do, a reward I have; if but ακον, αὐτοριαι πετυχειομαι. 19 Τις unwilling, a stewardship I have been entrusted with. What ου ν μοι εστιν ο μισδος; ἵνα εὐαγγελιζωμενος then to me is the reward? So that announcing glad tidings ἀπαντησω θεω το εὐαγγελιον γις του Χριστου: without expense I will place the glad tidings [Of the Anointed,] του, εἰ το μη καταγγομαι τη εὐθυνα in order that not to fully use the authority μοι εν τη εὐαγγελιον. 19 Ελευθερος γαρ ὁν in me in the glad tidings. Free for being εκ παντων, πανιν εμαυτον εὐθυνωσα, ἵνα τους from all, to all myself I was enslaved, that the πλειονας κερδησω. 20 και εγερομεν τοις loum— more I might gain; and I became to the Jews you, ought not it rather? 19 But we did not use this right; but we endure all things, that we may not cause any Hindrance to the GLAD TIDINGS of the ANOINTED.

13 ¶ Do you not know that those who perform the temple services, eat from the temple?—that those attending to the altar are partakers with the altar?

14 Thus, also, the Lord has appointed to those who publish the glad tidings, to live by the glad tidings.

15 ¶ But I have not used any of these things; and I did not write these things thus that it should be done to me; but for it is good for me to die, rather than that any one should make my boasting void.

16 For if I should evangelize, it is no cause of exultation to me; for because Necessity is laid on Me; Woe, indeed, there is for me if I should not evangelize.

17 For if I do this voluntarily, I have a Reward; but if I have been entrusted with a Stewardship reluctantly,

18 what is my Reward then? So that evangelizing, I will establish the glad tidings without expense, so as not to use my entire authority in the glad tidings.

19 For, being free from all, I enslaved myself to all, that I might gain the more.

20 And to the Jews I became as a Jew, that

* VATICAN MANUSCRIPT.—18. of the Anointed—omit.
† 12. Acts xx. 33; versos 16, 18; 2 Cor. xi. 7; 9; xii. 13; 1 Thess. ii. 6.
‡ 13. 2 Cor. vii. 12.
 § 13. Lev. vi. 16, 20; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. § 14. Matt. xx. 10; Luke x. 7. § 14. Gal. vi. 1; 1 Thess. v. 17.
¶ 15. Acts xviii. 23; xx. 24; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8.
‖ 15, 2 Cor. xi. 10. † 16. Rom. i. 14. § 17. 1 Cor. iii. 8, 14. § 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. 25.
§ 18. 1 Cor. x. 53; 2 Cor. iv. 6; xi. 7. † 20. Acts xvi. 3; xvii. 19; xxi. 23.
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, (yetc 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 become all things, that I might by all means save † some.

23 And I do *all things on account of the glad tidings, that I may become a joint-partaker of the same.

24 Do you not know, that those running in a race-course, all indeed run, but one receives the prize? † Thus run, that you may obtain.

25 And every competitor is † temperate in all things—th ey, indeed, that they may receive a perishable crown, but we, † one Imperishable.

26 If therefore so run, as not uncertainly; I so strike, as not beating the air;

27 † but I severely discipline My body, † and make it subservient; let possibly, having proclaimed to Others, I myself should † become one unapproved.

* Vatic. Manuscript.—21. without God's law, but under Christ's law, that I might gain those without Law.

† 25. Some important MSS. read pantas, all instead of thina, some, which reading is adopted by Prince and Field, as agreeing better with chap. x. 33. I have become * ali.* He thinks that the interpretation should be rendered here prize or reward, which he says is frequently its meaning. 

† 26. The apostle here alludes to the course of training to which each one as selected, he contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. 

† 27. The crown won by the victor in the Olympic games was made of wild olive; in the Pythian games, of laurel, in the Nemean games, of pureley; and in the Isthmian games, of the pine—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. 

† 24. Gal. ii. 3. 

† 27. Rom. v. 4; Rev. xii. 10; Rom. iii. 5. 

† 27. Jer. vi. 50; 2 Cor. xiii. 5.
KEPH. 1: 10.

1. Οὐ θέλω γὰρ ὑμᾶς ἀγωγεῖν, αδέλφοι, ὡς τί οἶ.
Not I wish for you to be ignorant, brethren, that the
πατέρες ἡμῶν πατέρες ὑπὸ τὴν νεφέλην ἦσαν,
fathers of us all under the cloud were,
καὶ πατέρες διὰ τῆς βαλανσίς δηλοῦν,
cal and all through the sea passed, and
πατέρες εἰς τὸν Μωσῆν ἐβαπτίσαντο εἰς τὴν
all into the Moses were dipped in the
νεφέλη καὶ εἰς τὴν βαλανσίς,
cloud and in the cloud, and the

CHAPTER X.

1. For I wish you not to be ignorant, brethren,
That our fathers were all under the cloud,
and all passed through the sea;

2. and that all were immersed into Moses in the
cloud and in the sea;

3. and that all ate in the same spiritual Food,

4. and all drank the same spiritual Drink; for
they drank (water) from a Spiritual Rock which
they followed; (but the Rock was the Anointed.)

5. With the most of them, however, God was not
well pleased; for they were laid prostrate in the
desert.

6. Now these things were written for Types for us,
in order that we might not be slaves of evil things,
even as they craved.

7. Nor become you Image-worshippers, like some
of them; as it has been written, The people
sat down to eat and "drink, and stood up to
dance."

8. Nor should we practise fornication as some of
them committed it; and fell in One Day twenty-three
thousand.

9. Nor should we tempt the Lord, as some of
them tempted him, and were destroyed by the serpents.

10. Neither murmur you, as some of them
murmured, and were destroyed by the destroyers.

* Vatican Manuscript—9. the Lord. 9. also—omit. 10. also—omit.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 2. 7. In ancient times the Hebrews always sat at meat, Gen. xiii. 35. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.

† 1. Exod. xiii. 21; xli. 34–38, &c. † 1. Exod. xiv. 22; Num. xxxiii. 8, &c. † 3. Exod. xvi. 15, 35. † 4. Exod. xvii. 6. † 5. Num. xiv. 39, 32, 35; xxvi. 64, 65; Psa. cvii. 29; Heb. iii. 7; Jude 5. † 6. Num. xli. 4, 33, 34; Psa. cvii. 7. † 7. Exod. xvi. 6. † 8. Num. xxv. 9; Psa. cvii. 20. † 9. Exod. xvii. 2, 7; Num. xii. 4, 5, 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, xvi. 41. † 10. Num. xiv. 37; xvi. 49.
I. CORINTHIANS.

Chapter 10: 11

11 But these things occurred to them typically, and were written for our admonition, on whom the ends of the ages have come.

12 Wherefore, let him who is thinking that he has stood, take care lest he fall.

13 No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it.

14 Wherefore, my beloved, flee away from image-worship.

15 I am speaking as to wise men; judge you what I say.

16 The cup of blessing, for which we bless God,—is it not a participation of the blood of the Anointed one? The loaf which we break,—is it not a participation of the body of the Anointed one?

17 Because there is one loaf, we, the many, are one body; for we all partake of the one loaf.

18 Look at Israel according to the flesh; are not those who eat the sacrifices partsakers with the altar?

19 Why then do I affirm this? Because what they sacrifice, they sacrifice to Demons, and not to God; and I do not wish you to become associates of the demons.

* Vatican Manuscript.—11. But these things occurred to them typically.

11. have come. 12. what is sacrificed to an image is anything, or because an image is anything?

† 11. Rom. xiv. 4; 1 Cor. ix. 10. ‡ 12. Rom. xi. 29. † 13. 2 Pet. ii. 9.
‡ 17. Rom. xii. 5; 1 Cor. xii. 27. ‡ 18. Lev. iii. 3; vii. 15.
† 10. 1 Cor. viii. 4. ‡ 20. Lev. xviii. 7; Deut. xxvii. 17; Psa. cxviii.
γίνεσθαι. 21 Ὑπὸ δυνασθεῖν τὸν κυρίου πίνειν
to become. Not you are able a cup of Lord to drink
καὶ τὸν κυρίου δαιμόνιον ὑπὸ
demon. you are able a table
κυρίου μετεχεῖν καὶ τραπεζής
to partake and a table of demons. Or
παρακελοῦσαι τὸν κυρίον; μὴ ἵσχυστεροι
we are? All things it is lawful, but not all things
ἀντί σε εἰσεῖν; 22 Παντα ἐξετιν, ἀλλὰ ὑπὸ παντά
are beneficial; all things it is lawful but not all things builds
δομεῖ. 24 Μηδένες τὸ ἐκατον ζητεῖν, ἀλλα τὸ
up. No one that of himself let him seek, but that
τὸν ἐτέρου. 25 Πᾶν τὸ εἰς μακελήφ. τολομεῖνεν
of the other. Every thing that in market is being sold
νον ἐστίν, μηδὲν αὐτοκρωτοῦσας, διὰ τὴν
not you eat, but asking questions, on account of the
συνειδησίαν 26 τὸν γὰρ κυρίου ἔστιν τὸν
conscience; of the for Lord the earth and the fulness
φαμα αὐτῆς. 27 Εἰ *[δὲ] tis καλεῖ ὤμας τῶν
of other. If [but] any one invites you the
απιστῶν, καὶ θελεῖ παρακελεῖν, παντὸς τὸ
unbelieving, and you wish to go, everything that
παραθεμένον ὡς εὐθεῖα, μηδὲν αὐτοκρωτοῦν
is being presented to you eat you, not asking questions,
τοις, διὰ τὴν συνειδησίαν. 28 Εἰάν δὲ τίς ἔστω μή
on account of the conscience. If but any one to you
εἴπῃ. Τοῦτο εἰδολοθυστὶ εἰσεί µη εὐθεῖα;
say; This an idol-sacrifice is; not you eat,
δι' ἐκεῖνον τὸν μνημόσυνα, καὶ τὴν συνει-
only having disclosed, and the con-
δησίαν. 29 Συνειδησίαν δὲ λέγω, οὐχὶ τὴν ἐαυ-
science. Conscience now I say, not that of the
τοῦ, ἀλλὰ τὴν τοῦ ἐτέρου. Ἴνατι γὰρ ἡ ἐλευ-
that but that of the other. Why for the free-
θεμα μου κρίνεται ὅτ' ἀλλὰς συνειδήσεως;
of me is judged by another conscience?
30 Εἰ εγὼ χαριτο μετεχὼ, τι βλασφήμοι
eat, by favor partake, why am I blamed
ὑπὲρ οὐ εγὼ εὐχαριστῶ; 31 Εἰτε οὖν εὐθείᾳ
on account of which I give thanks? Whether then you
τε, εἰτε πίνετε, εἰτε το πιστεῖτε, παντα εἰς
or you drink, or anything you do, all things for

* Vatican Manuscript.—28. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16.    † 21. Deut. xxxii. 38.
† 22. 1 Cor vi. 12.    † 24. Tim. iv. 5, 6.    † 25. Tim. iv. 5; 1 Tim. vi. 4, 11.
† 26. 1 Cor. xiii. 5; Phil. ii. 14.    † 27. Exod. xix. 5; Deut. x. 14; Psa. xxiv. 1; 112.
† 28. 1 Cor. viii. 10, 12.    † 29. 1 Cor. viii. 10, 12.
† 30. Rom. xiv. 11.    † 30. Rom. xiv. 6; 1 Tim. iv. 5, 4.
† 31. Tit. ii. 17; 1 Pet. iv. 11
1 Corinthians 11:1-12

1 Become imitators of me, even as I am of Christ.

2 And, brethren, I praise you, because you have remembered all my instructions and retain the observances as I delivered them to you.

3 But I wish you to know, brethren, that the head of every man is the head of the woman, and the head of the woman is the head of the man; and the head of the Anointed, God.

4 Every man praying or prophesying, having his head covered, dishonors his head; but every woman praying or prophesying with her head uncovered, dishonors her head; for it is just the same as if she were shaven.

5 For if a woman is unveiled, let her hair also be cut off or shaven; but if it is disgraceful to a woman to have her hair cut off or to be shaven, let her be veiled.

6 Now a man, indeed, ought not to cover the head, because he is God's glorious likeness; but woman is man's glory.

7 For man is not from woman, but woman from man; 

8 but every woman praying or prophesying, having her head covered, dishonors her head; but every woman praying or prophesying with her head uncovered, dishonors her head; for it is just the same as if she were shaven.

9 For every man praying or prophesying, having his head covered, dishonors his head; but every woman praying or prophesying with her head uncovered, dishonors her head; for it is just the same as if she were shaven.

10 Let her head also be cut off or shaven.
Chap. 11: 9

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, I 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, § for 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, 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 רדיל, (which comes from the word רדיל, to have power,) signifies a veil, the apostle uses the word ουσία, 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 had six measures of barley. Ruth iii. 13. A veil of this sort, called a plaid, was worn not long ago by the women of Scotland.—Macnutt. 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.
Chapter 11: 20. I CORINTHIANS.

Ym wv eirai. 10, aoi de, kou oi phanorai genwntai eis
you, to xo, h e ti his approved ones manifest may become among

vmwv. 20 Synhexemewn ouw bmwv epi ton auton,
you. Coming together therefore of you to the same,

ouk esti kuriakon deitapn faygeiv. 21 Eikastos
not its Lord’s supper to eat; each one

gar to idion deitapn prolamabais en tw faygein,
for the own supper takes before in the to eat,

kai de ois piev, de ois mevnei. 22 H ge
kai de are indeed is hungry, one but is filled. Not for

aiolais ouk eixeis eis to esdeivn kai pieiv; h
houses not have you for the to eat and to drink? or

the ekklhsiastai tosw mou ekwntas; Te ym wv eis
the congregation of God despise you, and
cataxyneste tosw mou ekwntas; Te ym wv eis,

a iusei those not having? What to you may I say;
eswv eis mou ekswv. 23 Ege

a shame shall I praise you? In this not I praise.

i gar parelaibov apo to swv kuriou, de kai parevedeka
for received from the Lord, what also I delivered

bmv, oti o kuriou [vsous] en t par
you, that the Lord [ nosso], en the night in which

pahedoton, elabov arton, 24 kai euaxiorthsetas
he was delivered up to drink, a loaf, and having given thanks

eklasse, kai eipe: Touto mou esti to swma to
ekklase, kai eipe: Touto mou esti to swma to

he broke, and said: This of me is the body that

de ym wv klawmenon] touto poieite eis
[being broken] this do you for

tou evma anaxigmwn. 25 Osaaiws kai to
the my remembrance. In like manner also the

potapron, meta to deipnetai, legov: Tooto to
potapron, meta to deipnetai, legov: Tooto to
cup, after the to have supped, saying; This the

cup new covenant is in the my

aima mou touto poieite, oti it is blood; this do you, as

aima mou touto poieite, oti it is blood; this do you, as

eis evma anaxigmwn. 26 Osaaiws gar an esberi-
eis evma anaxigmwn. 26 Osaaiws gar an esberi-

the my remembrance. As often as for you may eat

the cup, this, and the cup

the cup, this, and the cup

poies tis, ton thanaton ton kuriou kataxyqelle-
poies tis, ton thanaton ton kuriou kataxyqelle-
you may drink, the death of the Lord you announce

y you may drink, the death of the Lord you announce

ten apo o evma. 27 'Oste o de an esberi ton
ten apo o evma. 27 'Oste o de an esberi ton
til whom may come. So that who may eat the

to kuriou, h piny to potapron ton kuriou anaxwos:
to kuriou, h piny to potapron ton kuriou anaxwos:

loaf, or may drink the cup of the Lord unworthily,

enaxos estai ton swmatos kai ton aimatos
an offender against will be the body and the blood

to kuriou. 25 Dokimaste de anthropos ean

to kuriou. 25 Dokimaste de anthropos ean

to de kuriou. 25 Dokimaste de anthropos ean

to de kuriou. 25 Dokimaste de anthropos ean

an ean tis, kai oystos ek ton arton esbeira, kai ek
and from the loaf let him eat, and from

cow.

* Vatican Manuscript.—23. Jesus—omit. 24. being broken—omit. 20. this

—omit.

† 21. Or, is filled to the full; for the word methexis does not necessarily mean drunken.

Note on John ii. 10. 12. 13. 26. Mark xiv. 22; Luke xxii. 10. 12. 13. 23. Acta i. 11; 1 Cor. iv. 5; x. 23; 1 Thess. i. 10; Rev. i. 7. 12. 13. 27. John vi. 55, 63, 64; xii. 27; 1 Cor. x. 31. 13. 25. 5 Cor. xiii. 5; Gal. vi. 4.
and let him drink of the cup; 
29 for he eats and drinks judgment to himself, who eats and drinks not discriminating the body.

30 Through this, many are weak and sickly among you, and some sleep.

31 *If, however, we examined Ourselves, we should not be judged; 
32 but being judged by the Lord, we are corrected, so that we may not be condemned with the world.

33 Therefore, my Brethren on coming together to eat, cordially receive each other.

34 If any one is hungry, let him eat at Home; that you may not come together for Judgment. And the other matters I will arrange if when I come.

CHAPTER XII.

1 And concerning the spiritual persons, Brethren, I wish you not to be igno-

rant.

2 (You know That you were Gentiles, being hurried away after those speechless images, even as you happened to be led.)

3 Therefore, I assure you, 1 that no one speaking by God's Spirit says—

"A Curse on Jesus!"—

and I that no one is able to say—"Lord Jesus!" except by the holy Spirit.

4 Now there are varieties of Gracions gifts, but the same Spirit;

5 and there are Varieties of Services, and the same Lord.

* VATICAN MANUSCRIPT.—29. unworthily—omit.

20. of the Lord—omit.
I. CORINTHIANS.

6 and there are Varieties of Workings, 6 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, 7 a Word of Wisdom; and to another, 8 a Word of Knowledge, according to the same Spirit;

9 Faith by the same Spirit; and to another, 9 Gifts of Cures by the same Spirit.

10 And to another, 10 Operations of Mighty works; and to another, 11 Prophecy; and to another, 12 Discernments of Spirits; and to another, 13 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 14 we are all imbued into One Body,—whether Jews or Greeks, whether Slaves or Freemen; 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...
1 Corinthians 12:16-26

Because I am not a hand, I am a no part of the body, is it for this body? And if the ear should say, "Because I am not an eye, I am not of the body," is it for this body?

If the whole body were an eye, where is the hearing? If the whole were hearing, where is the smell?

But now, God has placed the members, each one of them in the body, as he would.

And if the whole were One Member, where is the body?

But now, indeed, there are Many Members, but One Body.

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.”

But much more necessary are these members of the body which are thought to be more feeble;

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;

But our comely parts have no need. God, however, put together the body, having given somewhat more abundantly to that part which was lacking.

So that there may be no division in the body, but that the members may be concerned equally for each other;

and whether One

* Vatican Manuscript.—24. somewhat more abundantly to that which was lacking.

18. verse 28. 18. Rom. xii. 3; I Cor. iii. 5; verse 11.
Chapter XII: 28

I. CORINTHIANS.

28. And those whom

and Members in part.

29. All are not Apostles;

30. All have not Gifts of

31. But you earnestly desire

32. And if I have Prophecy,

33. If I distribute all

34. 4. LOVE—suffers long

* Vat. Manuscript.—28. A Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.
I. CORINTHIANS.

5 acts not unbecoming; 
6 seeks not purposely those things not his own; is not provoked to anger; does not impute evil; 
7 rejoices not with iniquity; but rejoices with the truth; 
8 covers all things; believes all things; hopes for all things; endures all things. 
9 For Prophecy will pass away; but that which is perfect will remain. 
10 But when that which is perfect shall have come, that which is imperfect shall be done away.

CHAPTER XIV.

5 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, 
10. then—omit.
I. CORINTHIANS.

Chap. 14: 3.

νυκτι οὐκ ἀνθρωποὶ λαλεῖν, ἀλλὰ τῷ θεῷ  ὁ δεύτερος γράφει:  
not to men, but to God; no one for

κωνυν, πνευματικὸς λαλεῖ καὶ μουσική:  
hears, in spirit but he speaks mysteries; the but

προφητευον, ανθρωποὶ λαλοῦσαι οἰκοδομεῖ καὶ 
one prophesying, to men speaks edification and

παρακλησίαν καὶ παραμονήν.  
consolation. The one speaking

γλώσσῃ, ἐαν οὐκ οἰκοδομεῖ νῦ ἐγὼ προφητεύω, 
with a tongue, himself builds up; but one prophesying,

ἐκαθορίζει οἰκοδομεῖ:  
so that he who edifies is not unsaved.

ἐκκλησίαν οἰκοδομεῖ:  
congregation builds up. I wish and all you

λαλεῖν γλώσσας, μαλλον δὲ ἡ προφητεία 
I should come to you with tongues speaking, what you

τευττεύοστι, μετὰ τὸν γιαρ ἐγὼ προφητεύω ἡ δὲ λαλῶν 
rather but that you may greater is the one prophesying than the one speaking

προφητεύων:  
with a tongue, unless you have the gift, let us prophesy.

γλώσσας, εἰσὶν εἰ μὴ διερμήνευς, ἢ ἐκκλησίαν 
so that the assembly may receive. Now, brethren, if

καὶ τοῦ γλώσσας, τι ὡμοιόμενον λαλοῦν, τι ὡμοιόμενον λαλοῦν, 
what you should give, how shall be known that being played on flute or

ὅπως γραφθῆται τὸ αὐλοῦμενον ἡ ν ἐγὼ προφητεύω, ἡ ἡ προφητεύω, ἡ ἡ διδάχῃ: 
whether or in knowledge, or in a prophecy, or in teaching?

ὅμως τὰ στοιχεῖα στοιχεῖα εἰσὶν εἰς τὸ 
In like manner the things without life a sound giving, whether a

λόγος, εἰς κιθάραν, εἰς διαστολὴν τοῖς φθοργοῖς 
flute, or a harp, if a difference to the notes not

δόσῃ, πως γραφθῆται τὸ αὐλοῦμενον ἡ 
they should give, how shall be known that being played on flute or

καὶ γαρ εἰς ἄκουσαν φωνὴν, ἣν εἰ ἐν κιθάρῳ ἐχθρίσμενον;  
that being played on harp? Also for if an uncertain sound

σαλπηρίας δόσῃ, τις παρακατευθύνεται εἰς πολεμόν; 
the trumpet should give, who will prepare himself for battle?

μον; ὡστε καὶ ὡμοίως διὰ τῆς γλώσσας εἰς 
So also you through the tongue if

μὴ εὐθυμοῦν λογοῦ δοτε, πως γραφθῆται τὸ 
with a well-marked word you give, how shall be known that

λαλοῦμενον, εἰς τὸν ἐν αἰρετῶν λαλοῦτες. 
except that which is in world,

τοσοῦτον, ἐν τοῖς λόγοις ἐν καταζητούσι 
So many, if it may be, kinds of voices is in world,

καὶ οὐδενν [*καταργεῖ] αἀφονον.  
and no one [of them] unmeaning. If then

is not speaking to Men, 
but to *God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

ος who is prophesying, however, speaks to 
Men for Edification, and 
Exhortation, and Consolation.

ος The Speaker in a foreign Language edifies 
himself; but he who prophesies edifies the Congregation.

ος 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 congre 
gregation may receive Edification.

ος And now, Brethren, if I should come to you speaking in various 
Languages, what shall I profit you, unless I shall speak to 
You intelligently, either by a "Revelation," or by 
a [word of] "Knowledge," or by a "Prophecy," or by a 
"Doctrine?"

ος 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 or Harp be known?

ος For also, if a Trumpet should give an Uncertain Sound, who will prepare 
himself for Battle?

ος 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.

ος It may be there are 
So many Kinds of Lan 
guages in the World, and 
no one is unmeaning:

* VATICKAN MANUSCRIPT.—2. God.  

7. Difference of Sound.  10 of them—omit

I. CORINTHIANS.

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to me.

12 So you, since you are Zealots for Spiritual ribets, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign LANGUAGE pray that he may interpret.

14 For if I pray in a foreign LANGUAGE, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will sing praise also with the UNDERSTANDING;

16 otherwise, if thou shouldst bless with the SPIRIT, thou art not edifying the one that speaks with words of knowledge, and theumnath: Otherwise, if thou shouldst bless with the SPIRIT, thou art not edifying the other person.

17 Ποντικαί, οἱ την εὐχαριστίαν, εὔχομαι νὰ ὑμῖν οἰκοδομηθείη, the other not is built up.

18 Ἐν τῇ θεῷ, παρὰ τὸν θεὸν, ὑπὸ μᾶλλον, I give thanks to the God, all of you move.

19 Τῇ ἑορτῇ, τῇ ἑορτῇ Ἐν τῷ ἑορτῷ ἐν τῷ ἑορτῷ, τῇ ἑορτῇ. 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, not children become you in the thought; (in EVIL, however, be infantile;) but in thought become fully mature.
In the law it has been written, 21 "With Other Languages, and with the lips of others, I will speak to this "PROPER;" and neither "so will th... 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 incontinent persons or unbelievers, will they not say, That you are insane?

24 But if all should prophesy, and any unbelieving or incontinent person should enter, he is convicted by all, he is examined by all;

25 the secrets of his HEART become manifest; and so falling on his face, he will worship God, announcing, "That God is really among you."

26 Why then is it, Brethren, when you assemble, each one has a Psalm—has a Discourse *has a Revelation—has a Language—has an Interpretation? Let all things be done for Edification.

27 And 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;

28 but if there is no Interpreter, let him be silent in the Congregation; to himself let him speak and to God.

* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26. has a Revelation, has a Language, has an Interpretation.
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 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 PROPHETY; and forbid not to speak in foreign Languages;
40 but let all things be done in a becoming manner, and according to Order.

* VASCIAN MANUSCRIPT.—34, vol.—omit.
34. let them be submissive.
35. a Woman to speak.
36. That it is a Commandment of the Lord.
39. Wherefore, Brethren, earnestly desire to PROPHETY; and forbid not to speak in foreign Languages;
40. but let all things be done in a becoming manner, and according to Order.
I. CORINTHIANS.

KEΦ. i'e. 15.

*Γνωρίζω δὲ ὑμῖν, αδελφοί, τὸ εὐαγγελίον

I declare but to you, brethren, the glad tidings
de εὐαγγελίασας ὑμῖν, ὃ καὶ παραλαβέτε, I announced as glad tidings to you, which also you received,

in which I announced as glad tidings to you, which also you received,
eν ὃ καὶ ἐστιν καὶ σωζεθε, in which also you have stood, through which also you are being saved,

ἐκ τοῦ εὐαγγελίασαν ὑμῖν ἐκατεχέσθε. (by a certain word) I announced as glad tidings to you if you retain:) 10

ἐκ τοῦ εὐαγγελίασαν ὑμῖν ἐκατεχέσθε.)

 CHAPTER XV.

1. Now I make known to you, brethren, the glad tidings whether I was evangelized to you, and which you received; in which also you have stood, come and through which you are being saved;

than which you are being saved, if you retain a certain Word I evangelized to you; I had less, indeed, you believed inconsiderately.

2. For I delivered to you among the chief things, what also I received, that Christ died on behalf of the sins of us all,

κατὰ τὰς γραφὰς. *κατὰ τὰς γραφὰς,

he was raised the third day, according to the writings; after that

καὶ ὁ υἱός Κυρίου, εἰτα τοῖς δώδεκα. 6 Ἐπεὶ and that he was seen by the twelve, then by the twelve. After that

τὰς ὑπόλοιπος ἢ μιᾶς εἰταῖ ἐκατεροχαλκοὶ εἰσαχαν, he was seen above by five hundred brethren at once,

ἐξ ὅνι πλείους μελούσιν ἐκς ἀρτι, τίνες δὲ out of whom the greater number remain till now, some but

καὶ εἰς οὕτως ἢ. 7 Ἐπεὶ εἰρήκει ἢ εἰταί also have fallen asleep. After that he was seen by James; then

τοῖς αποστόλοις παῖν, 8 Ἐγκαθίστασιν τοῖς παντι, by the apostles all. Last and of all,

τὸν ἐπιειρόν τοῦ κυρίου, τὸν ἐπιειρόν τοῦ Κυρίου,

ὅταν εἰμί, ὃ ἔλεγχος τῶν αποστόλων ὃ ὡς for am the least of the apostles; who not

ἐμπιστεύεσθαι αὐτοὺς, διὸ είδος ἐμί am fit to be called an apostle, because I persecuted

καὶ ἡ χαρίς αὐτῶν ἡ εἰς εἰς, ὃν κτῖς what I am; and the favor of him to me, not vain

εὐεργεία, ἀλλὰ περισσοτέρων αὐτῶν παντων I am favor of God; and that favor of his is toward me was made, but more abundantly of them all

ἐκπίπτει, ἀλλ' ἡ χαρίς τοῦ θεοῦ I labored; not I but, but the favor of the God

* VATICAN MANS. -10, but the favor of God.

† 1. Gal. v. 11. ‡ 2. Rom. i. 18; 1 Cor. i. 21. ‡ 3. Gal. i. 12. ‡ 4. Psa. xxii. 15; Isa. iii. 6, 10; Dan. i. 26; Zech. xiii. 7; Luke xxiv. 20, 45; Acts iii. 18; xxi. 23; ‡ 5. Psa. iv. 13; xvi. 10; Isa. iii. 10; Luke xxiv. 26, 43; Acts ii. 33—31; xiii. 33—38; xxv. 22, 23; 1 Pet. i. 11. † 6. Luke xxiv. 34. † 7. Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 30; John xx. 19, 25; Acts x. 41. † 7. Luke xxiv. 50; Acts i. 4. † 8. Acts iv. 47; xxi. 14, 18; 1 Cor. ix. 1. † 9. Eph. iii. 8. † 10. Eph. vi. 8. † 10. Acts viii. 8; lx. 1; 1 Gal. i. 18; Phil. iii. 5; 1 Thess. i. 13. † 10. Eph. vi. 7, 8. † 10. Cor. xi. 23; xii. 11. † 16. Matt. x. 20; Rom. xvi. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. ix. 7; Phil. i. 18.
I. CORINTHIANS.

11. Whether ye, then, or they, thus we preach, and thus you believe.
12. For if but Anointed is proclaimed, that out of dead ones egγέρται, πως λεγοντιν τινες εν υμιν, ότι has been raised, how say some among you, that anαστασις νεκρων υστερων; 13. Ει δε αναστασις resurrection of dead ones not is? If but a resurrection
υστερων ουκ εστιν, ουδε Χριστος egγερται: of dead ones not is, not even Anointed has been raised,
ει δε Χριστος ουκ egγερται, κενον αρα το if but Anointed not has been raised, void then the
κηρυγμα ήμων, κενη [δε] και η πιστης διων. preaching of us, void [and] also the faith of you.
15. Ευρισκομεθα δε και πυθομαρτυρησε του θεου. We are found even false witnesses of the God,
οτι εμαρτυρησαμεν κατα του θεου, οτι ηγεμον because we testified concerning the God, that raised up
tον Χριστον, ουκ ουκ ηγεμον, ειπεν αρα νεκρον τη Anointed, whom not he raised up, if indeed dead ones
ουκ εγερνται. 16. Ει γαρ νεκροι ουκ εγερνται not are raised up. If for dead ones not are raised
tαι, ουδε Χριστος egγερται 17. Ει δε Χριστος, if Anointed not has been raised, if but Anointed
εγγερται, ματαια η πιστης διων εκ εστε not has been raised, deceptive the faith of you; still you are
ειν ταις αναστασις διων. 18. Αρα και οι κοιμηθηνιν in the sins of you; then also those that have fallen
τας εν Χριστω, απολογοτο. 19. Ει εν τη σοφιε asleep in Anointed, perished. If in the life
ποιεν ηλικιεσ εσμεν εν Χριστω μονον, ελε- this having been hoping we are in Anointed alone, more
ειστεροι παραν άνθρωπων εσμεν. 20. Νυν de πιπε- of all men we are. Now but
Χριστος egγερται εκ νεκρων, απαρχη των Anointed has been raised up out of dead ones, a first-fruit of those
κεκοιμηθηνων, having fallen asleep.
21. Επειδη γαρ δει ανθρωπων δε θανατος, και Since for through a man the death, also
ζε ανθρωπων αναστασις νεκρων. 22. Ωσπερ through a man a resurrection of dead ones. As
γαρ εν τω Αθαν των επιστηκουντων, ουτω- for in the Adam all die, so
και ειν τω Χριστω τως οικοποιηθησονται, also in the Anointed all will be made alive.

I. CORINTHIANS.

\[ \text{Chap. 15: 23.} \]

23 But each one in his own rank; Christ a first-fruit; afterwards, those who are Christ’s, in his appearing.

\[ \text{Chap. 15: 24.} \]

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.

\[ \text{Chap. 15: 25.} \]

25 For he must reign till he has placed all enemies under his feet.

\[ \text{Chap. 15: 26.} \]

26 Ever death, the Last Enemy, I will be rendered powerless.

\[ \text{Chap. 15: 27.} \]

27 For 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 himself.

\[ \text{Chap. 15: 28.} \]

28 And when he shall have subdued all things to himself, then the son himself will be subject to him who subjected all things to himself, that God may be all in all.

\[ \text{Chap. 15: 29.} \]

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?

\[ \text{Chap. 15: 30.} \]

30 And why are we in danger every hour?

\[ \text{Chap. 15: 31.} \]

31 I solemnly declare, by the solemn oath concerning you, Brethren, which I have in Christ Jesus our Lord, that I am dying daily.

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* Vatican Manuscript.—23. also—omit. 28. the—omit. 31. Your boasting, Brethren, which.

† 20. Clarke, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 38; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle’s meaning as follows:—“If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.” † 31. Or, that every day I am exposed to death.
I CORINTHIANS.

32 If, as men do, I fought with a wild beast at Ephesus, of what benefit is it to me? If the dead are not raised up, "Let us eat and drink, for to-morrow we die.

33 Be not led astray; ✠ vicious intercourse corrupts virtuous habits.

34 Awake to soberity, as it is fit, and sin not; ✠ for some are ignorant of God; ✠ for Shame to you I say it.

35 But some one will say, "How are the Dead raised up, and in What Body do they come?"

36 O senseless man! ✠ what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not that Body which will be produced, but a Bare Grain, it may be of Wheat, or of some of the other kinds;

38 but God gives to it 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.—35. the—omit. 39. of Birds, and another of Fishes.
I CORINTHIANS

Chapter 15: 9a

[No text visible on this page]
I. CORINTHIANS.

[Chap. 15: 55.]

tote γενησται ὁ λόγος ὁ γεγραμμένος. Kατε-

then will the word that has been written; was

ποτή ὁ βαθατός εἰς νίκους. 55 Ποιν αυ, βαθα-

swallowed up the death into victory. Where of these, O death,

τε, τὸ κεφαλήν; ποιν οὐ, ἢ ὥστιν, τὸ νίκος;

the sting? Where of these, O death, the victory?

56 ὁ δὲ κεφαλήν τοῦ βαθατοῦ, ἡ ἀμαρτία; ἡ ὥστιν,

The but sting of the death, the sin, the and

dιάματι τῆς ἀμαρτίας, ὁ νόμος. 57 Τῷ τοῦ θεοῦ

the sin, the law. To the but God

χάρις, τῷ δίδωσιν ἦμι, τῷ νίκος διὰ τοῦ

grace, to him giving, to the victory through the

χάρις Ἰησοῦ Χριστοῦ. 58 οὗτος, ἵσταται

grace of Jesus Christ. This is stationed,

θεός ὁ Θεός Χριστός, οὐκ εἰσὶν ὑπὸ τοῦ τοῦ

God is God Christ, not of the work of the Lord

πατρὸς, εἰσείτε, ὅτι ὁ κοσμός ὑμῶν οὐκ εἰσὶ

at times, entering, that the labor of you not be

κεφαλήν εἰς κυρίον.

vain in Lord.

KEF. 16. 16.

1 Πετεῖ δὲ τῆς λογίας τῆς εἰς τοὺς ἄγιους,

Concerning and the collection that for the saints,

ὅπως διατάξω ταῖς ἐκκλησίαις τῆς Γαλατίας,

as I appointed to the congregations of the Galatian,

οὕτω καὶ ὑμεῖς ποιήσατε. 2 Καὶ μιᾶν σαββάτον

so also you do. Every first of week

tῶν ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, ὑπάρ-

each one of you by itself let him place, treasure-

ριζὼν, δοτι αὐτοῖς εὐερήται ἵνα μὴ ὅταν

root, thus to them give, that he may be prospered, so that not when

ἐρχομαι, τοῦτο λογιαν γίνομεν. 3 ὅταν δὲ

and I come, then collections may be made. When and

παραγενήσομαι, οὐς εἰς δοκιμασθήσετε, δὲ επι-

and I shall come, who you may approve, by let

τολμῶν θυσίαν περισσω απενεγείρει τὴν χαρίτα

to know the gift of the sacrifice increase the grace of the

τῆς τῶν ἄνωτέρων ἵνα εἴρησον ἡγησάσθη
to the above that he may be worthy of the thee

ὅτως εἰσὶν ἑρωταλήμου. 4 εὰν δὲ ἡ αἰσχρίν

that are, if he be worthy of the Güiliar

τοῦ καθ' ὑμᾶς τὸν Ἰεροσόλυμα; ἠμαρτούμενοι

to Jerusalem; if but I may be worthy of the you

καὶ με πορεύεσθαι, σὺν εἰσιν πορεύεστοι,

and me to go, with me they shall go.

εἰς τὰς ἑορτας, διεκδικοῦμεν; (Μακεδόνιοι γὰρ
diethaima (Greek Macedonia) for I shall fight through;

I have passed through; Macedonia for I have passed through;

προσ ὑμᾶς δὲ τροχὸν παραμένω, ἥ καὶ παρα-

with you and it may happen I will remain, or even I shall

cloth with Immortality, then will that word be accomplished which has

been written, 4 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

that God who gives us the victory, through

our Lord Jesus Christ.

58 Wherefore, my beloved brethren, be you

settled, unmoved, 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, depositing 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 even that I should send, 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

† As kata politis signifies every city; and kata mecan, every month; and Acts xiv. 23, kata ekkleesian, in every church; so kata man sabbatoos signifies the first day of every week.—Harkness.

† 164. Isa. xxv. 8; Heb. xi. 14; 15; Rom. xx. 14.
† 55. Rom. iv. 15; v. 15; vii. 5, 15.
† 169. xxi. 17; Rom. xv. 28; 2 Cor. viii. 4, 5; 1, 12; Gal. ii. 16.
† 1. Acts xi.
† 1 Cor. viii. 10. 2 Cor. viii. 14. 15. Acts xix. 21; 2 Cor. iv. 10.
I. CORINTHIANS.

Chap. 16: 7

χειμασία, ένα νους ει μετάπτωσθη το εαν πο
winter, so that you may send before where if I may

εωμαι. 7 Ου θελω γαρ άνισον αριστει εν παρα
I wish for you now in passing

γο. Not I wish for you now in passing

δι εικονος εξαιτησις της επιστευμενασια
by to see; I hope for time some to remain

επιμενω
with you, if the Lord should permit. I shall remain

προς άνιάς, εαν ο κύριος επιστευτη
but in Ephesus til the pentecost; a door for

της Πνευματικης 9 ήπια γαρ
without fear he may be to you, the for

εργον κύριον εργασθήση
work of Lord he works as [even] 11 μη

τις ουν αυτων εξουθενηση σπασινι
may despise. Send on before and

αυτων ειρηνην, εν αληθειαν τον άνις
in peace, so that he may come to me, I expect

γαρ αυτων [μετα των αδελφων.] 12 Περι δε
for him [with the brethren] Concerning and

Απολλων του αδελφου, πολλα παρεκάλεσα
Apollos, the brother, much I entreated

αυτων, ινα ελθη προς άνιας μετα των
that he would go to you with the

αδελφων και παντων ουκ ην θελημα, ινα νουν
brethren and at all not was will, that now

ελθην ελευθερη σε, ωστι εκκαθαρη. 13 Γρη
should go, he will go but, when he may find opportunity. Watch

νορεσε, στρεφε σε νη πιστει, ανθρωπεσθησει,
for you firm in the faith, be you mans,

νιτε ουκ εγκαησεσθη, σπασινι
be strong; all things of you in love let be done.

6 Παρακαλω δε άνιας, αδελφου αιδετε την
I entreat and you, brethren; you know the

ικαν ημας αν ης απαγορευση της Ακαιας
usehold of Stephanas, that this a first-fruit of the Laichik

και εις διακοινων των αγιων ειαν
and for service to the “wants they devoted themselves;

ναι και ους ειπον ποσεσσεσθη των του ων,
that also you should be submissive to the such like persons

press 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 permit.

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

10 Now, if Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as also I do.

11 Let no one, therefore, despise him; but send him forward with you, that he may come to me; for I am expecting him with the brethren.

12 But concerning Apollos, 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 that they have dedicated themselves to Service for the saints.

16 That you also be submissive to such, and to every one who operates and labors.

* VATICAN MANUSCRIPT.—10. even—omiss.

11. with the BRETHREN—omiss.
And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; because these brethren supplied the Want of you;

‡ For they have refreshed my Spirit and yours. Acknowledge, therefore, such brethren.

The congregations of Asia salute you. Aquila and Priscilla, together with the congregation at their House, salute you much in the Lord.

All the brethren salute you. Salute each other with a holy Kiss.

This is the salutation of Paul with my own hand.

If any one love not the Lord, let him be accursed. The Lord Jesus be with you.

My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS


† 18. Col. iv. 8. ‡ 18. 1 Thess. v. 12; Phil. ii. 20. § 19. Rom. vi. 5; 15; Phil. ii.
SECOND TO THE CORINTHIANS.

CHAPTER I.

1 Paul, † an Apostle of the \(\star\) 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; †† 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, 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, abound 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
II. CORINTHIANS.

10 AFFLICTION of ours, which HAPPENED in Asia, That * excessively above strength we were pressed, so that we despaired even of life;
9 but the sentence of death in ourselves, so that we might * not trust in ourselves, but in that GOD who RAISES up the dead;
10 * who rescued us from so Great a Death, and * is rescuing, in whom we have hope that he will also yet rescue;
11 you, also, * co-operating by PRAYER on our behalf, so that from Many Mouths thanks may be given by Many on our behalf, * for Our gift.
12 For our boasting is this, the TESTIMONY of our CONSCIENCE, That with * the greatest SIMPLICITY and * SINCERITY, * not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.
13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;
14 as also you partially acknowledged us, * That we are your Boast, * as you also will be ours in the DAY of * the LORD Jesus.
15 And in this CONFIDENCE I was purposing to come to you at first, so that you might have * a Second Favor;
16 and, by you, to pass through into Macedonia; and from Macedonia * to come again to you, and by not...
Corinthians.

17. This therefore, being my intention, did I certainly regard it lightly, or are my purposes formed according to the flesh, that there should be with me both the yes, yes, and the no, no?

18. But God is witness, That that word of ours which was toward you is not yes and no;

19. For that son of God, Jesus Christ, who was proclaimed to you 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

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. nor because we domineer over you through the faith, but because we are Associates of your joy, for in the faith you have stood firm.

CHAPTER II.

1. But I decided this with myself, not to come again to you, in grief.

2. For if I grieve you, who indeed could make me glad, but the one who is grieved by me.

20. Wherefore also by him Amen.

22. Cor. xii. 1. 18. The original phrase, μαρτυρούσαν αὐτῶν, is the same form of an oath with The Eternal oath that is, ‘As certainly as the Eternal God witnesseth.’

23. Rom. iv. 25. Phil. iv. 19. 24. Cor. v. 6. Eph. iii. 16. 25. Cor. xi. 31. Col. i. 20. Phil. i. 8. 26. 1 Cor. iv. 21. Cor. ii. 5. 27. 1 Cor. vi. 1. 28. 1 Cor. i. 23. 29. 10. 30.
II. CORINTHIANS.

3 I wrote also this very thing, that coming, I might not have sorrow from those by whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For of such a person is this punishment, which was inflicted by the majority.

5 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 overcome by excessive sorrow.

8 Wherefore, I entreat you publicly to confirm your love towards him.

9 Besides, I wrote for this purpose also, that I might know the proof of you, whether you are obedient in all things.

10 But to whom you freely forgive anything, I do also; for indeed, what I have forgiven, if I have forgiven anything, is on your account, in the presence of Christ;

11 That we may not be overreached by the adversary; for we are not ignorant of His devices.

12 But being 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...
II. CORINTHIANS.

That of Anointed a sweet odor we are to the God in those

Who are being saved and in those perishing; to those

Indeed, an odor of death into death; to those but,  an odor

Of life into life. And for these things who sufficient?

Not for we are like the many, adulterating

The word of the God: but as from sincerity, but

The Ohioan in the Anointed God, in the presence

We speak. Do we begin again

The Epistle of letters to you, or from you.

The Letter of as you

Are, having been seen in the hearts of you,

Being manifest, that you are a letter

Being a letter of Christ, having been ministered to, having been written

Not with ink, but by the spirit of God; living, not on

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and, as Plutarch tells us, the streets were full of incense. † 17. Or, referring to the practice of writers, who adulterate their works. Dr. Bentley paraphrases it thus—"which adulterate and soil the word of God for their own luci and advantage."

† 15. 1 Cor. i. 13. 15. 2 Cor. iv. 3. 16. Luke ii. 58; John iv. 39; 1 Pet. ii. 7, 8. 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. 17. 2 Cor. iv. 2; xi. 13; 2 Petr. ii. 3. 17. 3 Cor. i. 12; iv. 5. 18. 2 Cor. x. 12; x. 13; xii. 11. 1. Acts xviii. 27. 23. 1 Cor. ix. 2. 3. 1 Cor. iii. 8. 3. Exod. xxiv. 13; xxiv. 15; xxxiv. 1. 3. Pet. ii. 8; Jer. xxxi. 33; Ezek. xi. 10; xxxvi. 25; Heb. viii. 10.

† 14. Not Titus by brother;

† 15. But having bid them farewell, I went forth into Macedonia.

† 16. Because we are a sweet odor of Christ to God, † among those who are being saved, and † among those who are perishing;

† 17. For we are not like the many, † trafficking the word of God; but really † from sincerity, and from the living God, in the presence of God, we speak concerning Christ.

CHAPTER III.

† Are we beginning again to recommend ourselves? or do we require, as some, † Recommendation Letters to you, or from you?

† You are our letter, (written on our hearts,) known and being read by all men;

† 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 stone.
II. CORINTHIANS.

πλαζαί λιθίναις, ἀλλα ἐπὶ πλαζαί καρδιάς σφικτιναις, tablets of stones, but on tablets of hearts fleshly.  
4. Πεποίησις δὲ τοιαυτὴν ἐμομον διὰ του Χριστοῦ, confidence, but such we have through the Anointed του προς τον θεον ὑσυ ὦτι ἐναντι οι σμεν αρσ. towards the God, not because sufficient we are from ἐναντι, λογισμάτως τι, ὡς εἴ ἐναντι, ἀλλὰ ourselves, to reason anything, as from ourselves, but ἤ ἰκανοτὴς ἦμον εκ τον θεον ὑσυ ὦτι και ἰκανονσι the sufficiency of us from of the God, who also qualified ἦμυς διακονοῦσα καὶ ἴδιας διακονης, ὏ν γραμματος, ἀλλα πνευματος το γράμμα γραμμα αποκλειει, but of spirit; the for letter killest, το δε πνευμα ψωποει. 7. ἦδε δὴ ἡ διακονια του but spirit gives life. If but the service of the θηματον εγραμματι, ενστερευμενη [ἐν] death in letters, having been engraven [ἐν] λιθινος, εγγραφην εν δοχει, ὡσε μὴ διαρρεισθαι stones, was made in glory, so that not to be able αποκλειει τον ους Ἰσραιλ εἰς το προσωπον to look steadily the sons of Israel into the face Μωυσεως, δια την δοχει του προσωπου αυτον, of Moses, on account of the glory of himself, την καταργουμενην, ποσινουχι μαλλον ἡ διανοια that passing away, how not rather the serv- kunia του πνευματος εσται εν δοχει; 9. ἦδε δὴ ὑπήρξεις the service of the spirit shall be in glory? If for the διακονια της καταργουμενης, δοχα: ἐλλα εκαλα χρονικα service of the condemnation, glory, much more περισσευει διακονια της διακονιας εἰς δοχει, abounds the service of the righteousness in glory. 10. Και γαρ ου δαδομαται το δεδομενου εν Even for not has been glorified that having been glorified in τον τε μωσεως, ἐνεκεν της ὑπὲρβαλλουσης this the respect, on account of the surpassing δοξης. 11. ἦδε γα το καταργουμενον, δια glory. If for that is being annulled, through δοξης, πολλα μαλλον το μενον, εν δοξη, δοξης. Having therefore such a hope, much more ἐξετε αυτον ενων αναπνευσα, πολλα παρ- ἰκανοτης χορηματικα. 13. Και ου, καθαπερ Μωυσεως dom we use; and not, as Moses ετιθει καλαμα εις το προσωπον, προς placed a veil on the face of himself, for το μυ απευπνει τους ους Ἰσραηλ εις το τελος the not to gaze intensely the sons of Israel to the end του καταργουμενου. 14. (Ἀλλα επαράγα τα of that passing away. But were blinded the fleshly Tablets of the Heart.  
4. And such Confidence towards God we have through the ANOINTED; 5. that we are qualified of ourselves to reason any thing as from our selves, but our QUALIFICATION is from God. 6. who also qualified us to be SERVANTS of a NEW Covenant; not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit makes alive. 7. Now if the DISPENSATION of DEATH, approven in Letters on Stones, was attended with Glory, so that the sons of Israel were unable to look steadily into the face of Moses, because of the BRIGHTNESS of his COUNTENANCE;—which (dispensation] is PASSING AWAY;— 8. how, rather, shall not the DISPENSATION of the Spirit be attended with Glory? 9. For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY OF RIGHTOUSNESS abound in Glory. 10. For even that having been glorified has not been glorified in this respect, on account of the SUPPASSING GLORY. 11. For if that is being ANNULLED through Glory, far superior is this REMAINING in Glory. 12. Having therefore such a Persuasion, we exercise much Confidence; 13. and are not like Moses, who put a Veil over his Face, for the sons of Israel not to GAZE INTENTLY to the END of THAT BEING ABOLISHED.
II. CORINTHIANS.

14 (But § their minds were obtuse; for to this day, the same Veil remains over the Reading of the Old Covenant; not discovering that it is taken away by Christ;

15 but, even to This day, when Moses is read, a Veil lies on their Heart.

16 But § when it shall turn to the Lord, ¥ the Veil will be taken from around it.

17 And § the Lord is the Spirit; and where the Spirit of the Lord is, there is Freedom.)

18 But for all beholding § the Glory of the Lord in a Face Unveiled, are transformed into the same Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having § this Ministry, even as we received Mercy, we faint not;

2 but have repudiated the secret things of shame, not walking in Craftiness, nor falsifying the Word of God; but, by the Exhibition of the Truth, § approving ourselves to Every Human Conscience in the sight of God.

3 (But if, indeed, our Glad Tidings be veiled, § they have been veiled to Those who are Perishing;

4 to Those Unbelievers, whose Minds the God of this Age blinded, in order that they might not see clearly the Effulgence of the Glad Tidings of the Glory of the Anointed One, § who is the Likeness of God.)

* Vatican Manuscript.—17. there—omit.
For we do not proclaim ourselves, but the Anointed Jesus, as Lord; and ourselves, your bond-servants on account of Jesus.

But we have thistreasure in earthen vessels, in order that the excellence of the power may be of God, and not from us;

being afflicted in every thing, but not distressed; being perplexed, but not in despair;

being persecuted, but not deserted; being thrown down, but not destroyed;

always carrying about in the body, the dying state of Jesus, that the life of Jesus may also be manifested in our body.

For the 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;

so that death is working in us, but life in you.

But having the same Spirit of faith, according to that having been written; "I believed, therefore I spoke;" or also believe, and therefore we speak;

knowing that He who raised up Jesus, will also raise us up with Jesus, and will present us with you.

For all these things are on your account, that the favor
II. CORINTHIANS.

πλεονασμα δια των πλεονων, την ευχαριστίαν
having abounded through the many, the thanksgiving

erησουμει εις την δοξαν του Θεου. 16 Διο
might superabound to the glory of God. Wherefore
ουκ εκακουμεν αλλα ει και ο εξω διωμον οπηρω-
not we fail; but if even outward man

ποι διαφθειρεται, αλλα ο εσωθεν ανακαινουνται
is wasted, yet the inward is renewed

ημερα και ημερα. 17 Το γαρ παρανυφικα ελαφ-
by day and by day. The for momentary light-

ριν της θλιψεως καθ οπερβολην εις
ning of the affliction according to an exceeding on

οπερβολην αιωνον βαρος δοξης κατεργαιται
an exceeding age-lasting weight works out

ημων 18 αλλα οι σοκαπαντων ημων τα βλεπομενα
four things not being seen; for us, not looking

αλλα τα μη βλεπομενα τα βλεπομενα,
but the things not being seen. the things being seen,

προσαραι τα δε μη βλεπομενα, αιωνια
transient things; the things but not being seen, age-lasting things.

KEF. ε', 5. 1 Οιδαμεν γαρ δει, εαν ειπη
We know, for that, if the earth

θεος ημων οικια του σκυνους κατε την, οικο-
of us house: the tent eristheth the taking down, a build-

δομην εκ θεου εχουμεν οικιαν αιωνιων
ing from God we have, a house not made by hands,

αιωνων εν τοις ουρανοις. 2 Και γαρ εν τοις
the age-lasting, in the heavens. Even in this

αιωμην με τοις ουρανοις εν τοις ουρανοις
we groan, the house of the heaven.

ευνουσανται ευνουσαντες. 3 Ειπε γαι ενω-
those being in the tent groan being oppressed;

ευνουσανται, αλλα ευνουσανται
in which not we wish to be unchained, but to be

ευνουσανται, ημεν καταποτης εν τη ζωη
be chained in the death, that we may be swallowed up the mortal life by the

αιωνης. 5 Ο δε κατεργασας εμους ημας εις αυτο
The and one having worked out us for same

του Θεου δια τους ήμων του αρβανια
this God, that having given to us the pledge

του νευματος. 6 Θαρησουσα των παντως,
of the spirit. Being confident therefore always, and

ειδοσ, οτι ενδομοντες εν τω σωματι εκδη-
knowing, that being at home in the body, we are

the boundless favor may overflow through the thanksgiving of many, to the glory of God.

16 Wherefore, we faint not; but even if our outward man is wasted, yet our inward man is renewed day by day.

17 Besides, the momentary lightness of the affliction, works out for us an excessively exceeding aionian weight of glory.

18 For we aiming not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are aionian.

CHAPTER V.

1 For we know, That if the tent of our earthy dwelling be taken down, we have a Building from God, a House not made by hands, aionian, 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 having 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 Victorian Manuscript.—16. our inner.

7 of us—omitt.

5. also—omitt.

† 16. Rom. viii. 22; Eph. iii. 10; Col. iii. 10; 1 Pet. iii. 4.

‡ 17. Matt. v. 12; Rom. viii. 19; 1 Cor. i. 30; N. T. 18. Rom. viii. 24; 3 Cor. vii. 7; Heb. xi. 1; I. 20. Rom. iv. 19; 3 Cor. iv. 7; 2 Pet. i. 7; 13, 14. I. 2. Rom. viii. 23.

§ 1. Cor. xv. 53, 54.
home, away from the Lord.

7 (for we are walking by Faith, not by Sight;)
8 but we are confident, and we 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; that each one may receive the things done in the body, according to what was performed, whether good or bad.

11 Knowing therefore the terror of the Lord, we are persuading Men; but that we have been made manifest to God; and I hope we have been made manifest also in your consciences.

12 We are not recommending Ourselves again to do you, but are giving you an Opportunity of boasting on our behalf; that you may have something for those who are boasting in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the love of the Anointed one constrains us,

15 Judging this, That if one died on behalf of all, then they all died; and that he died on behalf of all, in order that the living might no longer live for Themselves, but for him who died and rose again on their behalf.

† Vatican Manuscript.—12. For—omit.
II. CORINTHIANS.

So that we from the now no one now according to flesh, if even we known according to flesh, but now no longer we know. So the if any one in Anointed, new creation, the things old, have passed away, καθ' ἡμᾶς Χριστοῦ, καὶ βρέθη ἡ θεocr. to himself through Jesus, Anointed, and having given through the World to himself, not counting to them their offenses, and has despatched with us the word of the reconciliation.

So the service of the reconciliation: Namely what God was in Anointed a world reconciling all things out of the God, that one having reconciled, ἡμᾶς ἐκκεντροῦσαν ἐκκεντροῦσας ἀνωτέρως, μὴ λογίσομεν αὐτοῖς τὰ παραπτώματα to himself, not reckoning to them the fault, and having placed in us the word of the reconciliation. 20 εἰς τὸν χριστόν ὑμῶν προσβεβευόμεθα ὑμῶν. On behalf of Anointed therefore were ambassadors, ὡς τὸν θεοῦ παρακάτων διὰ ἡμῶν. On behalf of us ambassadors, as if the God beseeching through us, δεόμεθα υπὲρ τοῦ Χριστοῦ, καταλαγητε τῷ θεῷ, we pray on behalf of Anointed, he you reconciled to the God. 21 οὕτως ὁ ἡμῶν ἀμαρτιῶν, υπὲρ ἡμῶν ἡμῶν οὐκ ἔχειν. μὴ γινώσκων ἀμαρτιῶν, υπέρ ἡμῶν Him [for] not having known sin, on behalf of us, ἀμαρτιῶν εἰσῆκαν, ἵνα ἡμῖς γινώσκατε δικαιοσύνη me, that we might become righteous.

CHAPTER VI.

And being also the 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 a season.

† 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 in the view of God; and as the Treasurers of the world's debt, signifies a sin-offering. Hosea 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. 28, 29; xiii. 11.—Macknight.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xv. 5. † 18. Rom. viii. 10; Eph. ii. 14, Col. i. 20, xx. 10; Rom. iii. 24, 25. Isa. lxi. 9, 13. Gal. ii. 15. 1 Pet. ii. 22, 24; 1 John iii. 5. † 18. Rom. i. 17; v. 19; x. 8. † 2. 15. 5. 8.
II. CORINTHIANS.

[Chap. 6: 14]

well-accepted Season; he holdeth now is a Day of Salvation.)

3 giving No Offence in any thing, that the Ministration may not be blamed;

4 but in everything establishing ourselves as God's Servants, by much patient endurance in Afflictions, in Necessities, in Distresses;

5 in Stripes, in Prisons, in Tumults; in Labors, in Watchings, in Fastings;

6 by Purity, by Knowledge, by Forbearance; by Kindness, by a holy Spirit, by Love undismembered,

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 Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

9 as being ignorant, yet being duly appreciated; as dying, yet being alive, as chastised, yet not put to death;

10 as grieving, but always rejoicing; as poor, but enriching many; as having Nothing, yet possessing All things.

11 Our mouth is opened toward you, O Corinthians! our heart has been enlarged.

12 You are not straitened 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 ye also enlarged.

14 Be not unequally yoked with Unbelievers; for What Participation has Righteousness with Iniquity? * or what Com-

* Vatican Manuscript.—14, or what.
15. *This* *fellowship* with darkness? What and *agreement* with Belial? *Or* *with what portion of a believer?*


17. *God is* *living*; *You for a temple of God are living;* *God is* a Temple of the living God; *as God said,* *I will dwell among them,* *and walk about in;* and *I will be to them.* *God is* a Temple of the living God; *as God said,* *I will dwell among them,* *and walk about in;* and *I will be to them.*

18. *And* *God is* a Temple of the living God; *as God said,* *I will dwell among them,* *and walk about in;* and *I will be to them.*

19. *Therefore, I* *will be to you for a Father,* and *you shall be to Me for "Sons and Daughters," says "the Lord Almighty."*
II. CORINTHIANS.

εὐθύνων ἡμῶν εἰς Μακεδονίαν, οὐδεμιᾶν ἀσχη-

having some of us into Macedonia, not had

κεν ἀπείθησιν ἡ σφρή δὴμοὺ, ἀλλ’ ἐν παντὶ διῆβο-

rest the flesh of us, but in everything being dis-

με νεῦρον εὐδοκεῖ δεικτικόν, εὐθὺς φιλον. ἀλλ’

tressed; without fright; within fear. But

ὁ παρακάλως τοὺς ταπεινοὺς, παρακαλέσας ἡμᾶς

ὁ one comforting the lowly ones, comforted us

ὁ θεός εἰς τῇ παρουσίᾳ Τίτου 7 ὑπὸ μονοῦ δὲ εἷ

the by the presence of Titus; not only and by

τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ εἰς τῇ παρακάλεσιν

the presence of him, but also by the comfort

ἡ παρεκλήσις ἐφ’ ἡμῖν, ἀναγεγέλλων ἡμῖν

with which he was comforted over you, announcing to us

τῆς ἡμῶν εὐπροσόρους, τοῦ ἡμῶν ὀφθαλμοῦ, τοῦ

the of you earnest desire, the of you lamentation, the

ἡμῶν Ὑπὸ τοῦ ὑποκείμενος, ὡστε με μακαλλοῦ

you seal on behalf of me; so that me more

χαρῆται. 8 Ότι εἰ καὶ εὐπροσόρος αὐτοῖς εἰς τῇ

Othy ekai euvprorousoi uis eis tē to have rejoiced. Because if even I grieved you by the

εὐπροσόρος, ὃ πεπονήσασθαι, εἰ καὶ πεπονήσασθαι

(adaptation of form to God) to be rejoiced if indeed I did repent;

βλέπω γὰρ ὅτι ἦσαν ἐκεῖνοι, εἰ καὶ πρὸς

I see for that the letter that, if even for

ἐν εἰς τῷ εἰς ὑμᾶς. 9 Νῦν χαρὰ, οὐχ ὅτι

Now grieved, not because

ἐυπροσόρος, ἀλλ’ ὅτι εὐπροσόρος εἰς μετανοιάν

you were grieved, but because you were grieved in order to reformation;

ἐυπροσόρος γὰρ κατὰ θεόν, ἵνα εἰ ἐν χρίσει

you were grieved for according to God, so that in nothing

ἕματος ἐκ ἡμῶν. 10 Ἡ γὰρ κατὰ θεόν

The for according to God

λυπὴ μετανοιάς εἰς σωτηρίαν εὐπροσόρους

sorrow reformation for salvation not to be repeated of

κατεργάζεται ἡ δὲ τοῦ κοσμοῦ λυπή ταλθόν

works out; the but of the world sorrow death

κατεργάζεται. 11 Ιδοὺ γὰρ αὐτοῦ τότε το

works out. Lo for same this the thing—

κατὰ θεόν λυπηθηκάν [ὡς] πασεὶ κατερ-

according to God to have been grieved "[you], how much it

γάτα ὡς σπάσατο ὁ λογίας, ἀλλα ἀπολογίας, ἀλλα

it grieved you diligence; but a defense, but

ἀγαχκτιστικα, ἀλλα φοβον, ἀλλα εὐπροσόρους,

indignation, but fear, but earnest desire,

ἀλλα ὑπόλοιπον ἐκδεικνύον ἐν παντὶ συνε-

but zeal, but punishment; in everything you

τῆς ἐν γίνεται ἀγνόιας εἰμι [ἐν] τῷ πραγ-

that you yourselves pure to be [in] the matter.

καθείρωσα καθένας ὑποτίμησε [ἐν] τῷ πραγ-

Therefore if indeed I wrote to you not on account

τού ἀνθρωπούμενον, οὐδὲ ἐνεργεῖν τοῦ ἀνθριστή-

indignation of the one having been wronged, nor on account of the one having done

VATICAN MANUSCRIPT.—8, repent; and if I did repent, I see That. 7, you

omit. 11. in omit. 12. nor indeed on his account.

6 For, indeed, we hav-

ing come into Macedonia, our flesh had No Rest, but we were distressed in every way—outwardly Fightings; inwardly Fears.

6 But that Ποίον who com-

forts the disconsolate, comforted us, by the presence of Titus;

7 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.

8 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.

9 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 less from us in nothing.

10 For the sorrow according to God produces Reformation, not to be repented of; but the sorrow of the world produces Death.

11 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.

12 If therefore, indeed, I wrote to you, it was not on his account who suffered the wrong, but indeed on his account who did the wrong, but
in order that that diligence of ours which we have on your behalf might be manifested toward you in the presence of God.

13 On this account we were comforted; and in our comfort, we rejoiced more abundantly at the joy of Titus, because his spirit was refreshed by you all.

14 Because if I have boasted in any thing to Him on your behalf, I was not ashamed; but as all things in truth we spoke to you, only that the truth of God might abound in you, remembering the pangs of our heart, as with fear and trembling you received him.

15 And his tender affections are overflowing toward you, remembering the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in every thing I have confidence in you.

CHAPTER VIII.

1 Now, Brethren, we make you acquainted with that gift for God which has been given by the congregations of Macedonia;

2 That in a great trial of affliction, the abundance of their joy, even in their deep poverty, overflowed in the wealth of their liberality;

3 And that according to their ability, I testify, and even beyond their ability, voluntarily.

4 With much entreaty asking us to accept the gift, even the joint participation of that service which is for the saints;

5 And not as we expected, but

* Vatican Manuscript.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14, thus also our boisting before Titus.

† 13. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; Phil. ep. 8, 9. † 2. Mark xii. 44. † 4. Acts xi. 29; xxiv. 17; Rom. xv. 25; 20; 1 Cor. xvii.
II. CORINTHIANS.

Chap. 8: 6.]

and yourselves they gave first to the Lord, and to us, through the Lord and to us, through the Will of God;

Then Titus, in the beginning, having been anathematized, and having opened the door, to open the door, to which he began, so also he would

perfect among you also the gift of this. But

not according to a command I speak, but through the power of God, and in Knowledge, and in All Earnestness, and in your Love to us, see that you abound in this free gift also.

1. But as you abound in every thing—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in your Love to us, see that you abound in this free gift also.

3. If I do not speak this by Commandment, but through the earnestness of others, I am testing also the reality of your love.

4. For you know the favor of our Lord Jesus, that, being rich, yet on your account he was made poor, that by his poverty you might be enriched.

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.

7. At present, therefore, finish the doing also, that according to the promptitude to will, so also may be the accomplishment, according to ability.

8. For if readiness of mind be present, one is acceptable according to what he may have, and not according to what he has not.

9. Not, however, that to others may be relief, and to you distress.

10. 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.


† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xiii. 8. † 8. 1 Cor. xiii. 7. † 9. Matt. vii. 20; Luke xx. 55; Phil. ii. 6, 7. † 10. 1 Cor. xii. 26. † 12. Mark xii. 43, 44; Luke xxii. 38.
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 he went out 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 2 Boasting on your behalf, before the congregations.
II. CORINTHIANS.

CHAPTER IX.

1 For, indeed, concerning that service which is for the saints it is superfluous for me to write to you;
2 for I know your promitutes, of which I am boasting on your behalf to the Macedonians, that Achaia was prepared last year, and your zeal has excited many.

3 But I sent the brethren, lest that boasting of ours on your behalf should be vain in this respect; in order that you may be prepared;
4 lest, perhaps, if the Macedonians should come with me, and find you unprepared, we, not to say you, should be ashamed in this confident expectation.

5 I thought it necessary, therefore, to exhort the brethren, to go on before to you, and to first make ready this previously announced gift of yours, that thus it may be ready as a gift, and not as an Excitement.

6 But this I say, that he who sows sparingly, will also reap sparingly; and he who sows bountifully, will reap also bountifully;
7 even as each one purpose in his heart, whether from grief, or from necessity, or of his own accord;
8 and God is able to make Every Favor abound to you, so that always having All Sufficiency in every thing, you may abound in Every good Work.

9 as it has been written, "He has dispersed, he has given to the poor; his righteousness remains for the age."
II. CORINTHIANS.

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 Liberty, which produces through us Thanksgiving to God;
12 because the dispensing of this Public Service, not only in sumplying the wants of the Saints, but also is abounding through many Thanksgiving to God on account of the proof of the diaconia taunths dōxaontos ton theon esti the service this they are glorifying the God at the ὑποσταρ τῆς δημολογίας ὡμὼν εἰς τὸ ευαισχείον subject to the profession of you to the glad tidings τοῦ Χριστοῦ, καὶ απολογίας τῆς κοινωνίας eis of the Anointed one, and liberality of the contribution for autous kai eis pantas, kal auton deisaei them and for all, and of them by prayer ὑπὲρ ὡμῶν, εἰποθοντῶν ὡμᾶς, διὰ τὴν ὑπὲρ- on behalf of you, ardently loving you, because of the σαλλοντας χρις τον θεου εφ' ὡμίων. ἠχαρίς favor of the God on you. Thanks [De] τῷ θεῷ εἰς τῇ αἰενικῆς αὐτοῦ [but] to the God for the inexpressible gift: δόξας.

KEΦ. 1. 10.

1 Autous de eγὼ Παυλος παρακαλω ὡμᾶς dia Same and I Paul beseech you on account τῆς προστήσεως καὶ επιείκειας τοῦ Χριστοῦ, ὅσον of the meekness and gentleness of the Anointed, who κατὰ προσώπων μετὰ τατεινῶν ἡμῖν, ἀπὸν according to face indeed humble among you, being absent δὲ θαρρῶ εἰς ὡμᾶς: 2 δεομαι δε, τῷ μη παρών but am bold toward you; I pray, but that not being present ἡ λογίζω σας τῇ πεπιστήσει, ἵνα λογίζωσας τομη- tharphisa tēn pepeithēs, η λογίζωσας τολμή- to be bold with the confidence, with which I reckon to have da- σαι εἰπίξας τους λογιζομενους ἡμᾶς ὡς κατὰ toward toward all these reckoning us according to συναπατοῦταις. 3 Ἐν σοφίᾳ γαρ πεπχν— walking in flesh for walk-
II. CORINTHIANS.

τος τος της στρατευμαθήα, 4 (εν αυτῷ) not according to flesh warring, (the γαρ οπλα της στρατευματικής γιαν μιαν συνεργία, αλλά for arms of the warfare of not fleshly, but δύνατα το θεόν προς καθίσματι μην γίνεται αυτοματά, but powerful in God for a casting down of fortresses,) δύναται to θεόν προς καθίσματι μην γίνεται αυτοματά, 5 λογομάχοις καθέρθωσε και παν σύνομα επιπλήρωσεν every height raising ροένα κατά της γνώσεως του θεού, και αιχ- every mind into the obedience of the ίτην της γνώσεως του θεού, και αιχι- μαλακιστάτωσεν παν γνώμα εἰς τὴν παίρνοντας every height raising κατά της γνώσεως του θεού, και αιχ- ρυπακοήν, όταν πληρωθῇ τό μόνον ἡ υπάρχει- Akinned, and in preparation having to punish πάσαν παρακολούθη, ὅταν πληρωθῇ τό μόνον ἡ υπάρχει- every disobedience, when may be fulfilled of you the obe- πάσαν παρακολούθη, ὅταν πληρωθῇ τό μόνον ἡ υπάρχει- dience, when may be fulfilled of you the obedience. 6 καὶ εν αὐτῷ ἐξοίτησε εκδίκησιν ἐν αὐτῷ ἐξοίτησε εκδίκησιν, and punishment was enkindled in him, that he may consider πᾶλιν αὐτόν ὅτι κἀγαθὰ αὐτὸς Ἰησοῦς, πᾶλιν αὐτόν ὅτι κἀγαθὰ αὐτὸς Ἰησοῦς, again from himself that even as he was Anointed, εἰς αὐτὸν ὅτι κἀγαθὰ αὐτὸς Ἰησοῦς, εἰς αὐτὸν ὅτι κἀγαθὰ αὐτὸς Ἰησοῦς, again from himself that even as he was Anointed, ὅτι κἀγαθὰ αὐτὸς Ἰησοῦς. 7 Εἰς τὴν γαρ καὶ περιστορέαν so also we. If indeed for even more abundantly τι καθυσκομαί περὶ τής ἐξουσίας somewhat I should boast concerning the authority ἡμῶν, ἥδιε ἐκκόμισε εἰς [ἡμῶν] εἰς οἰκοδο- of us, which gave the Lord [to us] for building μὴν καὶ οὐκ ἐκκόμισεν ἡμῶν, οὐκ αἰχι- up and not for casting down of you, not I shall be μακρύνομαι. 8 Ἱνα μὴ δοξῇ ὅσον ἐκφοβηθῶμεν ashamed. So that not I may seem as I would terrify you διὰ τῶν εἰσπολομένων ἃτι αἰ μεν εἰσπολομαί, by means of the letters; (because the indeed letters, φησι τοιούτου καὶ στοιχεῖα ἢ διὰ παροικία τοῦ he says, weighty and powerful, the but presence of the σωμάτων αὐτοῦ, καὶ δέ λογος ἐξουσιοδοτείνης) body weak, and the word having been despised,) 11 τοῦτο λογισθεὶ λογισθεὶ δέ λογισθεὶ λογισθεὶ δέ λογισθεὶ λογισθεὶ δέ λογισθεὶ λογισθεὶ δέ λογισθεὶ λογισθεὶ λογισθεὶ δέ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεὶ λογισθεثنομος) 12 Οὐ γὰρ τολμῶμεν εγκρι- being present in the work. Not for we dare to rank ναὶ η συγκρίναι ἐναύτου τις τῶν ἐναύτου συ- or to compare ourselves with some of those themselves com- * VATICAN MANUSCRIPT.—7. seems to trust in himself.

I dare not.

4 4. Eph. vi. 13; 1 Thess. v. 8. 4 4. 1 Tim. i. 18; 2 Tim. ii. I. S. 4 4. Acts vii. 27; 1 Cor. ii. 15; 2 Cor. vi. 7; xiii. 3, 4. 5 1. Cor. i. 10; ii. 13. 6 2. Cor. xiii. 2. 7 10. 8 1 Cor. vii. 24; 2 Cor. v. xiv. 37; 1 John iv. 6. 9 2 Cor. xiii. 10. 10 2 Cor. vii. 14; xii. 6. 10 10. 1 Cor. ii. 3, 4; Verse 1; 2 Cor. xiii. 6, 7, 9; Gal. iv. 13. 11 10. 1 Cor. i. 17; i. i, 4, 2 Cor. xii. 16. 12 12. 2 Cor. iii. 11; v. 12. 8. to us—omit. 12.
II. CORINTHIANS.

but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.

13 But we will not boast respecting unmeasured things; but according to the measure of the rule which the God of Measure assigned to us, to reach even to you.

14 For we do not as we do not reaching to even you. Not for, as not reaching to even you, we stretch ourselves; (αχρι γαρ και ώμων εφθασαμεν εν τω ευαγγελιω to for even you we came in the glad tidings)

15 ουκ εις τα αμετρα και χωναμενε των Χριστου, not for the unmeasured boasting you en allatrois kappos, ελπιζα de exountes, in others labors, hope, but having, αυξανουμεν τις πιστεως ώμων, εν ώμων μεγα- being increased of the faith of you, by you to be λυθηια κατα των κανων αμετρων eis periselen, enlarged according to the rule you into superabundance, εις τα υπερκενα ώμων ευαγγελισμα- to the parts beyond of you to announce glad tidings, not by another rule for the parts ready θαυμα εις τα ηλισθαι των χωναμενον, εν κυριω to boast. The but one boasting, in Lord και χωναμενοι. 18 O γαρ α εαυτον συνιστανω, let him boast. Not for he himself commanding, εκεinos esti dokimos, αλλαν όν κυριον συνιστη- he is approved, but whom the Lord com-

menys.

KEF. ia'. 11.

† 13. verse 15. † 14. 1 Cor. iii. 5, 10; iv. 15; 1 x. 1. † 15. Rom. xvi. 20. † 17. Isa. xvi, 16; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 19. Rom. iii. 20.

1 Οθελον ανεκεσθη μου μικρον τη αφθονη, but you would bear with me a little in the foolishness, αλλα και ανεκεσθη μου. 2 Ζελω γαρ ώμων θεων me, but even you do bear with me. I am zealous for you of God γηλον γραμματιων γαρ ώμων εν ωναι, parthenon with a seal; I exasperated to one husband, a virgin άγυρον παρατησατο τω Χριστων. 3 φοβουμαι δε pure to present to the Anointed, I fear but μητος άς δ ως ους Ευαν εξηπαθησεν εν τω πανω λεστ as the serpent Eve deceived by the craft ουργη αυτου. [ουτω] φαρμα τα νοηματα of himself, [so] should be corrupted the minds.
II. CORINTHIANS.

4 "For if he who is coming another Jesus proclaims

4. 6 We know a man or two whom we proclaimed, or a spirit among which

6. 6 We know that there are a number of men who have been

6. 8 And I reckon myself inNothing to have been behind those very

8. 8 But even if I am a simple person in speech, yet not in knowledge;

8. 10 For it is a truth of Anointed in me,

10. 12 But what I am doing,

12. *VATICAN MANUSCRIPT.*—5. THAT SIMPLICITY

4. 14 Gal. 1: 7, 8. 15 2 Cor. xii. 11; Gal. ii. 6. 16 2 Cor. x. 10. 17 6 Eph. iii. 4. 18 6, 2 Cor. iv. 2; v. 11; xii. 12. 19 7 Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. 20 8 Acts xx. 33; 2 Cor. xii. 13; 1 Thess. i. 9; 2 Thess. iii. 8, 9. 21 9 Phil. iv. 10, 15, 16. 22 2 Cor. xii. 14, 15. 23 10 Rom. ix. 1. 24 10 1 Cor. xi. 10. 25 11 2 Cor. vi. 11; vii. 8; xii. 12.
II. CORINTHIANS.

13 For such false apostles, deceitful works, transforming themselves into apostles of Christ. And it is no great wonder, if his servants also transform themselves as servants of righteousness; whose end will be according to their works.

14 And it is not surprising, for the adversary himself transforms himself into an Angel of Light.

15 If 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 also I may boast a little.

17 What I speak I in this confidence of boasting, I do not speak according to the Lord, but as in foolishness, even a little, in this the confidence of the boast.

18 Since many boast according to the flesh, I also will boast.

19 For being wise yourselves, ye readily bear with the unwise.

20 For ye endure if one enslave you; if one eat you up; if one take from you; if one raise himself up; if one beats you in the face.

21 As concerning reproach, I say that we were weak; yet in what one is daring, (I speak foolishly,) I also am daring.

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

† 13. Acts xvi. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Petr. ii. 2; 1 John iv. 1
Rev. ii. 2. † 13. 2 Cor. iii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2 Cor. iii. 4. † 15. Phil. iii. 10; verse 3; 2 Cor. vii. 4, 6, 11. † 17. 2 Cor. iv. 4. † 18. Phil. iii. 4. † 21. 2 Cor. x. 10. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. x. 16.
II. CORINTHIANS.

Chap. 11: 24, 33.

Prisons frequently, in Scourges to excess, in Deaths often.
24 Five times I received, by the Jews, forty stripes less one:
25 three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and day I have spent in the deep.
26 During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; in Dangers from Kindred; in Dangers from Gentiles; in Dangers in the Desert; in Dangers among false-brethren; in Labor and Toil; in Frequent Watchings; in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.
28 Besides these outward troubles, the anxious care for all the congregations, which is crowning every day.
29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn?
30 If it is necessary to boast, I will boast of the things which concern my weakness.
31 But God, even the Father of our Lord Jesus, who is the blessed One for the ages, knows that I do not falsify.
32 In Damascus, the Ethnarch of Aretas, the king, guarded the city of Damascenes, wishing to seize me;
33 but I was through an opening lowered down the wall in a basket, and escaped from his hands.

\* Priscus Manuscript.—23. Prisons frequently, in Scourges to excess, in Deaths often.
30. of me—omit. 31. Anointed—omit. 32. wishing—omit.
II. CORINTHIANS.

1 It is 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 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 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 Unwise; 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 exalted by the transcendency of the Revelations, I, 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;

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.
II. CORINTHIANS.

Wherefore, I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; since when I am weak, then I am strong.

11 Have I become a Simpleton? You have constrained Me; for I ought to be commended by You; for in nothing I was inferior to those very eminent Apostles—even if I am nobody.

12 The signs of the Apostle, surely, were performed among you with all Patience, by Signs and Prodigies and Powers. For in what is it that you were inferior to the other congregations, unless that if myself was not a burden to you? Forgive me this injustice!

Behold, this third time I hold myself ready to come to you, and I will not be burdensome; because if 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 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 but; I not did burden you, all which which I have sent to you, through him, I exalted Titus, and received from the brother; not overreached Titus: on to whom I proceed as my spirit.


19. Again, do you think that we are apologizing to You? In the presence of God, we speak by Christ; for 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 I 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 launyt for many of those who had previously sinned, and have not reformed from the impiety, and an Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1. This third time I come to you; by the Month of Two Witnesses, or three, Every Pact 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 SPIRIT 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, we shall live with him from the Power of God.

5. Try yourselves,
II. CORINTHIANS.

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 I am not without proof.

7 And as I wish before God, that you may do nothing evil; not that for I 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 you 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 not severity I may use, kata twn exeunian, hwn anakolouthis mou, xoion to eis oikidoun, kai ouk eis katharismen. 11 Loipon, for building up, and not for pulling down. Lastly, adelphoi, charite, kataristhes, parakalies, brethren, rejoice you, be you restored, be you comforted; to auto phroneste, theos tis thn kath ton to kai de theos tis the same think you, be you at peace; and the God of the agyon kai eirgeniastai ev xwri, 12 Agapae; love and peace shall be with you. Salute σασθε αλλην αλλην, ευ σαν αποστειλων, eunymas oi aγaνω παντες, 13 H charis tou kuriou ou the saiths al. The favor of the Lord xristou, kai h agapi tou theou, and Jesus [Anointed]; and the love of the God, and kouvnia tou aγaνou pneumatou meta panton the joint participation of the holy spirit with all xwron of you.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

[ Chap. 13: 14. ]

* VATICAN MANUSCRIPT.—5, is—omit. 7. we wish. 9. but—omit. 14. Annotated—omit. Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

7 Rom. vii. 10; Gal. iv. 10. 7. 2 Cor. vi. 6. 10. 1 Cor. iv. 10; 2 Cor. i

10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 9. 11. 2 Cor. ii. 10; Phil. ii. 11. 3. 11. Phil. iii. 21. 11. Phil. iv. 33. 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 20; 1 Pet. v. 14. 14.
TO THE GALATIANS.

KEF. a'. 1.

1 Paulos, apostolos ouk ap' anbropouz oude
Paul, an apostle not from men nor
De anbropou, alla dia Ihsou Christou kai
through a man, but through Jesus Anointed and
Theou patrois tou egeirontos auton ek nekrwv
God the Father having raised him out of dead ones,
2 kai oi swma panastes adefhi, tais ekklyias
and those with no all brethren, to the congrega-
siasis tis Galatian
ations of the Galatians,
"3 charis idion kai eirign
favor to you and peace
ap' theou patrois, kai kuriou idion Ihsou Christou
from God the Father, and Lord of Jesus Anointed,
tou, tou doutous eautou peri tou aristerwv
of the, having given himself concerning the
idion, dtos egeirheta idias ek tou egeirontos
us, in order that he might rescue us out of the having been present
aiwos patro, kata to thelhma tou theou kai
age of evil, according to the will of God and
an age of evil, according to the will of God and
patrois idion, 5 'h h dossi eis tis aiwvas kou
patrois, to whom the glory for the ages of the
aiwvas idion, 6 Thymiasthe, dti othe tachwv
aiwvas ages; so be it. I wonder, because so quickly
metatisthsaste ato to kalwma idion eis
we having changed from the one called you by
charis Christou eis eperon euangelion 7 de oux
favor of Anointed to other glad tidings which not
estin all' eis rhymes estin ou parastrontos
is other; if not some are who are troubling
idias, kai thloutai metakrpefai to euangelion
you, and wishing to turn about the glad tidings
tou Christou. 8 Allois kai evn idous a aghelos
of the Anointed. But even if we or a messenger
ei ouranwv euangeliyetai idion, 5 par'
from heaven should announce glad tidings to you, contrary to
the euangeliyetai idion, anathema eston.
what we announced to you, accursed let him be.
9 Ows what we announced to you, accursed let him be.
As proreiphamen, kai arto polei legei eis tis
we before said, even now again I say; if any one
idion euangeliyetai par' e paralelhe
you addresses with good tidings contrary to what you received,
anathema eston. 10 Arto par' anbropouz peitho
accursed let him be. Now for men do I obey.

CHAPTER I.

1 Paul, an Apostle,—
(2 not from Men nor by a
Man, but by Jesus Christ, and
that God the Father
who raised him from the
Dead,—
2 and all the Brethren
who are with me, 
3 to the congregations of
Galatia;
4 to you and Peace from God the Father,
and that Lord of ours, 
Jesus Christ;
5 who gave himself on account of our sins,
in order that he might rescue us from the present evil Age,
according to the will of our God and Father;
6 to whom he the glory for the ages of the ages. Amen.
7 I am astonished That
you have so quickly turned away from him who
called you by the favor of Christ, to other, glad
Tidings;
8 I not that there are any other; but there are
certain persons who are troubling you and
wishing to subvert the glad tidings of the
Anointed.
9 But even if I be, or an Angel from Heaven,
should announce glad tidings to You different
from what we announced to you, let him be accursed.
10 As we before said, even now again I say, —
if any one announces glad tidings to You different
from what you received, let him be accursed.
11 For do I now obey
Men, or God? or do I

* VATICAN MANUSCRIPT.—Title—To the Galatians.

1. 11, 12. 11 Acts lx. 6; xxi. 10, 15, 21; xvi. 10; Titus i. 3.
1. 1. Acts
ii. 24. 2. Phil. ii. 22; iv. 21. 3. 1 Cor. xvi. 1.
1. 3. Rom. i. 7; 1 Cor. 1. 3. 2 Cor. 1. 2. &c.
. 1. 6. Matt. xx. 20; Rom. iv. 25; Gal. i. 50; Titus ii. 14.
4. John xvii. 14, 15. 7 Cor. 1. 4. 7. Acts xv. 1. 34; 2 Cor. ii. 17; x. 13, Gal.
v. 10, 12. 1 8. 1 Cor. xvi. 22.
Galatians

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 those glad tidings which were announced by me, that they are not according to man; 12 for if I neither received nor learned them from a man, but through a revelation of Jesus Anointed. 13 For you heard of my conduct formerly in Judaism, 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 set me apart from my birth, and called me by his favor, 16 to reveal his Son to me, 17 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 Peter, and I remained with him fourteen days; 19 and I saw no other of the apostles except James, the brother of the Lord. 20 (Now, the things I

am writing to you, behold, in the presence of God, ¶ I do not falsely affirm.

21 After that I went into the regions of Syria and of Cilicia;
22 but I was unknown personally to those congregations of Judea which are in Christ;
23 they only having heard, That he who was once persecuting us, is now announcing as glad tidings the faith which he formerly laid waste.

24 And they glorified God on my account.

CHAPTER II.

1 Then within fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the glad tidings which I publish among the Gentiles, by one's self but to those appearing 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.
Galatians.

6 But from those of reputation, whatever they were formerly is of no consequence to me; (for God does not accept a Man for Personal appearance;) for to me, those of reputation communicated nothing.

7 But on the contrary, James and Cephas and John—those seeming to be Pillars,—perceiving that I 1 was not 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;) 2

9 And acknowledging that Commission given to me, gave to me and Barnabas the Right hands of Fellowship, in order that I should be for the Gentiles, and they for the Circumcision;

10 Only urging that we should be mindful of the poor,—which very thing I even ardently longed 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, with the Gentiles he was eating; 3 when he came, he was withdrawing and was separating himself, fearing those of circumcision. And even Barnabas was led astray of them by the hypocrites.

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

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*Vatican Manuscript.—11. Cephas.
with respect to the truth of the glad tidings, I said to Peter, emprosdeivon panton: Ex su, Ioudaion to the Peter in presence of all, If thou, a Jew, uparwavn, ethneis eis kai ouk Ioudaios, being, like Gentiles thou liest and not like Jews, pro tis eis anagkais eis Ioudaios. 14 He means how the Gentiles dost thou compel to Judaism. We prove Ioudaios, kai ouk eis ev ròmatoi by nature Jews, and not of Gentiles sinners; 15 eidoses de, oti ouu dikaiowtai anerapostos eis knowing and, that not is justified a man by ergon nomou, ean h diat pistewos Ioudaios Christ works of law, if not on account of faith of Jesus Anointed; ton kai hmeis eis Christon ligoan epistaseusin, and we into Anointed Jesus believed, mev, ina dikaiwthtai ein pistewos Christos, kai so as we may be justified by faith, and ouk eis ergon nomou dionti eis ergon nomou ou not by works; I say, because by works of law not dikaiwthtai pasas saris. 17 Ei de eis gnotos will be justified all flesh, if but seeking dikaiwthtai en Christo eisxaggelwmeni kai autou to have been justified in Anointed we were found even we ourselves, amartoloi, para Christos amartias diakonos; sinners, then Anointed of an servant? 18 Ei gar a kateusina, tautila. Not let it be, if for what I pull down, these things valw oikodomya, para atatw emauton sunita again I build, a transgressor myself I construct. 19 Ego gar dia nomou nomos aplebanon. for on account of law by law died ina thew apsosa. 20 Christos sunestaurwmenai so that by God I may live. With Anointed I have been crucified; so de, ouketo eis, eis de en emoi Christos. If I live but, no longer I, live but in me Anointed, the de wuv (o eis ariki, en pistei o en the nomous but now I live in flesh, by faith I live in the of the son of the God, of that having loved me and having delivered up auton uper emou. 21 Oious athis pro to saris, xarim himself in behalf of me. Not I set aside the favor pro to saris eis gar dia nomou dikaiowthina, ara an theou; if for through law justification, then Christos doraen aplebanos. KEF. y'. 3, 12 Anointed without cause died.


16 and knowing That a Man is not justified by Works of Law, except on account of Faith of a Christ Jesus, even for we have believed into a 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 I rebuild those very things I pulled down, I constitute Myself a Transgressor.

19 Besides, it through Law I died by Law, so that I might live by God.

20 I 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.

1 O Thoughtless Galatians.

[Chap. 3: 14.]

{Chap. 3: 14.}
GALATIANS.

Chap. 3: 2.]

The page contains a section of the Galatians chapter from the New Testament in English. The text is a partial transcription of the Greek New Testament, specifically focusing on verses 2 and 3, which discuss faith and works. The page also includes references to other biblical passages and a note indicating the use of "Vatican Manuscript." The page layout is typical of an old manuscript, with script hand and marginal notes.
GALATIANS. [Chap. 3: 19-20]

Now the Law was not of faith, but the one having done this thing, shall live by him. Anointed us through faith, having become co-heirs of the curse. (For it has been written, "Every one who is hanged on a tree is accursed").

So that the blessing of Abraham might be for the nations, through Jesus Christ; that the faith we might receive the annunciation of the spirit.

Brethren, I speak according to man;—no one sets aside or supersedes conditions to ratify Compact, though human.

Now to Abraham were the promises spoken even for his seed. He does not say, "And to the seed," as concerning many, but as concerning one; "And to thy seed,"—who is Christ.

This is the covenant I ratified previously ratified by the God concerning Anointed, that after four hundred years and thirty years having become a law was set aside, so as to have canceled the promise; if in any way it was confirmed by another law, it was for the inheritance, no longer by promise, but by oath. To Abraham through promise has freely given. Why then the law? The transgression through the mediator, in which sin the whole world sinned. But God is one, but the Mediator, in the hand of a mediator.

*VATICAN MANUSCRIPT.*—concerning Anointed—omit.
GALATIANS.

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 together 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 Free-man; there is not Male and Female; for you all are 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 as the he is a Child, he differs in nothing from a Slave, Lord of all though he be;
GALATIANS.

Chap. 4: 13.

2 but is under Guardians and Stewards, till that period predestined 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, born under Law, in order that he might redeem those under Law, that we might receive the Sonship.
5 And because you are Sons, he sent forth the Spirit of his Son into our hearts, crying, Abba! Father!
6 So that thou art no longer a Slave, but a Son, and if a Son, also an heir of God.
7 But at this time, indeed, not knowing God, you were enslaved to those by Nature who are not God's;
8 Now, however, having acknowledged God, (or rather having acknowledged by God,) how is it you are returning again to the weak and poor rudiments, to which again as at first you wished to be in subjection?
9 Are you observing Days, and Moons, and Seasons, and Years?
10 I am afraid for you, lest perhaps in vain I labored hard for you.
11 Brethren, I entreat you, as I am, for the Lord's sake, and for the Gospel of Christ, that you be perfecters of your faith.
12 I do not wish that you should be ignorant, brethren, concerning those who have fallen away from you; and I wish you to be wise as to what kind of persons these are, who have seduced you from the truth.
13 And you know that through weakness of the flesh I announced.

* Vatican Manuscript.—2. That predestined of the Father.
7. through Anointed—omit.
7. through God.
1 5. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10; Mark i. 16; 1 4. Gen. liii. 15; Isa. vii. 14; Matt. i. 23; 1 4. Luke i. 25.
2 5. Gal. iii. 13; 1 Pet. i. 18, 19; 1 John i. 17; Gal. iii. 30; Eph. i. 5; 1 6. Rom. viii. 15; 1 7. Rom. viii. 10, 17; Gal. iii. 20; 7. 8. Rom. i. 25; 1 Cor. ii. 5, 7; 1 6. Gal. iii. 7; Col. ii. 50; 9. Rom. viii. 3; Heb. viii. 18; 1 10. Rom. xiv. 5; Col. ii. 16; 1 11. Gal. iv. 11; v. 2, 4; 1 Thess. iii. 5.
1 3. 1 Cor. ii. 9, 10, 11; 12. Rom. xiv. 14; 13. 1 Cor. ii. 3; 2 Cor. xi. 30; Phil. iv. 13; 1 Thess. ii.

GLATIANS.

11 glad tidings to you the formerly, and the temptation
you on ve y agiak oiu n one Sam am that in the flesh of me not you despised nor
r a t i c e all' os aggelos leus edoxeste did you spit out; but as a messenger of God you received
me, ois Xristo Ihsou. 12 Tis ouv he o makas-
me, even as Anointed Jesus. What then was the benefic-
rismos ymwn; martup yap ymwn, oti, ei duv-
tion of you? I testify for you, that, if able,
ou, tous ephalimos ymwn esworizantes av edo-
the eyes of you having dug out would you
kate mou. 13 Oste echos ymwn geona all-
give to me. So that an enemy of you have I become speck-
then ymwn; 17 Zepovun ymwn ou kalos
ing truth to you? They show affection towards you not honorably;
ala ekkleiai ymwn theloun, ina autous oti
but to have shut out you they wish, so that them you
loute. 18 Kalon de *[to] 
kalw 
paroete, kai mi mou en to parerina
a good thing at all times, and not only in the to be present
me pros ymwn. 19 Teka mou, ois paliw odivo,
me with you. O little children of me, whom again I am bearing.
axios o o morforni Xristos en ymwn. 20 theloun
till may have been formed Anointed in you. I could wish
de parerina pros ymwn arti, kai alla zai twn
but to be present with you now, and to change the
phwri mou oti aporoomai en ymwn. 21 Legov ete
tone of me; because I am perplexed with you. Speak you
moi, oj tov monon thelonthein einai, tov monon
those under law desiring to be, the law
me akouete; 22 Geparaouti yap, oti Abyara
not do you hear? It has been written for, that Abram
ouv ous xexh ena ek tis pайдios, kai
two sons had; one from the bond-woman, and
ena ek tis elyeubas. 23 Al' [mu] ek tis
one from the free-woman. But that (indeed) from the
paydos, kata sarca gegovntai: de ek bond-woman, according to flesh has been born, that but from
th' elyeubas, dia tis epiagelias. 24 Athis
the free-woman, through the promise. Which things
estin allagronoumena; autai yar eisi duo
is being adapted to another meaning; these for are two
diaithasa mia mev apor ouis xine, eis douleia
coventants; one indeed from mount Sinai, for servitude
nounced glad tidings to you;
14 and * that trial of mine which was in my flesh, you did not des-
paic; nor did you reject me, but received me from a
Messenger of God, * even as Christ Jesus.
15 * What then were your benedictions! for I bear you witness. That, if possible, you would have
dug out your eyes, and given them to me.
16 So that I have be-
come your Enemy, * by telling you the truth!
17 They love you ar-
dently, not honorably;
but they desire to exclude us, so that you may love
Them ardently.
18 Now, it is honorable to be ardently devoted to-
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 al-
egorical; for these repre-
sent Two Covenants; one
indeed from mount Sinai,
breeding children for Servitude—that is Hagar.

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 Excelsior 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 Deserter than of her having the husband.

28 Now you, brethren, like Isaac, are Children of Promise.

29 But just as then hearken not flesh, persecuted him according to Spirit; so also now.

30 But what says the scripture? Cast out the bond-woman and the son after; but for not for should promised the son to the bond-woman and the son other; not for not should be the bond-woman but of the free-woman.

31 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 firm, and do not again be held fast in the yoke of Servitude.

2 Behold! Paul says to you,


31. Wherefore, Brethren, we are not.
GALATIANS.

3 That if you should be circumcised, Christ will be of no benefit to you.
4 And I testify again to every circumcised Man, That he is bound to perform the Whole Law.
5 Whoever of you are justifying yourselves by Law, are separated from Christ; if you are fallen off from the Favor of God.
6 For if in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but Faith operating in us by Love.
7 You were running well; who hindered You from confidence in the Truth?
8 This Persuasion is not from Him Inviting you.
9 A Little Leave of Grace avails the Whole Mass.
10 I have confidence respecting you. That you will not regard any other thing; but He who troubles you, whoever he be, shall bear the Judgment.
11 And, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, the Scandal of the Cross been removed?
12 I wish it was;—but those who are Subverting you shall be cut off.
13 Now, Brethren, you were invited to Freedom; only take care lest this Freedom become an Occasion.

† 2. Heb. xii. 15. † 5. Rom. viii. 24, 25; Ttm. iv. 8. † 6. 1 Cor. vii. 19; Gal. iii. 26; 
† 6. Col. iii. 11. † 6. 1 Thess. i. 3; James ii. 18, 20, 22. 
† 6. 2 Cor. ii. 3; viii. 22. † 7. 8. Gal. i. 6. † 8. Gal. i. 6. 
† 8. Acts x. 11. † 9. Gal. vi. 12. † 11. 1 Cor. i. 32. † 13. 1 Cor. viii. 1; Pet. ii. 16; Jude 4.
1 Brethren, if a Man should be surprised by some Fault, do you, the SPIRITUAL, remit such person with a Spirit of Meekness; watching thyself, lest thou also should be tempted.

2 Let hear each one other's burdens, and thus fulfill the LAW of the ANOINTED one.

3 For if any one think he is something, being nothing, he deceives himself; but let him try his own work, and then he will have boasting in himself alone, and not in another;

4 for 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 deceived. For whatever a Man may sow, this also he will reap;

7 because the one sowing for the flesh of himself, from the FLESH will he reap corruption; but the one sowing for the SPIRIT, from the spirit he will reap life age-lasting.

8 Therefore, we should not flag in Doing well; for we shall reap, at the proper season, if we do not relax.

9 So Then, as we have Opportunity, we should work the good

10 VATICAN MANUSCRIPT.—4, each one—omitted.

25 If we live by Spirit, we should also walk by Spirit.

26 We should not become Vain-glorying, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, if a Man should be surprised by some Fault, do you, the SPIRITUAL, remit such person with a Spirit of Meekness; watching thyself, lest thou also should be tempted. Let hear each one other's burdens, and thus fulfill the LAW of the ANOINTED one.

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10 So Then, as we have Opportunity, we should work the good

25 If we live by Spirit, we should also walk by Spirit.

26 We should not become Vain-glorying, provoking each other, envying each other.

CHAPTER VI.
Galatians. Written from Rome.

1. The apostle calls the structure he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.) the marks of the Lord Jesus, by a beautiful allusion to the stigmata with which servants and soldiers were sometimes marked to show to whom they belonged. See Raphelius, Walther, and Wetstein, on the place, Dabney and Vitringa on Rev. vii. 3; xiii. 16, 17, and Lowth on Isa. xlv. 5.—Parkhurst.

1. Eph. ii. 19. 2. Phil. iii. 8, 7, 8. 14. Rom. viii. 8; Gal. ii. 20. 15. Gal. v. 10; Col. iii. 1. 13. 2 Cor. v. 17. 16. Phil. iv. 13. 17. Rom. xi. 29; iv. 12, 13, 8, 9; Gal. iii. 7, 9, 20; Phil. iii. 4. 12. 2 Cor. iv. 10; xii. 23; Col. i. 24.

1. 2 Tim. iv. 22; Philemon 25.


11. But it is not for Me to boast, except in the cross of our Lord Jesus Christ, through which the World has been crucified to me, and me to the world.

16. As and as many as will walk by this rule, Peace and Mercy be on them, and on the Israel of God.

17. James has removed, troubles to me, no one let me go by the way of the Lord's marks of the Lord Jesus Anointed with the spirit, the mark of my God. The favor of the Lord of us Jesus Anointed with the spirit, the mark of my God.

18. He whom the Lord has chosen, the body of Christ is, merciful and mercifully, as brethren.

19. The favor of our Lord Jesus Christ be with your spirit, brethren, Amen.

20. The favor of our Lord Jesus Christ be with your spirit, brethren, Amen.
EPISTLE OF ST. PAUL THE APOSTLE TO THE EPHESIANS

CHAPTER I.

1 Paul, an apostle of Christ Jesus, called to be an apostle and set apart for the gospel of God,

2 by the will of God, to the Church of the saints in Ephesus, to those who are faithful in Christ Jesus,

3 and to the grace of God that is given in faith, to the faithful in Christ Jesus;

4 who was also given to me in accordance with the promise of life in Christ Jesus,

5 in order that I might proclaim the gospel of Christ according to the revelation of the mystery, which was previously kept secret.

6 He had revealed it to his holy Servant the apostle, as he declared it to me,

7 that the mystery was not made known to past ages like this, but now has been revealed to the nations,

8 so that the Gentiles might believe through faith and gave glory to the eternal God, and so that all the nations might understand the wisdom of God.

9 For this reason, since the revelation was given to me, I have been sent to bring the good news to the Gentiles, and to open their eyes to the knowledge of the glory of the glory of God, so that they may be a people of light and salvation, according to the will of God.

[Continued with further verses discussing the purpose and authority of the apostle Paul's ministry to the Gentiles]
Ephesians.

NESS of the APPOINTED
TIMES, 11 to reconcile 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, the Holy Spirit,—

14 which is a Pledge of our INHERITANCE in a Redemption of the PURCHASE, to the Praise of his GLORY.

15 On this account, I, indeed, having heard of your Faith in the LORD Jesus, and that love which you have for all the Saints,

16 do not omit giving thanks on your behalf, making a Remembrance of you in my PRAYERS;

17 That the God of our LORD Jesus Christ, the GLORIOUS FATHER, may give you a Spirit of Wisdom and Revelation in the full Knowledge of him,

18 the EYES of your HEART having been enlightened, that you may know what is the HOPE of his INVITATION, what the GLOrious WEALTH of

* VATICAN MANUSCRIPT—12. of the—omiss.

15. ofyou—omiss.

18. and—omiss.

16, John xi. 53; Eph. ii. 14—17.

17. Acts xx. 32; xxvii. 18; Col. i. 12; iii. 24;

Titus iii. 7; James ii. 5; 1 Pet. i. 4.

12. verse 0, 14.

2 Cor. i. 22; v. 5.


15. Col. i. 4; Philemon 5.


i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.

17. Col. i. 9.

chaps. 1: 19.]  

**EPHESIANS.**

19 And what the surpassing greatness of his power towards us who believe, according to the energy of his mighty strength,

20 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 For 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 a 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 once you walked

3 according to the age of the world, according to the spirit

4 of that now operating in the sons of disobedience,

5 among whom also we all lived

6 in the desires of the flesh of us,

7 doing the wishes of the flesh and of the sensuous, and men not being formed through the much love of himself, with which he loved

7 *VATICAN MANUSCRIPT.*—20. having seated him at his own Right hand in the heavens, for above Every Authority, and Government.

1. YOUR LUSTS, in which.


† 20. Ps. ex. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 8; x. 12.  : 21. Phil. ii. 9, 10; Col. ii. 19; Heb. i. 4.  : 22. Ps. viii. 6; Matt. xxvii. 18; 1 Cor. x. 17; Heb. ii. 8.  : 23. Rom. xi. 5; 1 Cor. xii. 27; Eph. iv. 12; v. 23; Col. i. 18, 24.  : 23. Col. ii. 10.  † 1. verse 5.  : 24. Eph. iv. 22; Col. iii. 7.  : 12. Eph. vi. 12.  : 3. Titus iii. 5; 1 Pet. iv. 3.  : 3. Gal. v. 19.
Ephesians.

In offenses and lusts, he made alive together in the Anointed one.

For this is our peace, the having made both peace...
ta amphiatera en, kai to mesothikon tou
the things both one, and the middle wall of the
fragmou lusas, 15 ton exbran en tis saraki
fence having broken up, the enmy, by the flesh
autou ton nymon ton eutolhn en doymasia
himself the law of the commandments in ordinances
kataparamas ina tous duo kai tis en euaut
having made powerless, so that the two he might form in himself
eis ena kaiwv anabropov, poion en eiphs 16 kai
into one new man, making peace;
apokataallaxe tois amfoterous en eni somati
he might reconcile the both in one body
tn theot dia ton staurov, apokteinas tnu
unto the God through the cross, having killed
exbran en autov 17 kai eldov enyggele
the exbran, the by it. And having come he announced as glad
en tis eiphs wos tis makran kai tis eiphs,
tidings peace to those far off and to those near,
di autov exomov thn prospagwthn o
because through him we have the access the
amfoterov en eni pneumati pros ton patere,
both with one spirit to the father.

19 Apan ouk etai esti exan kai paraikoi, alla
So then no longer you are strangers and sojourners, but
sumpaitai twn agion kai oikei ton theou,
fellow-citizens of the holy ones and family-members of the God,
epoikodomevtes epo theomelio twn apote
having been built on the foundation of the apostolovn kai proptovn, autov akopogmatiai autov
fellow and prophets, being a corner-foundation of
Ihsou Christov 21 ev ph pasas kai
Jesus Anointed, on which all the
synarhlogenaih anxei eis vaun agion ev
building compound together grows up to a temple holy
kuriw 22 ev ph kai wos anoiakodemisei, eis
Lord, on which also you are built up together, for
katoukptirov ton theou en pneumatike
a habitation of the God in spirit.

1. 1 Toutou chariv evo Paulos, o theomos
For this cause I, Paul, the prisoner
tou Christov Ihsou hpe tis akoumen thn eulov
of the Anointed Jesus because of you of the Gentiles;
dei eige enkoustate tnu oikonomian ths charitos
Mindful you heard the administration of the favor

things one; and having removed the enmy, the middle wall of the partition;
15 Thaving 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 enmy by it.
17 And having come, he announced as glad tidings peace to you the far-off, and peace to us, the near;
18 Because, through him, we both have the introduction to the father, with one spirit.
19 So then you are no longer strangers and sojourners, but fellow-citizens with the saints, and of the family of God;
20 Having been built on the foundation of the apostles and prophets, the Christ Jesus being in 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 I, Paul, am the prisoner of the Anointed Jesus on account of you of the Gentiles;
2 (since indeed, you heard the administration of the favor

19. you are fellow-citizens,

* Vatican Manuscript.—17. Peace to the near.
20. Christ Jesus. 22. the Anointed.

15. Col. ii. 14, 20. 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. 15. Col. i. 20–22.
tun theou theis dodeisies mou eis umas, 3 [δότε] of the God of that having been given to me for you, [because]
kata apokalypsin egnoristhe mou to mysthe, according to a revelation he made known to me the secret;
now. (kathos progegrafo en ology, 4 pros o dun, as I wrote before in brief, by which you
vasthe anagnwsostrate tois partheni tis synexias mou are able reading to perceive the intelligence of me
en tis mysthrio tou Christou') 5 o eteiris gis in the.Anointed, which in other gen-
neasous egnoristhe tois uios tois anbropous, erasions not was made known to the sons of the men, 
10 ois uos apokalypsoi tois agiow 3 [apostolow] as now it was revealed to the holy ones [apostles]
autou kai propheteia en pneumati 6 evow ta of him and his, prophet by spirit, to be the
ethi synagwogrma kai sunwosa kai semneos-
Gentiles = joint-heirs = and joint-body and joint-partakers
kai tis epangelias 5 [autow] ex t' tis Christou,
of the.' promise [of him] in the Anointed,
dia tou theou epanygellou o ev engeunen diakonos through the glad tidings; of which I became a servant
kata t' evow proeraion tis charites tou theou, this according to the gift of the favor of the God, of that
dodeisies mou kata tis energeias tis dyna-
thesis autow 8 evow to eklhstostrefes pantov of him, to me the far inferior of all

[5:1-14]

- 3 Gal. 1. 12. 2 3, Rom. xvi. 25; Col. i. 20, 27. 4 5 Acts x. 23; verse 9. 5 6, Eph. ii. 20. 6 Gal. iii. 28, 29; Eph. ii. 14. 7 6 Eph. ii. 15, 16. 7, Rom. xii. 10. 8 6, Gal. iii. 14. 7 Rom. xiv. 16; Col. i. 23, 25. 9 7, Rom. x. 5. 10 1, 1 Cor. xv. 7; 1 Tim. i. 19, 15. 11 8, Gal. i. 10; ii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. 12 1, 1 Cor. xxiv. 3; Eph. i. 6. 10 10, 1 Pet. i. 12. 12 10, Rom. viii. 35; Eph. 1. 21; Col. i. 16; 1 Pet. iii. 22; 22.
chap. 3: 12.]

Ephesians.

Christ Jesus our Lord; by whom we have formed the Anointed Jesus our Lord;

12. by whom we have this freedom of speech and access with confidence, through the faith of him.

13. Therefore, I ask that I may not faint in these 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 saints, what is the Breadth and Length, and Depth and Height,

19. to know even that which surpasses knowledge, the love of the Anointed one; so that you may be filled with All the Fullness of God.

20. Now to him who is above all things, being mighty to effect far beyond what we ask or think, according to that power operating in us,

21. to him be the glory in the congregation by Anointed Jesus, to all the generations of the age of the ages. Amen.

* Vatican Manuscript.—II. the Anointed Jesus our Lord.

14. of our Lord Jesus Christ—omit. 15. and Height and Depth. 16. All the Fullness of God might be fulfilled.
CHAPTER IV.

1 I exhort you, therefore, 8. the prisoner 9. 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 binding 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 baptism;

6 One God and Father of all, who is over all, and through all, and in all.

7 But to each one of us was given grace according to the measure of the free gift of the Anointed one.

8 Therefore it is said, 9. Having ascended "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 ascended, the one having descended is the same spirit, the same body, the same Lord, the same God, who is over all, and through all, and in all.

11 And he gave the apostles, the prophets, and evangelists, and pastors and teachers, for the complete qualification of the faith.

* Vaticans Manuscript.—5. us—omit.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.


‡ 4. Col. i. 14.

† 5. Rom. vii. 5; 1 Cor. xii. 2, 13; Eph. ii. 16.

‡ 6. 1 Cor. xii. 4.

† 7. 1 Cor. i. 18.

‡ 8. Mark xvi. 15, 16; Gal. iii. 27.

† 9. Phil. iii. 5; Col. vii. 6; xii. 6.

‡ 10. Rom. xi. 35.

† 11. Rom. xiii. 6; 1 Cor. xii. 11.

‡ 12. John iii. 15; vi. 33, 32.

† 13. Acts i. 8, 11.


† 15. 1 Cor. xii. 25.
EPHESIANS.

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 deceit,

15 being being taught and being instructed in the TRICKERY OF MEN, by CRAFTINESS IN SYSTEMATIC DECEPTION;

16 but being truthfully in Love, § we may grow up in all things into him, who is the HEAD— the ANOINTED one;

17 Thus, therefore, I say, and testify in the Lord, that you no longer walk, even as the GENTILES WALK, IN THE VANITY OF THEIR MINDS;

18 having been darkened in the understanding, being alienated from the life of the God, through the ignorance that was in them, through the ungodliness of their heart;

19 of which are some that were to be learned the ANOINTED, if indeed you heard

17. OTHERS— omit.

17. OTHERS— omit.

17. EVEN AS THE GENTILES WALK.

* VATICAN MANUSCRIPT.—15. the— omit.


18. Eph. i. 18.
Ephesians.

Chap. 4: 23.

Him, and were taught by him, as the Truth is in Jesus; 22 to put off, according to the former course of life, that old man, corrupted by deceitful desires; 23 and to be renewed in the spirit of your mind; 24 and be ye clothed with the new man, which is created in righteousness and holiness of the truth.

Therefore, leaving the falseness, speak ye truth, and whatsoever thing is true, pure, lovely, of good report, if any thing commendable, if any virtue, if any praised, think upon these things. 27 And whatsoever ye more on such things; for ye were once taught after the Gentiles in your ignorance, but now that ye have heard the truth of the Gospel, the mystery of his wondrous power, which he wrought in Christ, when he raised him from the dead, sitting on the right hand of God, far above all principality, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: 28 and he put on us the government and power, for to execute judgment that was committed unto him even in righteousness.

* Vatican Manuscript.—20, the—omitt. 32. and—omitt. 32. us.
1 Become thereforeIMITATORS OF GODD, 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 Impurp: 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 an 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);
10 searching out what is well-pleasing to the Lord, and not by you joint-partakers TOIS EROPS TOIS AKAPIOS TOUS AKATOS, BATTLE with the works with those unfruitful of the darkness, rather

* VATICAN MANUSCRIPT.—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; this God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed such an act of worship.—Macknight.
† 1. Matt. v. 45, 48; Luke vi. 30. † 2. John xiii, 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. † 3. 1 Cor. vii. 18; 2 Cor. xiv. 21; Col. iii. 5; 1 Thess. iv. 3. † 4. Matt. xii. 35; Eph. iv. 29. † 5. 1 Cor. vi. 9, 10; Gal. v. 10—15; Rom. x. 15. † 6. Acts xxvi. 15. † 7. 8. John vii. 12. † 8. Luke xvi. 8; John xii. 36. † 9. 10. Rom. xiv. 21; Phil. i. 10; 1 Thess. v. 21. † 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.
Ephesians.

Chap. 6: 24.

But you have put on the new self, which is being renewed in knowledge, and you should...
Chap. 5: 25.]

EPHESIANS.

\[25.\] In Christ, 
οὐτω καὶ ἄνυσι καὶ \[\text{εὐφοίοις} \]

the Anointed, thus also the wives to the own.

οὐτω καὶ ἀνυσι καὶ \[\text{εὐφοίοις} \]

25. Oi anwes, agapate ta\[\text{ws} \]
husbands in everything. The husbands, love you the
γυναικεις \[\text{εὐφοίοις} \]
husbands, even as also the Anointed loved

πιστε υπερ αυτης, \[\text{εὐφοίοις} \]

26. I σαμα, \[\text{εὐφοίοις} \]
and women, on behalf of her, so that she might sanctify

τοις \[\text{εὐφοίοις} \]

27. I παρασι
to the bath of the water by a word, that might

την \[\text{εὐφοίοις} \]

28. I παρασι

λυσσαι, \[\text{εὐφοίοις} \]

place beside himself gloriously the congregation,

νεωσαν σπασσαι \[\text{εὐφοίοις} \]

29. I σπασσαι

εν \[\text{εὐφοίοις} \]

30. Not a spot or blemish or any of the such like

των, \[\text{εὐφοίοις} \]

31. All things, but that the might be holy and blameless.

οὐ \[\text{εὐφοίοις} \]

32. Otheo i oph

δια \[\text{εὐφοίοις} \]

33. In the midst of the others, having cleansed

τος \[\text{εὐφοίοις} \]

34. To them, having

υπερ \[\text{εὐφοίοις} \]

35. Over her, who might sanctify

την \[\text{εὐφοίοις} \]

36. The woman, in her place, who might sanctify

οι \[\text{εὐφοίοις} \]

37. They

των \[\text{εὐφοίοις} \]

38. Of them, having

την \[\text{εὐφοίοις} \]

39. The, having

των \[\text{εὐφοίοις} \]

40. Of them, having

τοις \[\text{εὐφοίοις} \]

41. To them, having

την \[\text{εὐφοίοις} \]

42. The, having

των \[\text{εὐφοίοις} \]

43. Of them, having

τοις \[\text{εὐφοίοις} \]

44. To them, having

την \[\text{εὐφοίοις} \]

45. The, having

των \[\text{εὐφοίοις} \]

46. Of them, having

τοις \[\text{εὐφοίοις} \]

47. To them, having

την \[\text{εὐφοίοις} \]

48. The, having

των \[\text{εὐφοίοις} \]

49. Of them, having

τοις \[\text{εὐφοίοις} \]

50. To them, having


**EPHESIANS.**

2 "Honor 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, do not irritate your children, but bring them up in the Discipline and Instruction of the Lord.

5 Bond-servants, be subject to your masters, according to the Flesh, with fear and trembling, in the Integrity of your Heart, as to the Anointed;

6 not with Eye-service as Men-pleasers, but as 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 he be Slave or Freeman.

9 And, masters, do the Same things to them, forbearing To Threaten; knowing That both Their and Your Master is in the Heavens; and there is no Partiality of persons with him.

10 Finally, strengthen yourselves in the Lord, and in his Mighty Power.

11 Put on the complete Armor of God, that you may be able to stand against the crafty ways of the diabolus. Because not is to us the contest with aíma kai sarca, alla proas tos aíchos, proas tos blood and flesh, but with the governments, with the ευνοια, proas tos koumokratopas tou skoumokratopas, with the world-rulers of the dark.

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*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.

1 Exod. xx. 12; Deut. v. 16.

2 Col. iii. 21. 4. Gen. xviii. 10; Deut. iv. 10.

3 Prov. xix. 18; xii. 26; xiii. 17.

4 Col. iii. 22; Tit. v. 11. 5. Rom. ii. 18.

5 Col. ii. 18. 6. Col. vi. 10. 7. Col. iii. 24.


11 Tit. ii. 13; Tit. iii. 11. 12. 1 Cor. xv. 50.

13 2 Cor. viii. 35; Eph. i. 21; Col. ii. 12.


EPHESIANS.  

Chap. 6: 13.]  

Rous tou tov, proa ta pneumatika tis ton pnyrias, 
nees of this, with the spiritual things of the evil one, 
ev tois eponentai. 13. Dia touto anavabeote 
in the heavens. Because of this take you up 
tovn panoaion touv thvus, iva dunatev akptsthe 
the complete armor of the God, so that you may be able to stand 
ena tiv hemeran tiv pnyrias, kai apana katep 
up against the day of the evil, and all things having 
gasamenvi sthmin. 14. Ovsthe ouv periouamenvi 
worked out to stand. Stand you therefore having girded 
tovn sooion vnov evn altheiai, kai evouamenvi 
the loins of you with truth, and having put on 
tovn thvma tis dikaioumhn, 15. kai dploussante 
the breastplate of righteousness, and having shod 
voi tonv pousa ev evpammata evn evaggei<n e 
the feet with a preparation of the glad tidings 
tis eirnnhs. 16. eti pais anavletousan ton 
of the peace; besides all having taken up the 
thevnei tis pisteos, ev o dioussedeo panta 
shield of the faith, by which you will be able all 
tav belh tiv pnoerou [*ta] pepuro venir oseisai 
the darts of the evil one [the] having been kindled to quench; 17. kai tiv perikleofh aion tiv swterion deiaseth 
also the helmet of salvation take you, 
ka tiv makhara tiv pnuematos, o esti bhma 
and the breast in the spirit, which is a word 
theos. 18. ev o panti fago eunv, kai diamev 
and_Device, and_device, and _device_of (one) prayer, and supplication, 
prosoukhovoi ev panti kaiPolv ev pneumatik 
praying in everyasion in spirit; and 
ai autov [tou] agorntumvtes ev paoi pros 
eis autov [tou] _watching_with_all_device_ 
for this _ watching with all_device_ 
severance and supplication for all of the holy ones, 
ka iper eunv, ina moiv doyv logos ev ano 
and on behalf of me, that to me may be given a word in open-
xei tiv stonastos mou, ev parfhsia gnwrisai to 
ing of the mouth of me, with boldness to make known the 
swsthn (*tov evaggei<nou, 20. iper oiv 
secret [of the glad tidings], on account of which 
peribhenv ev alunen, ina [*ev] autw pareh 
I am on an embassy in a chain, that [in] it I may speak 
Iam on an embassy in a chain, that [in] it I may speak 
POTENTATES of this DARK-
NESS, with the SPIRITUAL 
THINGS of WICKEDNESS in the HEAVENLIES. 

13. On account of this, 
take up the COMPLEANT 
ARMOR of God, that you 
may be able to resist in the 
EVIL DAY, and having 
achieved Every thing, to 
stand. 

14. Stand, then, having 
your LOINS girded around 
with Truth, and having put on 
the BREASTPLATE of 
RIGHTOUSNESS; 

15. and having your 
FEET shod with the Pre-
paration of the GLAD 
TIDINGS of PEACE; 

16. besides all, having 
taken up the SHIELD of 
THE FAITH, by which you 
will be able to extinguish 
all the burning DARTS of 
the WICKED ONE; 

17. take also the HEL-
MET of SALVATION, and 
The SWORD of the SPIRIT, 
which is God's Word; 

18. Praying at every 
Season, with All PRAYER and 
SUPPLICATION in Spirit, and 
keeping watch for 
this with All Perseverance and 
ENTREATY for All 
SAINTS; 

19. and on my behalf, 
that Eloquence may be 
given to me, in opening my 
MOUTH with boldness, to 
make known the SECRET 
of the GLAD TIDINGS; 

20. (On account of which 
I execute an Embassy in 
(a Chain), that I may 

* VATICAN MANUSCRIPT—10. the—omitt. 15. this—omitt. 10. of the glad 
tidings—omitt. 20. In—omitt.
EPHESIANS.

σιασωμα, ὡς δει με λαλησαι. 21 Ἰνα δε εἰδη- boldly, as it behoves me to speak. That but may te και ύμεις τα κατ' εμε, τι πρασσω, παντα know also you the things concerning me, what I am doing, all things διιν γνωρισει Τυχικος δ αγαπητος αδελφος και to you will make known Tychicus the beloved brother and πιστος διακονος εν κυριω. 22 δο επεμφα προς faithful servant in Lord, whom I sent to υμας εις αυτο τουτο, ινα γνωτε τα περι you for same this thing, that you may know the things concerning ημων, και παρακαλεη τας καρδιας ημων. us, and he might comfort the hearts of you.

23 Εἰρηνη τοις αδελφοις και αγαπη μετα πισ- Peace to the brethren and love with faith τεως απο θεου πατρος και κυριου Ιησου Χριστου, from God a father and Lord Jesus Anointed.

24 Η χαρις μετα παντων των αγαπωντων τον The favor with all of the ones loving the κυριον ημων Ιησου Χριστου εν ασθενεια. Lord of us Jesus Anointed with incuminece.

* TO THE EPHESIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—Subscriptors—To the Ephesians. Written from Rome.


speak boldly concerning it, as it becomes me.

21 But δο that you also may know the things concerning me, and what I am doing, Tychicus, the be- loved Brother and Faith- ful Servant in the Lord, will make All things known to you;

22 ἃ whom I have sent to you for this very pur- pose, that you may know the things concerning you;

23 ἃ peace to the breth- ren, and love with faith, from God a father and Lord Jesus Christ.

24 The favor with all who ℣ ever love our Lord Jesus Christ.
[PAUL] 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 all of you with joy;

5 on account of your participation in the glad tidings, from the first day until now;

6 having this same confidence, that he who commenced a good work among you, will continue to complete it until the Day of Christ Jesus;

7 as it is right for me to think. This respecting you all, because you had me in your heart, both in my bonds, and in the defense 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

* VATICAN MANUSCRIPT—Title—To the Philippians.

PHILIPPIANS.

12 Sincere and inoffensive in the Day of Christ;
13 having been filled with: the Fruit of Righteousness through Jesus Christ, to the Glory and Praise of God.
12 Now I wish you to know, Brethren, That the Things which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;
13 so that my BONDS for Christ have become manifest in All the + Pretorium, and in all other places;
14 and the GREATER NUMBERS 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.
15 Some, indeed, proclaim the ANOINTED one even through Envy and Strife, and some also through Good-will.
16 THESE, indeed, out of Love, knowing that I am placed for the Defence of the GLAD TIDINGS;
17 but THOSE out of Contention are announcing Christ, not purely, thinking to supercede Affiliation to my BONDS.
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.

...
PHILIPPIANS.

radiaxai kai elptida mou, oti en oudein aigyn
aptikepane kai hope eE mou, that in nothing I shall be
ptosmos, all en taut paragias, ws pantote,
shamed, but with all confidence, as always.
kal ou megalwqistetai Xristos en to swmato,
also now will be manifested Anointed in the body
me, eite dia zos eite dia thvatos. 21 Egoi
of me, whether by means of life or by means of death.
For me
trw to iyin, Xristos, kai to apostheirein, kai
therefore to live, Anointed, and the to die, gain.
dos. 22 Ei de to iyin en swari, touto mou karpos
If but the to live in flesh, this to me a fruit
ergouv, kai tis aiprasiai, ou grammatos 20 an
work, and what I shall choose, not I know; I am hard
koxai de ek twn duon, twn epidiwmaion exow eis
hard to choose, but by the two, the earnest desire having for
the to be pleased, and with Anointed to be;
swa kallos krisoun 24 to de eipwmen eii
the to be pleased, and with Anointed to be;
for more better;
the to remain in the
swari, anapaxasthven de vivas. 25 Kai touto
the to remain in the
flesh, more necessary on account of you.
And this
tepothes oida, oti mev kai swmipara
having been persuaded I know, because I shall remain and I shall con-
mevou panin vov eis twn vovn prosothun kai
me to kaukhamia vovn
perissenn en Xristov Ipyou ev emu, dia tis
joy of the faith, that the boasting of you
swpousias palian pro vidas. 27 Moros
my presence again with you.
Only
heto to evaggeleio tov Xristov poliusthnei,
worthy of the glad tidings of the Anointed act you as citizens,
Iva, eite elthen kai idwv vidas, eite apov,
o that, whether having come and having seen you, or being absent,
ou souia to perpi vovn, oti sthketet ev en
I may hear the things concerning you,
may have been standing in one
pneumati, mev pseuxh suhgaloussan tis pistei
spirit, with one soul vigorously cooperating for the faith
swaggeleio, 28 kai me swmiperei ev en
of the glad tidings, and not being terrified in anything
apoteteneumov hti estin autois enedei-
by those opposing; which is to them a token
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 requisite 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 you yourselves worthily of the glad tidings of the
Anointed one, so that
whether coming and seeing you, or being absent,
I may hear concerning your
AFFAIRS, that you stand firm in One Spirit, with One Soul vigorously cooperating for the Faith of the glad tidings;
28 and not being terrified in anything by the
OPPONENTS, which is to them a token
of a clear Indication of

† 23. To anastath, the reaching again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version, because it seemed a matter of indifference to him, which of the two—life or death—he should choose; but he longed for the anastath, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word anastath occurs in Luke ii. 30, and is there rendered return, † "Be ye 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. 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; † Thess. i. 10; iv. 16, 17, when his mortal body would put on immortality, and so he would “ever be with the Lord.”

† 23. Luke xii. 30. † 23. 1 Thess. iv. 16, 17. † 25. Phil. iii. 4. † 27. Eph. iv. 1; Col. i. 10; † Thess. ii. 12; iv. 1. † 27. Phil. iv. 1. † 27. Jude 3. † 28. 2 Thess. i. 5.
PHILIPPIANS.

[Chap. 2: 9.

Destruction, but to you it is Salvation, and this from God.

9 Because to you it was graciously given on behalf of Christ, not only to believe into Him, but also to suffer on His account;

10 having the same Conflict which you saw in me, and now hear concerning me.

CHAPTER II.

1 If, therefore, there be any Comfort in Christ, if Any Soothing of Love, if Any Participation of Spirit, if Any Sympathies and Compassions,

2 complete My Joy, that you may think the same thing, having the same Love, united in soul, minding the one thing;

3 doing nothing from Party-spirit, or Vain-glory; but in humility esteeming others as excelling yourselves;

4 not each one regarding his own interests, but each one also those of others.

5 Let this disposition be in you, which was also in Christ Jesus;

6 who, though being in God's Form, yet did not meditate a Subversion to be like God,

7 but divested Himself, taking a Bondman's Form, having been made in the Likeness of Men;

8 and being in condition as a Man, He humbled Himself, becoming obedient unto Death, even the Death of the Cross.

9 And therefore God
PHILIPPIANS.

Chap. 2: 10.]

\[supremely exalted Him, and \middleplus; freely granted to him \] THAT Name which is above Every Name;

10 in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those beneath;

11 and \middleplus; Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

12 So that, my Beloved, as you always obeyed, not only as in my Presence, but now much more in my ABSENCE, work out your OWN Salvation with Fear and Trembling;

13 for \middleplus; God is he who is working effectually among you, both to will and to perform, on account of his BENEVOLENCE.

14 De All things without Murmuring and Disputings;

15 that you may be blameless and inoffensive, irreproachable \middleplus; Children of God, in the Midst of a crooked and misguided Generation, among whom \middleplus; you appear as \middleplus; Luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

17 But even \middleplus; if I be poured a libation on the SACRIFICE and public Service of your FAITH, am glad, and rejoice with you all;

18 and for \middleplus; this be you also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-

† 15. Phosforoes is the name given to the sun and moon in the Septuagint, Gen. i. 16.
† 17. 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. xvi. 16) to render it more dear, and of consequence more pleasing to the Deity.
† 0. Acts ii. 53; Heb. ii. 9. † 0. Eph. i. 20; Heb. i. 4. † 10. Isa. xlv. 23; Rom xiv. 11; Rev. v. 13. † 11. Acts ii. 53; Rom xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. † 13. Heb. xii. 21. † 15. Matt. v. 45; Eph. v. 1. † 16. Matt. v. 14, 15; Eph. v. 6.
† 17. 2 Tim. iv. 6; Rom. xvi. 10.
tace pow, pum, u, va kow evphyw, shortly to send to you, that also I may be appointed, 

nyon, ta peri idion, 20 Osdean gar having ascertainment the things concerning you. No one for 

ex wos idophyw, diw is gnwstw tri peri idion I have like-souled, who really the things concerning you 

merimnesi: 21 oai pantes gar ta evanwgt cai-will care; the all for the things of themselves are 

tousin, ou ta igeron xristov. 22 Tan de seeking, not the things of Jesus Anointed. The but 

dokimh au ton gnwstete, oti, os pati tekon, proof of him you know, that, as with a father a child, 

suw emoi eudo leunen eis to eusaggeion. 23 Tov with me he served for the glad tidings. Him 

tov men on w evpiw pow, os an apidw indeed therefore I hope to send, as I would unadventurously 

ta peri eme, eauthi. 24 panoplia de ev the things concerning me, immediately; having confidence and in 

kuriw, oti kai au ton tace pow eleusomai, Lord, that even myself shortly will come. 

25 Anagkaimen de eugyamw, Epaphroditon ton Necessary but I esteemed, Epaphroditus the 

adelphon kai synergon kai sutoronw my, brother and fellow-worker and fellow-soldier of me, 

nem de apostolou, kai leitourgon ton xriov an apostle, and public servant of the 

nem, pow, pow, pow, 26 epeidh eptosw men, to have sent to you, since longing after 

nai pantas idias, kai diwian, diw os koustatate he was all you, and being depressed, because you heard 

do haidhmy. 27 Kai gar haidhmy parapla- that he was sick. Indeed for he was sick near 

sion panatw, all o theos au ton idesw on to death; but the God him pitied; not 

auw de mon, alla kai eme, iva mu lunw him and only, but also me, so that not sorrow 

epi lunw w. 28 Xpoudiasmestos onw epeusia on sorrow I should have. More speedily therefore I sent 

auw, iva idistes auw pan, xarite, kaiw him that seeing him again, you may rejoice, and I 

alupeteres w. 29 Prosdechexe onw auw ev less sorrowful may be. Receive you therefore him in 

curw meta pase xaras, kai tous toiontous Lord with all joy, and the such like ones 

emtis exete, 30 oti dia to erono auw on honor hold you, because on account of the work [of the] 

xristov men chi panatw idias, parabolw, Anointed even to death he was near, having risked 

othy to you shortly, that I also may be appointed 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 I are seeking their own things, not the things of * Christ Jesus. 

23 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-worker and fellow-soldier, but * your Apostle, and * a minister for my 

need; 

26 since he was long 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 much 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 I 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 

PHILIPPIANS.

CHAPTER III.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you is not a source of joy to me, but for you it is safe.

2 Beware of the dogs! Beware of the evil workers! Beware of the snare of the devil!

3 For we are the circumcision, who worship God in the Spirit, who have confidence in Christ Jesus, and who have confidence also in Christ Jesus, and in the flesh.

4 For indeed I have confidence also in flesh. If tis done, all this is done in Christ, even if I have confidence in Christ Jesus and in the flesh.

5 With a circumcision the eighteenth, from the race of Israel, with a circumcision, according to the law of Moses, and according to the law of the Pharisees.

6 But with respect to zeal, I surpassed all, persecuting the church of God; but with respect to knowledge, I was irreplaceable.

7 But whatever things were gain to me, these I have, on account of the knowledge of the Anointed, esteemed as a loss.

8 But then, indeed, I even esteem all things as a loss, on account of the excellency of the knowledge of the Anointed Jesus my Lord; on whose account I suffered the loss of all things, and consider them to be overrefuse, so that I may gain Christ,

9 and may be found in...

* VATICAN MANUSCRIPT. 8. THE ANOINTED.
Chap. 3: 10.] PHILIPPIANS.

εγὼν εμὴν δικαιοσύνην την εκ νομοῦ, ἀλλα τὴν holding my righteousness that from law, but that διὰ πίστεως Χριστοῦ, τὴν εκ θεοῦ δικαιοσύνην through faith of Anointed, that from God a righteousness επὶ τὴν πίστιν: 10 τοῦ γνωσαί αὐτὸν καὶ τὴν on account of the faith, of the to know him, and the δυνάμει τῆς αναστάσεως αὐτοῦ, καὶ τὴν κοινωνία power of the resurrection of him, and the follow, τῶν των πάθεσιν αὐτοῦ, συμμορφωμένοις the sufferings of him, being conformed τῷ θανάτῳ αὐτοῦ, 11 εἰπὼς καταντήσω εἰς τὴν to the death of himself, if possibly I may attain to the ἐξαρασσαίον τῶν νεκρῶν. 12 Οὖν ὅτι ἐξ ἐκ- resurrection out of the dead ones. Not that already ΤΕ-βον, ἡ ζωὴ τετελεσμένη: διόκε, εἰ καὶ κατα- received, or already have been perfected; I pursue but, if indeed I may λαβῶ, εφ' ὑπὸ κατελήφθην ὅπο Χριστοῦ, lay hold, in respect to which also I was laid hold of by Anointed. 13 Ἀδελφοῖ, εν γω εμαυτον εἰς λογίζωμαι κατείλη- Brethren, I myself not reckon to have laid φευγι. 14 εἰ δὲ, τα μεν στιχο επιλαμβάνωμεν, one but, the things even behind, forgetting, νος, τοις δὲ εμπορθὲν επεκτείνεμοι, κατα the things but before stretching out to, according to σκοπεὶ διόκε πεί τι βραβεῖον της αὐς κη- mark I pursue towards the prize of the above col-σεως του θεου εκ Χριστοῦ Ἰησοῦ. 15 Ὑπαι ὑπὸ οἰκ- ing of the God is Anointed Jesus. As many as then ἔλθοι, τοῦτο φρονομένων καὶ εἰ τι ἐπέρας-ones, this should mind, and if in anything differently φρονεῖτε, καὶ τοῦτο δ θεος ὡμι αποκαλυφθεῖς, you think, even this thing the God to you will reveal; πάντα εἰς ὑ εφιλαμβανεν, τῷ αὐτῷ σταυχεῖν, but to what we attained, by the same to walk in line. 17 Ὑμιμμαται μου γενεσθε, ἀδελφοί, and watch πείτε υό αὑτοι περιπατεωτας, κατα εξετε you those thus walking, as you have των ὑμιας. 18 Πολλοί γαρ περιπατουσιν, οὕς a pattern us. Many for walk, whom πολλακις ελεγον ὑμια, εν δε καὶ κλασαν λαγω, often I said to you, now and even weeping I say, τους εὑροι του σταυρου του Χριστου 19 ὁν το σταυρος the enemies of the cross of the Anointed; of whom το τελος αποκαλυφθει, ὁν δ θεος ἡ κολος, καὶ the end destruction, of whom the God the belly, and the him, not clinging to that Righteousness of Mine own, which is from Law, but to that which is through the Faith of Christ,—the righteousness from God on account of the Faith;) 10 to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; 11 if possibly I may attain to the resurrection from among the dead. 12 Not that I have already received, or have 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 even forgetting the things behind, and stretching forth towards the things before, 14 I press along the Line, towards the prize of the high Calling of God by Christ Jesus. 15 As many, therefore, as are perfect, should be of this mind; and if in any thing you think differently, God will also reveal This to you. 16 But to what we have attained, let us walk by the same line. 17 Brethren, become Joint-Imitators of me, and watch those who are thus walking, as you have for a Pattern. 18 (For often I told you, and now even weeping I say, many walk as the enemies of the cross of Anointed one; 19 whose end will be destruction, whose God is the stomach, and...
PHILIPPIANS.

Chap. 3: 20.]

Their glory in their shame; they who are engrossed with earthly things.)

"For our relief 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. 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, a true Yoke-fellow, assist those women, who earnestly co-operate 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 comprehension, will guard the hearts of you and the minds of Christ Jesus.

8 Finally, Brethren

* Vatican Manuscript—3. True Yoke-fellow.
PHILIPPIANS.

whatever things are true, whatever things are honorable, 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 any praise, these things consider. 8 a if so be there be any thing excellent, or any thing praiseworthy, seek after these things. 9 And the things which ye have learned, and received, and are made manifest, these do, and the God of peace shall be with you. 10 Moreover I rejoiced in the Lord greatly, that now at length your care for me hath been fulfilled in that which I was in want. 11 Not that I speak in want, for I have learned, in whatever condition I am, to be content. 12 Whether I be in plenty, or in want, I have learned to be content. 13 I am able in all things, by the strength which is in Christ which strengtheneth me. 14 Thereunto he called me, for which cause I am also bound by the commandment of God. 15 But I am content with that which I have, I have more than is sufficient. 16 Moreover I rejoice in the Lord greatly that now at length your care for me hath been fulfilled in that which I was in want. 17 Not that I speak in want, for I have learned, in whatever condition I am, to be content. 18 And you did well, however, in sympathizing with my affliction. 19 And you know also, O Philippians, that in a beginning of the glad tidings, when I went out from Macedonia, 20 you were my companions in the glad tidings, even as all the churches of the Lord which are in Thessalonica. 21 Now ye have made me sad, and ye have made me sad in that ye have not come together to meet me. 22 But now ye have sent one to me, even your very own son Euodius, and your own son Synesius, and Tychicus, 23 who are of the same mind with me in the gospel, and of the same work. 24 I beseech you, therefore, before the Lord Jesus, who shall judge the living and the dead, that ye walk worthy of the gospel of God, 25 wherewith also ye have believed, 26 and also, in all your poverty, in all your distress, have been enriched with joy through our word of the gospel. 27 God is my witness, how I abound with joy, 28 and have many words to write unto you, but I am not able to write with you now. 29 I would that ye knew what saveth me. 30 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, 31 the suffering of Christ, and the power of his resurrection, and the grace of his appearing.
PHILIPPIANS.

πλεονάζοντα εἰς λογον ἰδιων. 18 Ἀπεξεῖνῃ δὲ
increasing. "I have in full but
παντα, καὶ περισσεὺν πεπληρωμαί, δεξαμενος
all things, and abound; I am filled, having received
παρα Επαφροδίτου τα παρ' ὑμων, σου ἐνω
things from Epaphroditus the things from you, a smell of good
dia, δυσιον δεκτην, ευαρεστην τῷ θεῷ. 19 Ὑμ." odor, a sacrifice acceptable, well-pleasing to the God. The
δε θεος μου πληρωσει πασαν χρειαν ὑμων κατα
God of me will fill up every want of you according to
tον πλούτον αὐτον εν δοξῃ, εν Χριστω Ἰησου
the wealth of himself in glory, in Anointed Jesus
20 Ὑμ. δε θεω και πατρι ὑμων η δοξα εις τους
To the now God and father of us the glory for the
αιῶνας των αἰωνων, ἀμην. 21 Ἀσπασασθαι
ages of the ages. So be it. Ὑμ. Salute you
πασαν ἄγιον εν Χριστω Ἰησου. Ἀσπασονται
every holy one in Anointed Jesus. Salute
ὑμας οι συν εμοι αδελφοι. 22 ἀσπαζονται ὑμας
you those with me brethren; Salute you
παντες οι ἄγιοι, μαλαται δε οι εκ της Καισαρης,
all the holy ones, especially but those from of the
ροι οἰκιΐας. 23 Η χαιρε του κυριου ἡμων
household. The favor of the Lord to you
Ἰησου Χριστου μετα παντων ὑμων. ἡμιν.
Jesus Anointed with all of you.

* TO THE PHILIPPINES. WRITTEN FROM ROME.

18 But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your presents,—a Fragrant Odor, an acceptable Sacrifice, well-pleasing to God.
19 And my God shall fully supply all your need, according to his Glorious Wealth by Christ Jesus.
20 Now to our God and Father be the glory for the ages of the ages. Amen!
21 Salute Every Saint in Christ Jesus. The brethren who are with me salute you.
22 All the saints salute you, but especially those from Caesar's Household.
23 The favor of the Lord Jesus Christ be with you all.

* Vatican Manuscript.—23. om.—omit.
To the Philippians. Written from Rome.

† 18. Phil. ii. 55. † 18. Heb. xiii. 16.
‡ 2 Cor. ix. 8. † 10. Eph. i. 7; iii. 16.

Subscriptions.


CHAPTER I.

1 Paul, an Apostle of Jesus Christ by the Will of God, and Timothy, the Brother, to the Holy and Faithful Brethren in Christ at Colosses; 

2 Having heard of your Faith in Christ Jesus, and that Love, which you have for all the Saints, 

3 We give thanks to God, the Father of our Lord Jesus Christ, at all times when we pray for you; 

4 I give account of that Hope, which is preserved for you in the Heaven; 

5 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; 

6 As you learned from Epaphras, our beloved Fellow-servant, who is on your behalf, a faithful Servant of the Anointed One; 

7 Who also Related to Us your Love in Spirit. 

8 Because of this also we, from which Day we heard, not we cease on behalf of you praying, 

9 That you may be filled, as to the Exact Knowledge of his Will, with All Spiritual Wisdom and Understanding; 

10 To walk worthily of

* Varian Manuscript. — Title. To the Colossians.

1. Christ Jesus. 3. Anointed. 
2. An Apostle. 4. [and—omitted.]
5. [and—omitted.]
6. [and—omitted.]
7. [and—omitted.]
8. [and—omitted.]
9. [and—omitted.]
10. [and—omitted.]

† 1. Eph. i. 1. † 2. i. Cor. iv. 17; Eph. vi. 21. † 2. Gal. i. 3. 
* 1. Eph. 15. † 2. Phil. i. 4. † 3. Heb. vi. 10. 
‡ 1. Col. iv. 16. † 2. Matt. xxiv. 14; Mark xvii. 6; Rom. x. 13; verse 23. 
§ 1. Col. iv. 19; Phil. ii. 23. § 2. Rom. xv. 20. 
¶ 1. Col. i. 3. ¶ 2. Eph. vi. 1; Phil. i. 27; i. Thess. ii. 12.
COLOSSIANS.

12. giving thanks to the Father, who hath fitted us for the portion of the Saints' inheritance in the light; 13. who delivered us from the dominion of darkness, and qualified us for the kingdom of the Son of his love; 14. by whom we have the redemption, the forgiveness of sins; 15. He is the likeness of the invisible God, 16. the firstborn of all Creation; 17. because in him were created all things, those in the heavens and on the earth; the visible and the invisible, whether thrones or authorities, or principalities, or powers, and things that are above, and things that are below; 18. He is the Head of the body, of the congregation, who is the Beginning, firstborn of the dead, 19. because in him it was thought good all the fulness should dwell;
COLOSSIANS.

καὶ, 20 καὶ δὴ αὐτοῦ ἀποκαταλαβαὶ τὰ 
habit, and by means of him to reconcile the things
πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἰῶνα,
who might reconcile all things to him, having made peace by means of the blood
τοῦ σώματος αὐτοῦ, [δὴ αὐτοῦ,] εἰς
of him, by means of him,) whether
τὰ ἐπὶ τῆς γῆς, ἐπὶ τὰ ἐν τοῖς οὐρανοῖς
the things on the earth, or the things in the heavens.

καὶ ὅµας, ποτε οὐνας ἀπηλλοτριωθέντας καὶ
Even you, once being aliens and
ἐξωθούς τῇ διανοίᾳ ἐν τοῖς εργοῖς τοῦ πονηροῦς,
enemies in the mind by the works those wicked,

μὴ δὲ ἀποκαταλάβας 22 εἰς τὸ σώματι τῆς
now indeed he reconciled in the body of the
σώματος αὐτοῦ διὰ τοῦ θανάτου, παραστατῆσαι
sacrifice of himself by means of the death, to present
ὑμᾶς ἁγίους καὶ εξωμοιούς καὶ ἀνεγκλητοὺς κατεγέρ
you holy ones and blameless ones and irreproachable ones in pres-

νωπνίαν αὐτοῦ 23 εἰς ἑνίκειτε τεθέν
to bear the sins of the world. And I, Paul,

ἀπὸ τῆς ἐκκλησίας τοῦ σώματος αυτοῦ, δὲ εἰσὶν ἐκκλησία
of the body of him, which is the congregation;

καὶ εἰς εἰκόναν εἰς διακόνος κατὰ τὴν ἐνθύσειν;
which became I a servant according to the

ἐυποροῦν τοῦ θεοῦ τὸν δοθεῖσαν μοι εἰς ὅµας,
will of God that having been given to me for you,

λαλῶν τοῦ λόγου τοῦ θεοῦ, 25 σεμνοτάτῳ
fashioned the word of the God, the secret

το ἀποκαταλελειπέντες απὸ τῶν αἰώνων καὶ απὸ τοῖς
a period of time that has been hid from the ages and from the

γενεάς, μὴ δὲ ἐφαρμοθεῖ τοῖς ἁγίοις αὐτοῦ
generations, now has been manifested to the holy ones of him;

σῶμα τοῦ σωματοσ διὰ τοῦ πληρωτικοῦ
tin place of which Jesus Christ has been substituted for them, according to the

τῆς σωματοσ τοῦ μυστηρίου ὑπὸ τοῦ ἐνθύσεως
the mysterious body of the sacrifice among the nations, who had been crucified for you, in the

σῶμαν τοῦ Χριστοῦ διὰ τοῦ ἐνθύσεως τοῦ
the glory, the secret of this among the nations, which is Christ in you, the hope of glory;

*VATICAN MANUSCRIPT.—20. by means of him—omitted. 21. but now are you reconciled,

20 and through Him to reconcile all things for him, I 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 through wicked works, he has now even reconciled

22 in the body of his flesh, through death, to present you holy, and blameless, and irreproachable before him.

23 if indeed you continue in the faith, founded and established, and not removed from the hope of those glad tidings, which you heard, which were proclaimed to every creature under heaven, and of which I, Paul became a servant.

24 I am now rejoicing in the sufferings on your account, and I am filling up the remainder of the afflictions of the anointed one, in my flesh, or on behalf of the body of the congregation;

25 of which I was made 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;

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13. † 24. Eph. ii. 13, 16. † 22. Luke i. 71; Eph. i. 4; v. 27; 1 Thess. v. 25. † 23. Rom. x. 14. † 23. 1 Tim. i. 7. † 24. Rom. vi. 3; 3 Cor. vii. 4. † 25. 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26. Matt. xii. 11; 1 Tim. i. 16. † 27. Rom. ix. 23; Eph. i. 7; iii. 5.
COLOSSIANS

28 whom we announce, admonishing every Man, and teaching every Man with All Wisdom, that we may present Every Man perfectly in Christ.

29 for which I also labor, ardently contending, according to that energy of his which operate in me with Power.

CHAPTER II.

1 For I wish you to know how Great a Struggle I have about you and those in Laodicea, and many as many as have not seen my face 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 absent in the flesh, yet I am with you in the Spirit, rejoicing and beholding Your Order, and the Stability of your Faith in Christ.

6 As therefore you received the Anointed Jesus, the Christ, the King, in all the Fullness of Him who was born of the Virgin; and that the faith, as you were taught, abounding oves in every truth.

7 But let your speech be always with Gratitude, toward all men, according to the Elements of the world,

* VATICAN MANUSCRIPT—2. the secret of the God Christ; in whom are hid.

5 a the—omit. 6 7. in—omit.

† 28, 2 Cor. xi. 2; Eph. v. 27; verse 29. † 29. Eph. i. 10; iii. 7, 20. † 1. Phil. i. 20; 1 Thess. ii. 2. † 2. Phil. iii. 8; Col. i. 9. † 8. 2 Cor. vi. 18; 2 Cor. vii. 13; Eph. iv. 14; v. 6. † 5. 1 Thess. ii. 17. † 5. 1 Cor. iv. 40. † 6. 1 Thess. iv. 1. † 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. † 8. Maj. a V. 2; Gal. i. 14.
COLOSSIANS.

[Chap. 2: 18.]

of the world, and not according to Christ.
9 Because in him dwells All the fulness of the Deity bodily,
10 and you are replenished by His, who is the HEAD of All Government and Authority;
11 by whom also you were circumcised with a Circumcision not done by hand, in the putting off of the body of the flesh, by the Circumcision of the Anointed;
12 having been buried with him by immersion;
13 in which also you were raised with him, through the Belief of the Ener-
y of that God who raised him from the dead.
13 And You, being dead by the trespasses, even by the uncircumci-
sion of your flesh, he made alive together with him, having freely par-
donned All our Offences;
14 having blotted out what was written by Hand in ordinances which was against us, and has removed it from the midst, having nailed it to the Cross;
15 having stripped the Governments and Au-
rnies, he made a public exhibition of them, triumphing over them by it.
16 Let no one, therefore, rule You in Food, or in Drink, or in respect of a Festival, or of a New-
moon, or of Sabbaths,
17 which are Shadow of the Future things; but the Body is Christ's.
18 Let no one wishing to deprive You of the prize, by Humility and a Wor-
ship of the Angels, prying into things which he has not...
COLOSSIANS.

1:19...[Chap. 3: 5.]

Μὴ ἔμβασθεν εἰκὸς φυσίου μοι ὡς Ζωτοῦ προς ὑμᾶς, ἔρημος μηδεμίας ἐν καθαρίᾳ καὶ σωφροσύνῃ, καὶ ἐν εὐρυχρήσει εὐκροτοῦσα, καὶ ἐν ἀπεστάλευται τῷ Χριστῷ ὑπὸ τῶν στοιχείων του. 20 Εἴπερ σιγῶναι ἐν ζῷῳ, εὐθαυσῶν ἐν ἀσώματι, πολλὰ παρεχόμενοι, αὐτοῖς τὴν αἰώνιον τοῦ θεοῦ. 21 Εἴπερ ἀπεστάλτηται τῷ Χριστῷ ὑπὸ τῶν στοιχείων τοῦ κόσμου, τι ὡς σωμαίνεις καὶ σοφιάς αἰώνιας ἀμφοτέρων, εὐθαυσῶν ἐν ἀσώματι, πολλὰ παρεχόμενοι, αὐτοῖς τὴν αἰώνιον τοῦ θεοῦ.

KEF. γ' 3.

1. Ταῦτα συνεργάζεται τῷ Χριστῷ, καὶ ἔρημος ζωτοῦ προς ὑμᾶς, ἐν καθαρίᾳ καὶ σωφροσύνῃ, καὶ ἐν εὐρυχρήσει εὐκροτοῦσα, καὶ ἐν ἀπεστάλευται τῷ Χριστῷ ὑπὸ τῶν στοιχείων τοῦ κόσμου, τι ὡς σωμαίνεις καὶ σοφιάς αἰώνιας ἀμφοτέρων, εὐθαυσῶν ἐν ἀσώματι, πολλὰ παρεχόμενοι, αὐτοῖς τὴν αἰώνιον τοῦ θεοῦ.

5. VATICAN MANUSCRIPT.—23, and omit.

V. 5. of you.—omit.

COLOSSIANS.

1. In which also put off the old man.
2. But now put on the new man.
3. Be renewed in knowledge according to his likeness;
4. not as Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, free man.
5. But as Christ is Lord over all, you must also obey Christ.
6. In Christ the circumcision is made the fulness of the Gentiles for his name's sake.
7. To know the love of Christ, which is beyond knowledge, and to filled with all the fulness of God. 8. In Christ, the church is the fulness of him who fills all in all.

1. Tirth of the fulness of God, which is in Christ, the church, the fulness of him who fills all in all.
2. In Christ, the church is the fulness of him who fills all in all.
COLOSSIANS.

All Wisdom; †in Psalms, in Hymns, in spiritual Songs, singing with *gratitude in your hearts to God.

17 †And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, †giving thanks to God the Father through him.

18 ‡Wives, submit yourselves to your husbands, as is proper in the Lord.

19 ‡Husbands, love your wives, and do not behave harshly to them.

20 ‡Children, obey your parents in all things; for this is well-pleasing to the Lord.

21 ‡Fathers, do not provoke your children, that they may not be discouraged.

22 ‡Bond-servants, obey in all things your Masters according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the Lord.

23 ‡Whatever you may do, work it from the soul, as for the Lord, and not for Men;

24 ‡knowing that from the Lord you will receive the recompense of the inheritance, for you serve Christ the Lord.

25 ‡For he who acts unjustly, will receive back for the injustice he committed; ‡and without any Partiality.

CHAPTER IV.

1 Masters, ‡render to your bond-servants that which is just and that which is equal, knowing that you also have a Master in the Heavens.

* Vatican Manuscript.—16, and—omit twice. 16. Gratitude. 23. and—omit. 23. and—omit. 24. for—omit. 25. For he who.

† 16. Eph. v. 10. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 13; ii. 7; 1 Thess. v. 18; Heb. xi. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 20; 30; 1 Pet. iii. 2; † 20. Eph. vi. 1; † 21. Eph. vi. 4; † 22. Eph. vi. 5; † 23. Eph. vi. 6; † 24. Eph. vi. 8. † 24. 1 Cor. vii. 22. 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.
COLOSSIANS.

2 Τῇ προσευχῇ προσκαρτέρεσθε, γρηγοροῦντες:
To the prayer - attend you constantly, watching
τες εν αυτῇ, εν ευχαριστίᾳ: 3 προσευχομενοι
in it, with thankfulness:
ἀμα καὶ περὶ ἡμῶν, ἵνα δὲ θεος αὐνέξει
at the same time also for us, that the God may open
ἡμῖν θυραν του λόγου, λαληται το μυστηριον
to us a door for the word, to speak the secret
tου Χριστου, δι' ας διεξεχεει.
of the Anointed, on account of which even I have been bound;
ἵνα τω Καπάπετε, as διεμενει.
so that I may make it manifest, as it behoves me to speak.
In
σοφία περιποτείτε προς τους εξω, των καιρων
the wisdom - walk you towards those outside, the seasons
εξωγεραμονειν.
buying for yourselves.
The word of you - always with
χαριτω, ἅλατι προμηθεοι, ειδειαν πας δει
favor, with salt having been seasoned, to have known how it behoves
ιμα εν εικοστοι ποσοισινας.
me all will known to you Tychicus the beloved
της καπάπετε ας και πιστος διακονος και συνδουλος εν
brother and faithful servant and fellow-slave in
κυριω.
Lord, whom I sent to you for this thing
ιμα γενε τα περι εις, παρακαλω
that he may know the things concerning you, and may comfort
τας καρδιας ιμας·
the hearts of you; with Onesimus the
σων Ορθοσιως τω
faithful and beloved brother, who is from you;
πατα υιων γνωρισεις τα ἄδε.
they will make known the things here.
Σαπηξαιται υιως Αρισταρχος δ αναχιλαοτος
Aristarchus the fellow-captive
και Μαρκος δ ανεψιον Βαρναβας, περι οδ
you received commands; (if he should come to you,
δειπνησε αυτων)
Mark, the nephew of Barnabas, concerning whom
και Ηραδος δ λεγουμενος Ιουν
you received commands; (if he should come to you,
τοι οι οντες εκ περιοθης ουτων μοι συνεχε
they being of circumcision; these alone fellow-
γει εις την βασιλειαν του θεου, οινινες εγεννε
workers for the kingdom of the God, who
θησαυριας μοι παραχερισια.
were a comfort to me. 

8. you might know our affairs.

2 + Attend constantly to prayer, watching in it with Thankfulness;
3 + praying also at the same time for us, that God may open to us a Door for the word, to speak
4 the secret of the ANOINTED one, on account of whom I have been bound;
4 that I may make it manifest, as it behoves me to speak.
5 + Walk in Wisdom towards those without, securing the Season for yourselves:
6 Let your words be always with Affability, having been seasoned with Salt, knowing how it behoves you to answer every one.
7 + Tychicus will make known to you all things relating to me,—that BELOVED Brother, and Faithful, Assistant, and Fellow-servant in the Lord;
8 whom I sent to you for this purpose, that you might know our AFFAIRS, and that he might comfort YOUR HEARTS;
9 + together with the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell you of all things here.
10 + Aristarchus, my FELLOW-CAPTIVE, salutes you; and Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him);
11 and that Jesus who is called Justus. These only are they who of the Circumcision are my Fellow-workmen for the Kingdom of God, who were a Comfort to me.
12 That EPHESIANS,

* VATICAN MANUSCRIPT.—3. whom.
who is from you, a Servant of Christ Jesus, salutes you; at all times fervently striving on your behalf in his prayers, that you may stand perfect, even having been completed in all the Spirit of the God. And I testify for to him, that he has great concern for you, and for those in Laodicea, and for those in Hierapolis. Salute those in Laodicea, and for those in Hierapolis. Salute the beloved physician, salutes you, and Demas.

15 [Chap. 4: 18.] Salute the brethren in Laodicea, and Nymphas, and the congregation in his house. And when this letter may have been read among you, cause that it may also be read in the congregation of the Laodiceans; and do you also read that from Laodicea.

17 And say to Archippus, "Attend on the service which thou didst receive en kuri, ina auton paroie. O apostatos, in Lord, that thou mayest fulfil. The salutation of Paul, in the hand of Paul. Remember you of me the chain. 'H xaris mev 'yron,' the favor with you."

8 TO THE COLOSSIANS. WRITTEN FROM ROME.

KEF. α’. 1.

1 Paulos kai Silvanos kai Timothes, tη Paul, and Silvanus, and Timothy, to the κοινωνία Θεολογικιασιν, εν θεω πατρι και ekklesias Thessaloion to, en theos patrì kai κυρια Ιησου Χριστου, χαιρει υμιν kuriou Iesou kai eirini mou, from God a father of us, and Lord Jesus χαιρει υμιν, και κυρια Ιησου Christos, eucharistoumen tων theo panton Anointed, favorable to you and peace. We give thanks to the God always περι παντων υμων, μειναι υμων παντοτε concerning all of you, a remembrance of you making εν των προσευχαις υμων, adiakoustas mou in the prayers of us, unceasingly reko- μοναις υμων του εργου της πιστεως, and moneis of you, the work of the πνευματι ἀγίῳ, και ευαγγελισμον της faith, and of the Gospel, and του καθαρτης της αγαπης, και της υπομονης της labor of the love, and of the patient endurance of the ελπιδος του κυριου υμων Ιησου Christou, εμ- hope of the Lord of our God, Jesus Anointed, προσευχα των θεου και πατρος υμων ειδοτε, in prayer of the God and father of us; knowing εν εις υμας εν λογῳ μονον, αλλα και en dunamei, to you in word only, but also in power, και εν πνευματι ἀγίῳ, και ευαγγελισμον even with spirit holy, and with Gospel you, because the glad tidings of us not came εις υμας εν λογω μονον, αλλα και en dunamei, to you in word only, but also in power, και εν πνευματι ἀγίῳ, και ευαγγελισμον en dunamei, because the glad tidings of us not came εις υμας εν λογω μονον, αλλα και en dunamei, to you in word only, but also in power, και εν πνευματι ἀγίῳ, και ευαγγελισμον εν dunamei.

CHAPTER I.

1 Paul, and Silvanus, and Timothy, to the congregation 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 laborious love, and patient hope of our Lord Jesus Christ;

4 Knowing, brethren, beloved by God, your election;

5 Because our 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 also every place that faith of yours towards God has gone forth, so that it is unnecessary for us to say anything.

* Vatican Manuscript.—Title—First to the Thessalonians.
1. From God our Father, and the Lord Jesus Christ.—omit.
5. with.—omit.
8. also.—omit.

1 1, 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 13.
2 Rom. i. 8; Eph. i. 16; Phil. i. 4.
3 1 Thess. ii. 13; 1 Cor. vi. 6; James ii. 17; 1 Pet. iv. 2.
4 Col. iii. 12; 2 Thess. ii. 18; 3 Mark xxvi. 20; 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9.
5 8 Rom. i. 8; 2 Thess. i. 4.
I. THESSALONICANS.

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; 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; not as pleasing Men, but that God who tries our hearts.
5 For we never came with a Word of flattery, as you know, nor with the 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 midst of you. As he told us to be: to the end you might love the God who is our Father, and to the end you might hunger, to the end you might be fed with spiritual meat.

Vatican Manuscript. — 9. you. 4. the—omit.
Thus yearning over you, we were content, not only to have imparted to you the glad tidings of God, but also our own lives, because you had become endeavors to us. You remember, Brethren, our labor and fatigue; working Night and Day, so as not to burden any one of you, we published to you the glad tidings of God.

10 You and God are Witnesses, how piously, and righteously, and blamelessly, we were with you, the believers;

11 as you know how we exhorted and comforted you, as a Father each of his own Children,—

12 and warned you to walk worthy 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 this 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;

* Vatican Manuscript.—13. And on this account.

† 13, Rom. i. 11; xv. 20. † 13, S. 2 Cor. xii. 15. † 13, S. Acts xx. 34; I Cor. iv. 18; 9 Cor. xi. 9; 2 Thess. iii. 8. † 13, S. 2 Cor. xiii. 14. † 12, Eph. iv. 14; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. † 13, 1 Cor. i. 9; 1 Thess. v. 24; 2 Thess. ii. 14; 2 Tim. i. 9. † 13, Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2. † 14, Acts xviii. 18. † 14, Heb. x. 38, 39. † 14, Acts ii. 23; viii. 25.
I. THESSALONICANS.

16 hindering us from speaking to the Gentiles that they may be saved, so as to fill their sins always; but now, in the end, vengeance has come upon them.

17 But brethren, having been bereaved of you for a short season, in presence not in heart, more earnestly endeavored to see your face with much desire. Therefore we wished to come to you, (even when Paul, to come to you, (I indeed Paul),

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 you not 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, I thought well to be lain in Athens alone;

2 and we sent Timothy, your brother, and God's Co-laborer in the glad tidings of the Anointed one, to confirm you, and to exhort on behalf of your Faith;

3 that no one might be shaken by these afflictions: for you yourselves know 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 also it happened, and you know.

5 On this account also, being no longer able to endure, we sent to ascertain your Faith, lest perhaps the Tempter had tempted you, and curtail

**VATICAN MANUSCRIPT.—10. Anointed—omit. 2. you—omit. 5. Your Faith.**
I. THESAURONICANS.

6 But just now, Timothy having come to us from you, and having brought us glad tidings of your faith and love, and that you have always a kind remembrance of us, longing to see us, even as also we long for you;

7 on this account, brethren, we were comforted over you. In all our distress and affliction, by means of your faith.

8 Because we now live, since you stand firm in the Lord.

9 For what gratitude can we return to God concerning you, for all the joy with which we rejoice on your account in the presence of our God;

10 Night and Day most abundantly entreat to see your face, and to supply the deficiencies of your faith.

11 But may God Himself, even our Father, and our Lord Jesus, direct our way to you;

12 and may the Lord cause you to be full and to overflow with love to each other and to all, even as also your faith is. 13 may the Lord cause you to be full and to overflow with love to each other and to all, even as also your faith is. 14 may the Lord cause you to be full and to overflow with love to each other and to all, even as also your faith is.

KEF. VII. 4.

1 Do not cast away your confidence, brethren, for it brings great reward.

2 For many are the reasons why we suffer, and why our faith is tried. But the Lord will give you the crown of glory, even of the holy one of himself.

CHAP. IV.

1 Finally, brethren, we exhort you, and we exhort in the Lord Jesus, that as you received from us now be you resolved to walk and please God, even as also you walk, you may abound more.

* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction.

3 Anointed.—omit.

4. FAMILIAR.—omit.

5. Finally.—omitted.

6. Therefore.—omitted.

7. That as you received from us now be you resolve to walk and please God, even as also you walk, you may abound more.
I. THESSALONICANS.

1. not 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, 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 yourselves are divinely instructed to love each other;
10. for you also do it even towards all those brethren in Macedonia. But we exhort you, brethren, to abound yet more,
11. and earnestly strive to be quiet, and to mind your own affairs, and to work with your hands, as we commanded you;
12. so that you may walk becomingly towards us.

* VATICAN MANUSCRIPT. — 6. the—omit. 8. you. 10. even. towards. 11. own—omit.

[1] 1 Phil. i. 27; Col. ii. 5. 2. 1. Eph. v. 27.
[2] 5. 1 Cor. vi. 15; Eph. v. 2; Col. iii. 5. 4. Rom. vi. 10; 1 Cor. vi. 15, 18.
[4] 1. John iii. 12. 7. 1 Thess. v. 1. 8. 1 Thess. v. 9; 1 Pet. iv. 8; 1 John iii. 11, 15; 1 Peter iii. 12.
1. THESALONICANS.

μονος προς τους εξω, και μηδενος χρειαν ἐχετε. 14 Ου θελομεν δε ὑμας ἀγαρεναι, αδελμην έχετε. Not we wish but you to be ignorant, brethren, that you need have nothing.

καθως και οι λαοί οι μη εχοντες ελπιδα. 15 Εις as even the others not having a hope. If γαρ πιστευομεν, ότι Ιησους ανθελεν και ανεστη, we believe, that Jesus died and arose, τη, ούτω και ο διος των κοιμηθεντας δια του so also the God those having slept through the Ιησου, αδει μων αυτω. 16 οτο γαρ εκν λεγο-Jesus, this for to you we may μεν εν λογῳ κυριῳ, ότι ήμεις οι εριητες οι say by word of Lord, that we the living ones those περιηπομενοι εις την παρουσιαν του κυριου, being left over to the coming of the Lord, ου μη φθασωμεν τους κοιμηθεντας. 17 οτι not may precede those having slept. Because αυτος δι του κυριου εν κελευσματι εν φωνη αρχηγον himself with a command, with a voice of a chief γελου, και εν σαλπιγγη θεον καταθησεται απ messenger, and with a trumpet of God will come down from ουρανον, και οι νεκροι εν Χριστω αναστησονται heaven, and the dead ones in Assiunct will be raised προτον. 17 επειτα ήμεις οι εριητες οι περιηπο- afterwards we the living ones those being left μενοι, αμα συν αυτοις δραπαγησομεθα εν νεφε- over; at the same time with them shall be caught away in clouds λας εις απανθησην του κυριου εις αερα και for a meeting of the Lord into air; and ουτω παντοτε σων κυριου εσομεθα. 18 οταν so always with Lord shall we be. Therefore παρακαλετε αλλαγον εις των λογιων τουτωσ, comfort yourselves each other in the words these.

ΚΕΦ. ε'. 5. 1 Περι δε των χρειαν και των Concerning but the times and the καιρων, αδελφων, ου χρειαν εχετε ημιν γραφη- times, brethren, no need you have to you to be writ-

* VATICAN MANUSCRIPT.—15. JERUS.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 15. 1 Cor. xv. 51. † 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 17. 1 Cor. xv. 51. † 18. Matt. xxiv. 38, 44; Acts i. 7. † 19. John xii. 23; xiv. 34. † 20. Matt. xii. 50; Acts i. 2; 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 50, 59. † 21. Luke xxv. 35; 2 Thess. i. 5. 2. the—omit.
I. THESSALONICANS.

4 But you, Brethren, are not in darkness, that the DAY should come upon you like a Thief;
5 for you are all Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.
6 So then, we should not sleep, as the others; but we should be vigilant and temperate.
7 For THOSE who SLEEP, sleep by Night; and the DRUNKARDS Drink by Night.
8 But be, being of the Day, should be vigilant, having put on a Breastplate of Faith and of Love, and a Helmet, a Hope of Salvation;
9 that we may be worthy of the Lord, the Hope of Salvation; for the Day of our Lord Jesus Christ,
10 who died on our behalf, so that whether we may be awake or we may be asleep, we may live. Wherefore comfort you
11 ALLELUIAS, and rejoice in hope of the existence of the soul, and build you up one another, as
12 comfort one another. Even so do you. We entreat but you, brethren,
13 ENSURE TO US COMFORT, and to know those toiling among you, and presiding
14 you, in love, and admonishing you,
15 and to esteem them abundantly in love,
16 with the hope of the existence of the soul, every account of the work of them; be your peace among your
17 Paraclete, with the wish, you,
18 We exhort but you, brethren, as
19 to acknowledge those who toil among you, both presiding over and admonishing you;
20 and to esteem them very highly in Love, on account of their work. Cultivate peace among yourselves.
21 And we exhort you, brethren, to admonish the DISORDERLY, to encourage the TEMID, to assist the FEEBLE, be forbearing towards all.

* VATICAN MANUSCRIPT.—6, even.—omit. 9. Annotated.—omit.
† 4. Rom. xiii. 11, 12; 1 John ii. 8. ‡ 5. Eph. v. 8. § 6. Matt. xxv. 15. † 7. Acts ii. 15. † 8. Eph. v. 14. § 9. Rom. xix. 23; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. § 10. Rom. iv. 8; 1 Cor. v. 11; 1 Thess. iv. 18. § 11. 1 Thess. iv. 10. 12. 1 Cor. xvi. 13; Phil. ii. 20; 1 Tim. v. 17; Heb. xii. 7, 17. § 14. 2 Thess. iii. 11, 12. § 15. Heb. xii. 12. § 16. Rom. iv. 1; xv. 1; Gal. vi. 2; Heb. iii. 1, 2. § 17. Gal. v. 2; Eph. iv. 2; Col. iii. 13. § 18. Lev. xix. 30; Prov. xxv. 28; xviii. 20; Matt. v. 40, 44; Rom. xi. 21; 1 Cor. vii. 4; 1 Pet. iii. 8.
render Evil for Evil to Any one: but always pursue the good, both towards each other and towards all.

17. Pray unceasingly.
18. In everything give thanks; for this is God's Will, by Christ Jesus, concerning you.
19. Quench not the Spirit.
20. Do not regard Prophecies;
21. But examine all things:
22. Hold fast the Good.
23. Abstain from Every form of Evil.
24. And may the God of Peace Himself sanctify you entirely; and may Your whole person—
25. Body, and soul, and mind.
26. Peace to all you, that calls you, who also will perform the Sacred Office of us the Brethren with a holy Kiss.
27. I adjure you by the Lord, to read the Letter to All the Brethren.
28. The favor of our Lord Jesus Christ be with you. Amen.

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28. The favor of our Lord Jesus Christ be with you. Amen.
KEF. a'. 1.

1 Paulos kai Xlounas kai Timotheos, tη ek-Paul and Silvanus and Timothy, to the con-
kλησια Θεσσαλονικηων εν θεω πατρϊ ημων και gregation of Thessalonians in God a father of us and
κυριω Ιησου Χριστου. 2 Χαρις ημων και ειρηνη Lord Jesus Anointed; favor to you and peace
απο θεου πατρος και κυριου Ιησου [from God a father and Jesus
κυριου Ιησου] και κυριου Ιησου from God a father] and Lord Jesus
Χριστου. 3 Ευχαριστουν αφελομεν τη θεου Anointed. To give thanks we are bound to the God
παντοτε περι ημων, αδελφοι, καθως αξιω always concerning you, brethren, as proper
εστιν, υπερ πατρος εν θεω πατρος, και πλεον-estiu, that he supercarse the faith of you, and abound-
εις αει γαπας ους εκαστου παντων ημων eis the love of one of each of all of you for
αλληλους. 4 Ωστε ημαι αιτοι εν ημιν καικασ- each other; so that we ourselves in you to boast
θαι εν ταις εκκλησιαις του θεου, υπερ της among the congregations of the God, on account of the
καταξιωθηναι ημαι της βασιλειας του θου, eis to be deemed worthy of the kingdom of the God,
ωπε ησ και παναχετε. 6 Ειπερ δικαιον παρα on behalf of which also you suffer. Indeed a just thing with
τη την ατακασαι ημαι της θιβουσιν ημας θιλιν, God, to give in return to those afflicting you affliction,
και ημαι της θιβουσιν ανεως μεθη ημων, en and to you to those being afflicted a relaxation with us, as
τη αποκαλυψει του κυριου Ιησου απ' ουρανου, the revelation of the Lord Jesus from heaven,
και τη αναγενεσι αυτων, 8 εν πυρι φλω- with messengers of power of himself, in a fire of
μεταφεροντος διδωσιν τοις μη ειδον θεον, flame, executing retributive justice to those not knowing God,
και τους μη υπακουους τη ευαγγελιον του to those not being obedient to the glad tidings of the
κυριου ημων Ιησου [Jesus Anointed] Lord of us Jesus [Anointed] who a just penalty

CHAPTER I.

1 Paul, and † Sylvanus, and Timothy, to the con-
egration of Thessalonians † in God our Father and
the Lord Jesus Christ;
2 † Favor to you and
Peace, from God the Fa-
th and the Lord Jesus
Christ.
3 † We are bound to give thanks to God always concern-
ing you, brethren, as it is proper, because your faith is growing exceedingly, and the love of each one of you All is abounding towards each other;
4 so that † we ourselves boast in You among the con-
grations of God, for account of your pa-
tience and faith; † in all your persecutions and
the afflictions which you endure;
5 † a Token of the
righteous Judgment of God, for you to be de-
emed 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 afflic-
t you,
7 so also to you the af-
licted, † a Rest together
with us, at † the reveal-
ation of the Lord Jesus from Heaven with the
Angels of his Power,
8 † in a Flame of Fire,
dispensing retributive justice to those not ac-
knowledging God, and
to those not being obedi-
ent to the glad tidings of our Lord Je-
sus;
9 † who shall pay a just

* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS. 2. of us—omit.

8. ANOINTED—omit.
† 1, 2 Cor. i. 10; 1, 1 Thess. i. 1; 2, 1 Cor. i. 8; iii. 9, 10; 2 Thess. ii. 13; iv. 14; 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 10, 20.
1. 1, 4, 1 Thess. i. 14; 1, 5. Phil. i. 28; 1, 6. Rev. vi. 10; 1, 7. Rev. vii. 13;
8, 9. 1 Thess. xvi. 13.
1, 17, 1 Thess. iv. 10; Jude 14; 2, 8. Heb. x. 27, xii. 29; 1, 8, 2 Thess.
II. THESALONICANS.

Chap. 1: 10.]

Chap. 2: 5.

_penalty,—sionion Destruc-

tion from the Face of the

Lord, and from the glory of

his Strength;

10 7 when he shall come
to be glorified in his

SAINts, and to be ad-

nounced in ALL THOSE

who believe, in that DAY;


Because our Testimo-

ny to you was believed.

11 For which also we

pray always concerning

you, that our God may

strengthen you with all

power of his might, and

grant you to be able to

bear with patience the

sufferings of our faith,

in accordance with the

mercy of our Lord Jesus

Christ.

CHAPTER II.

1 But we entreat you,

brothers, concerning the

coming of the Lord Jesus

Christ, and our As-

sembling 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 from us,

as though the DAY of

the LORD was present.

3 7 Let no one delude

you by any means, be-

cause the apostacy

must come first, and

there must be revealed

that man of sin, that son

of destruction,

4 the OPPONENT, who

indeed lifts himself above

everything called Divinity

or Majesty; so as to seat

himself in the temple of

God, exhibiting himself

that he is the God.
That while I was with you, I said these things to you? 
6 and now you know WHAT RESTAINS, in order to his BEING REVEALED in His OWN Season. 
7 For THE SECRET of LAWlessness is already working, till only the ONE RESTRAINING for the present shall be out of the way; 
8 and then will be revealed the LAWLESS ONE; 
9 whom the Lord Jesus will consume with the BREATH of his MOUTH, and annihilate by the APPEARING of his PEERLESSNESS. 
10 Whose coming is according to the ENERGY of the ADVERSARY, with All Power, and SIGNS, and Wonders of Falsehood, 
11 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. 
12 But to this account GOD will send to them an Energy of Deception, to their BELIEVING the FALSEHOOD; 
13 in order that All those may be judged who BELIEVED not the TRUTH, but approved the INIQUITY. 
14 But for are bound to give thanks to God always for you, Brethren beloved by the Lord, Because 1 GOD chose you a First-fruit for Salvation, 
15 to the Sanctification of Spirit and Belief of Truth; 
16 to which he called you by our GLAD TIDINGS, for the obtaining of the Glory of our Lord Jesus Christ. 
17 So then, Brethren, stand firm, and retain...
II. THESALONICANS.

Chap. 2: 16.]

1. The remainder, pray you, brethren, for ἡμῶν, εἰς τὸ ἡμῖν τοῦ κυρίου τῆς ἡμέρας καὶ δόξαν, that the word of the Lord may run and may be glorified, as among you, and that we may be delivered from the out of place and evil men, not γὰρ παντῶν ἡ πίστις. 3. Πιστὸς δὲ εστὶν ὁ ἐν οἷς, he having loved us, and having given... establish [you] in every work and word good.

ΚΕΦ. γ. 3.

1. Το Λαοῦ, προσευχεῖσθαι, αδελφοί, ἐδέξασθε, περὶ of the instructions you were taught, whether by our Word or Letter.

16. But may our Lord and Saviour Jesus Christ himself, and that God our Father, who loved us, and gave us, by favor, aonian Consolation, and a good Hope,

17. console Your hearts, and establish you in every Word and Work. CHAPTER III.

1. Finitely, Brethren, pray for us, that the word of the Lord may run and be glorified, even as among you; and that we may be delivered from perverse and Vicious Men; for not all have the Faith.

3. But Faithful is the Lord, who will establish and guard you from 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, nor did we eat Bread for nothing from any one, but in toil and weariness.
II. THESSALONICANS.

μονθυ, γυναι και ἡμεραν εργαζόμενοι, προς το
weakness, night and day working, in order that
μη επιβαρσει τινα ὑμων. 9 Οὐχ ὅτι οὐκ
not to burden any of you. Not because not
εκομεν εὐσυνια, ἀλλ' ἵνα εαυτοὺς τυπον δι-
we have authority, but that ourselves a pattern we might
μεν ὑμεν εἰς το μιμηταὶ ἡμας. 10 Καὶ γαρ,
give to you for the to imitate us. Indeed for,
ὅτε ὑμες προς ὑμας, τοτε παραγγελλωμεν
when we were with you, this we announced
ὑμιν, ὅτι εἰ τις ὄν θέλει εργαζεθαί, μηδέ
that if anyone not wishes to work, neither
εσεθη. Μη ἄκουωμεν γαρ τινας περιποτους
we hear for some are walking
ἐν ὑμιν απατεσι, μηδεν εργαζομενους, ἀλλα
enemies out of order, nothing working, but
περιεργαζομενοι. 12 Τοις δε τοιουτοις παραγ-
we charge and exhort by the Lord
γελλομεν και παρακαλουμεν δια του κυριου
we exhort through the Lord
*

[ Να Χριστου, ἵνα μετα ἁπαξιας
Jesus Anointed, that with quietness
εργαζομενοι, τον ἑαυτων αρτον εσθιωνυν,
working, the of themselves bread they may eat.

13 ονεις δε, ἄδελφοι, μη εκκατοριστη κελπο-
You but, brethren, not should be remiss doing
νεται. Ει δε τις οὑν ἀπαντησι τω λογω
well. If but any one not hearkens to the word
ὑμων δια της επιστολης, τοντων σημειω-
of you by means of the letter, him point you
θε.* [και] μη συναμαιγνυσθε αυτω, ἵνα ἐντρα-
not mix you together with him, so that he may
εται; [και] μη ἄπαυσθη αὐτω, ἵνα ἐν τω
be put to shame, and not be an enemy regard you, but

16 αυτος δε το κυριον της
Himself but the Lord of the
eirhness deioi hymen eirhness diapantes en
peace may give to you the peace always in
παντι προπορ ευμεν μετα παντων ὑμων. 17 ο
in every way;
και δο καιρως των in every letter; thus I write;

Lord of Jesus Christ with all of you.

* VATICAN MANUSCRIPT.—12. of us—omit. 9. In the Lord Jesus Christ.

14. 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 6; 1 Thess. ii. 10
14. Titus iii. 10. 15. Rom. xx. 20; xiv. 33; 2 Cor. xiii.
11. 1 Thess. v. 23. 16. 17. 1 Cor. xvi. 21; Col. iv. 18. 18. Rom. vii. 24.

† working Night and Day,
so as not to burden any of you;
† † 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.

19 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
letters, point him out, and
not 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.
CHAPTER I.

1 Paul, an Apostle of Jesus Christ, according to an Appointment of God our Savior, and of Christ Jesus our Lord.

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,

4 not to hold to Fables and Infirmal Genealogies, which occasion Disputes, rather than That Firmament of God by Faith.

5 (Now the End of the Commandment is Love, from a Pure Heart, and a good Conscience, and an unsullied Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively assert.

8 We know indeed That the Law is excellent if one use it lawfully;

9 I 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 Provane, for Smitters of fathers and Smitters of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

* Alexandrian Manuscript—Title—The First to Timothy.

2. of us—omit.

4. EDITION.

1. Acts ix. 15; Gal. i. 1, 11.
2. Acts xvi. 1, 1; Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. x.
3. Acts xx. 1, 3; Phil. ii. 14.
4. Gal. i. 6, 7; 1 Tim. vi. 3, 10.
5. Rom. xiii. 8—10; Gal. v. 14.
6. 1 Tim. ii. 23.
7. 1 Tim. vi. 23.
8. 1 Cor. i. 7.
I. TIMOTHY.

Chap. 1: 11. I.  

11. To the wholesome Doctrine; according to the glad tidings of the glory of the blessed God, with which I was entrusted.

12. I give thanks to him who empowered me, Christ Jesus our Lord, because he deemed me faithful, putting into service.

13. Him who was previously a defamer, and a persecutor, and a violent man; but I received mercy, because being ignorant, I acted in unbelief, superabounded but the grace of our Lord Jesus Christ, who saved me.

14. But the grace of our Lord Jesus Christ, that it might abound toward me, and give to me strength, that in me, first, Christ Jesus might manifest forth the gospel of the Lord Jesus Christ,  

15. For I was born again of the unrighteous generation, that in me first might abound the grace of our Lord Jesus Christ,  

16. He who began a good work in me, shall perform it to the end, according to the grace of our Lord Jesus Christ.

17. Amen.

* Alexandrian Manuscript.—12. And—omit.

10. Christ Jesus. 10. suffered Shipwreck.

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1.  † 11. 1 Cor. ix. 17; Gal. ii. 7; Col. i. 20; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 5; 1 Tim. iv. 1; Col. i. 28.  † 12. 2 Cor. iii. 5; 6; iv. 1; Titus ii. 3.  † 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6; John ix. 35, 41; Acts iii. 17; xvi. 6.  † 14. 1 Cor. xiv. 10; 15. 1 Tim. iv. 13; Mark ii. 17; Luke vi. 38; 310. Rom. v. 1; 1 Cor. iii. 5.  † 15. 2 Cor. iv. 1; 1 Tim. ii. 1; 16. 1 Tim. iv. 15, 16; 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2.  † 18. 1 Tim. vi. 12; 2 Tim. iii. 5; iv. 7.
I. TIMOTHY.

1 I exhort therefore, first of all, to make
2 δεησεις, προσευχὰς, εὐνοεῖς, εὐχαριστίας
3 applications, prayers, intercessions, thanksgivings
4 ὑπὲρ παντῶν ἀνθρώπων, ἵστερες ἐστὶν
5 *ὑπὲρ βασιλέως, καὶ ἰνα πάντων
6 in behalf of all
7 εἰς ἡρμονίαν, ἵνα ἑρμηνὶον
8 all those in high station being; so that a tranquil
9 καὶ ἱππανήν βίον διαγωμένον ἐν παρθῇ ἀκούσει καὶ
10 quiet life we may lead in all piety
11 καὶ σέμνοντίς.
12 This of all men wishes to be saved, and into an exact
13 ἡ θεοῦ, καὶ εἰς εἰπγ-
14 right, to be saved, and into an exact
15 Ἄλλων αἰθίας ἐκθέν, ἡς ἔσχος, ἐις καὶ
16 knowledge of truth to come. One for God, one
17 ὁ ὄνων θεὸν καὶ αὐθρώπων, αὐθρωπὸν Χριστὸς
18 mediator of God and of men, a man Anointed
19 ἦρων, ὁ δὲ τοῦ ἁγίου ἀντιπροσωποῦν ὑπὲρ παν-
20 Jesus, he having given himself a reason in behalf of
21 χριστοῦ [και τοῦ]
22 [the testimony] for seasons own, for which
23 ἔστηθεν ἐν αὐτῷ καὶ αὐτοτοκός, (ἀληθείαν
24 was placed a herald and an apostle, a teacher
25 λέγει, ὁ δὲ ἀπὸ τοῦ θεοῦ, διδαχόμενος ἐν υἱὲν ἐν πισ-
26 I speak, not I falsely, a teacher of nations in faith
27 τεῖ καὶ ἀλληγεία.
28 in truth.

3 Βουλήσας οὖν προσευχῆσθαι τοὺς αὐθράς εἰς
4 I direct therefore to pray the men in
5 παντὶ τοὺς, ἐπαιροῦνται δόσις χειρῶν χωρίς
6 every place, lifting up holy hands without
7 χαρᾶς καὶ διαλογίσμου. *Ἀσαυτοῦ [και τάς]
8 wrath and disputing. In the same way [and the]
9 ἐν καταστάλη καταμυρα, μετὰ αὐθῶν
10 women in apparel becoming, with modesty
11 καὶ συφορτυνοῦσας, καταμεῖν ἐώς, ἐν πλεγ-
12 and soundness of mind, to adorn themselves, not with wreaths,
13 σωματικῶν, ἡ χρυσά, η χρυσά, η μαρμάρις, η λαμπρο-
14 or gold, or pearls, or a garment
15 λυτελεῖς, ἀλλα, *διαπετει γυναικῶν επαγ-
16 but, (which is becoming for women under-

* ALEXANDRIAN MANUSCRIPT. 5. for—omit. 6. the TESTIMONY—omit. 7. Spirit and Truth. 9. and the—omit.
I. TIMOTHY.

1. \textit{Pistos ô logos}: \textit{Ei tis episkophs oregetai}, True the word; \textit{If any one overseas longs after, kalou ergon episthmei.} excellent a work he desires. It behoves them the overseer \textit{Dei ouw tou episkou.} to whom the \textit{anaplystoton einai,} man, \textit{mu xaraikos anbros,} unchangeable to be, \textit{ἦ γυναῖκος ἅρδια,} of one husband, \textit{μαθαίνων, στόραμα, κοσμοθυ, διδαθεῖσα, vigilante, sedate, orderly, hospitable, fit to} \textit{πιθανον, μη παρουσια, μη πληθυνη, αλλ' επιει-} teach, \textit{not a wine-drinker, not a striker, but gen-} \\

2. \textit{The overseer then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, fit to teach; if not a lover of money; 3} presiding well over his own Family, \textit{having the Children in Subjection with All Dignity; 5} \\

3. \textit{but any one of the own 4 tou idion oikou tois, not gathered together, not a new convert, so that not being, 5 eis eis kimi empeitheni tou diabolou, eis 6 eis kimi empeitheni tou diabolou, 7 deis de masedepin thn oikii, that he may fall and a snare\textit{eis oinidismou empeitheni kai patyda, of the accuser.} 8 of the accuser.}

4. \textit{ALEXANDIAN MANUSCRIPT.—14. wholly deceived. 1 12. 1 Cor. xiv. 34. 1 12. Eph. v. 24. 1 15. Gen i. 27; ii. 18, 22; 1 Cor. xi. 8, 9. 1 14. Gen. iii. 9; 2 Cor. xi. 5. 1 1. Acts xx. 28; Phil. i. 1. 1 2. Titus i. 6, 8. 2 2. Titus i. 7. 3. Titus i. 7. 3. Titus i. 7. 1 3. i. 16, v. 2. 4. Titus ii. 7. 1 4. Titus ii. 7. Acts xxii. 12; Cor. v. 12; Titus iv. 1. 1 7. 2 Tim. ii. 20.

5. \textit{dertaking the worship of God. 11 Let a Woman learn in Quietness with All Submission; 12 for \textit{I do not permit a Woman to teach, \textit{I or to assume authority over a Man, but to be quiet; 13 for \textit{Adam was formed first, and then Eve. 14 And \textit{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. \textit{This saying is true: If any one longs after an Overseer's office, he desires an Excellent Work. 2 The overseer then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, fit to teach; if not a lover of money; 3 presiding well over his own Family, \textit{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 \textit{ever have a good Testimony from those without, that he may not fall into reproach and a Snare of the Enemy.}
I. TIMOTHY.

5 Diakonous ὄσατως σεμνοὺς, μὴ διλογούς. Servants in like manner dignified, not two-mouthed, not swearing, not using much indignity, not to offer base deceits. 9 ἐχοντας το μυστηριον της πιστεως εις gain, holding the secret of the faith in kathara σωυεις. Then, for one to be a pure conscience. Also these but let he be proved θωσαι προως, ειτα διακονειςαι, anecklitosai first, then to serve, unblamable anvtes. 11 Γυναικας ὄσατως σεμνας, μη δια- Women is like manner serious, not ac- βελως, νηπαλως, πιστας εν πασι. 12 Diako- cious, vigilant, faithful in all things. Servants νοι εστωσαι μιας γυναικας αναρες, τεχνων let be of one wife a husband, children καλως προσταταιναι και των ιδων οικων. 13 Oi well presiding over and of the own house. Those γαρ καλως διακονουσαι, βαθομω εαυτως κα- for well having served, a standing for themselves honor, λον περιποιουται και πολλων παρθενων ει- able they acquire, and much confidence in πιστει τη εν Χριστω Ιπσου. 14 Τα μια σοι γρα- faith in that in Anointed Jesus. These things speakes I φως εικειως εχθει προς σε τακιν. 15 εας εις write, hoping to come to thee very soon; if but βραδυν, ἵνα ειδης, πως δει εν οικω θεου I should delay, that thou mayest know, how it be known in a house of God αναστρεφεσαι, ἵτις εστω εκκλησια θεου ζων- to conduct thyself, which is a congregation of God λος. 16 Στολω και εθιμοι της θεοτητας και- ing. A pillar and basis of the truth and ὁμολογουμενως μεγα εστι το της ευπεθειας confessedly great is the other piey μυστηριον. *Ος εφαρμοζθη εν σαρκι εν εας secret; Who was manifested in flesh, was justified εν πνεωσι, οφθην αγγελονα, εκηρυχθη ει- in spirit, was seen by messengers, was proclaimed among ενθεου, επιστευθη εν κοσμω, ανεληφθη εν εκκλησια, εν κοσμω, anelaphthē εν εάς εν σαρκι, as eminently among the nations, was believed among a world, was taken up in δοξα. glory.

ΚΕΦ. 4. 1 Το δε πνευμα βροτους λεγει, ὅτε εις ἄστερος The but spirit expressly says, that in subsequent καροις αποστητουται τιες της πιστους, προ- seasons will fall away some from the faith, ad-

8 * Assistants in like manner ought to be serious, 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 served well, acquire for themselves an honorable station, and much confidence in that faith which is in Christ Jesus. 14 These things I write to Thee, hoping to come to thee very soon; 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 Foundation of the truth, and confessedly great, is the secret of piety; * He who was manifested in flesh, was justified in Spirit, was seen by messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

1 But the spirit * expressly says, That in subsequent Seasons, some will apostatize from the faith, giving heed to deceitful Spirits, and to Teachings of Demons;
I. TIMOTHY.

2 [mislaid] by the † Hypocrisy of false teachers; whose own † Conscience has been scarred;
3 forbidding † marriage, and † the use of Foods which God created in order to be partaken of with † Thanksgiving by the faithful tois και ευχαριστοῦν την αληθείαν. 4 Ὅτι παν
ones and they have known the truth. Because every
κτήσιμα θεοῦ καλοὶ, καὶ οὐδὲν αποβλήτων, μέτα τοῦ καταστροφής, καὶ τηρησάμενοι την εὐχαριστίαν, καὶ καλωστῶν
been centred on the own conscience, forbidding γαμεῖν, ἀπεχθαίρει βραβεύοντες, ἐν τούτῳ ἐστὶ
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been centred on the own conscience, forbidding γαμεῖν, ἀπεχθαίρει βραβεύοντες, ἐν τούτῳ ἐστὶ
13 Till I come, attend thou to the reading, to the exhorting, to the teaching. Not be thou slothful in thy ministry, but be an example to all Believers. 14 They that have not a firm establishment of the Word, let them be counseled by thee through the prophecies, with laying on of hands of the elders. 15 Attend to thyself, and to the teaching; continue thou in them, which was imparted to thee through Prophecy, with Imposition of the Hands of the Eldership.

CHAPTER V.

1 Chide not an Elderly man, but exhort him as a Father; Younger men, as Brethren; 3 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 them be taught first to be dutiful to their own Family; and to render proper return to their Protectors; this is acceptable in the sight of God. 5 Now she who is really a Widow, and having been left alone, hopes in God, and continues in supplications and prayers night and day; 6 But she, living in Self-indulgence, is dead. 7 And enjoin these things, so that they may be unblamable. 8 But if any one provide not for his own relatives, and especially for his Family, he has denied the
I. TIMOTHY.

FAITH, and is worse than an Unbeliever.

9 Let not a Widow be enrolled less than sixty Years old, †having been a Wife of One Husband, 10 well reputed for good Works; whether she has reared a family, or entertained strangers, or washed the Saints’ Feet, or relieved the Afflicted, or closely followed Every good Work.

11 But respect 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 idleers, gadding about to the houses; and not only idleers, but also Praters and Busybodies, speaking Improper Things.

14 †I desire therefore, the Younger Widows to marry to bear children, to keep house, †to give No Opportunity to the opponent for reproach; 15 since some have already turned aside after the Adversary.

16 If any believer of either sex have Widows, let such support them, and let not the Congregation be burdened, so that it may relieve those who are REALLY Widows.

17 Let †the Elders who preside well be esteemed worthy, especially those toiling in Word and Teaching; 18 for the scripture says, †‘Thou shalt not muzzle an Ox threshing;’ and †‘The laborer is worthy of his reward.’

* Alexandrian Manuscript.—16. believing man, or—omitt.

† 9. 1 Tim. III. 2. † 10. Acts xvi. 15; Heb. xii. 2; 1 Pet. iv. 9. † 10. John xiii. 5, 14. † 11. 2 Thess. III. 11. † 12. 1 Cor. vii. 9. † 13. Rom. xix. 10; 1 Cor. ix. 6, 14, 15, Phil. iii. 2; 1 Thess. v. 12, 13; Heb. xiii. 7, 17. † 14. Acts xxvii. 10. † 18. Deut. xxiv. 15; 1 Cor. xii. 6.
against an elder, an accusation not do thou notice, except by two or three witnesses. 20. Being so also the sinning ones, sinning those two, and false witnesses, 19. That also the remainder fear may have. 21. Divert the two, and of the chosen messengers, and all the persons of piety, and the frequent of thee Hand, and the teaching, and the being. 22. Christ, and of the chosen messengers, but who that these things thou mayest keep without prejudice, God and Jesus Anointed and of the chosen messengers, and the persons of piety, and the frequent of thee Hand, and the teaching, and the being. 23. Hands hastily to no one do thou put and not do thou share in sins. 24. Of some men the sin weakens, and make them the sin prevent, and regarding to judgment, in some but without much difficulty. 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. And let not those having Believing Masters disregard them, because they are Brethren; but rather serve, because they are Believers and Beloved, who are recipients of the benefit. These things teach and exhort.
3. If any one teach differently, and assent not to

I. TIMOTHY.

4 sound in words those of the Lord Jesus Christ, and to that teaching which is according to piety,
4 is puffed up, being master of nothing, but is distracted about questions and verbal contentions, out of which arise envy, strife, evil-speaking, suspicions wicked,
5 having been corrupted of men, the natures of our Lord Jesus Christ, and having been deprived of the truth, are corrupted in the manner of this world.

6 Those sound words of the Lord Jesus Christ, and to that teaching which is according to piety,
6 is puffed up, being master of nothing, but is distracted about questions and verbal contentions, out of which arise envy, strife, evil-speaking, suspicions wicked.

7 And he who is a true hearer shall gain to be the pious.
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8 Those sound words of our Lord Jesus Christ, and to that teaching which is according to piety.
8 And he who is a true hearer shall gain to be the pious.

9 For we forbear nothing in the world, and it is evident that we are not able to carry anything out;
9 For we forbear nothing in the world, and it is evident that we are not able to carry anything out;

10 And these things we shall be satisfied.
10 And these things we shall be satisfied.

11 For a root of all kinds of evil is the love of money; some longing after, wandered from the faith, and themselves pierced around with sorrows and persecutions.
11 For a root of all kinds of evil is the love of money; some longing after, wandered from the faith, and themselves pierced around with sorrows and persecutions.

12 But thou, O man of God, flee from these things, and pursue righteousness, piety, faith, patience, meekness.
12 But thou, O man of God, flee from these things, and pursue righteousness, piety, faith, patience, meekness.

13 I charge thee in the presence of that God who maketh alive all things,
13 I charge thee in the presence of that God who maketh alive all things,
I. TIMOTHY.

and that Christ Jesus, I who testified to Pontius Pilate the good confession;

14 that thou keep the commandment, being spotless, blameless,

and Potestate, the king of those being "of the Lord" of kings,

and the appearance of the Lamb," Jesus;

whom thou hast shown to the commander," and the king of those being "of the Lord" of kings,

and the appearance of the Lord Jesus Christ,

and the appearance of our Lord Jesus Christ;

and Potestate, the king of those being "of the Lord" of kings,

and the appearance of the Lord Jesus Christ;

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and Potestate, the king of those being "of the Lord" of kings,
THE SECOND TO TIMOTHY.

CHAPTER 1
1 Paul, called to be an Apostle of Jesus Christ, by the Will of God, according to the Promise of life that is by Christ Jesus,
2 to Timothy, my beloved Son, and Anointed, in my Sight, a child, Grace, Mercy, Peace, from God the Father, and from Christ Jesus our Lord,
3 I am thankful to God, (†whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing Remembrance of thee in my Prayers, Night and Day,
4 longing to see Thee, (being mindful of Thy Years,) so that I may be filled with Joy;
5 having a Recollection also of the Unbegotten 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 remit 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 I be not ashamed of the Testimony of our Lord, nor of me this Prisoner; but jointly suffer evil for the Glad Tidings, according to the Power of that God,
9 who saved us, and called us with a holy Initation, not according to our Works, but according

* Alexandrian Manuscript.—Title.—The Second to Timothy. 6. the Anointed.
II. TIMOTHY.

but according to own purpose and favor that 

10 having been given to us in Anointed Jesus before times 

11 but life and incorruptibility by means of the glad tidings, 

12 for which I was appointed, a herald, and an apostle, 

And an outline of sound words, of which 

13 An outline held thou of sound words, of which 

14 were written, in faith and love in that in 

15 Thou knowest this, that turned away me all 

Thou knowest this, that turned away me all 

16 May grant mercy to the of 

17 but being in Rome he searched for me very diligently, and found me. 

18 (May the Lord grant to him to find mercy from 

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus. 

11. of nations—omit.
II. TIMOTHY.

CHAPTER II.

1. 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 thou 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 embraces himself with the Occupations of life, in order that he may please him who enlisted him.

5. And if any one contends in the games, he is not crowned, unless he contend lawfully.

6. The Toiling Husbandman ought first to partake of the fruits.

7. Think of what I say; for the Lord will give thee Understanding in all things.

8. Remember Jesus Christ of the Seed of David, who was raised from the Dead, according to my glad tidings;

9. In which I endure hardship, even to chains, as a Malefactor; but the word of God is not chained.

10. Therefore I undergo all things on account of the Chosen people, so that they also may obtain that Salvation which is in Christ Jesus with Glory imion.

11. True is the word; for if we died with him, we shall also live with him; if we suffer, we also shall reign with him, if we are accounted faithful.
H. TIMOTHY.

**II. TIMOTHY.**

13. He will deny us if faithless, or he remains to deny himself, if he be Faithful.

14. *These things do thou put in mind, earnestly testifying in presence of the Lord, not to dispute about words, for nothing useful, to a reversion of those hearing.*

15. Be thou diligent thyself approved to present to the *thee, earnestly testifying in presence of the Lord, not to dispute about words, for nothing useful, to a reversion of those hearing.*

16. *The but profane empty sounds do thou regard, to more for they will proceed impurity, and the word of them as a more gnawing sore pasture will have; of whom is Hymenæus and Philetas,*

17. *Who missed the mark with respect to the judges.*

18. *The word of those men* shall eat like a mortifying sore; of whom are *Hymenæus and Philetas;*

19. *He who missed the mark with respect to the truth, saying that the resurrection has already happened; and they are perverting the faith of some.*

20. *Therefore, the firm foundation of the Lord 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.*

21. *But in a great house there are not only golden and silver vessels, but also wooden and earthen ones; some for honor, and some for dishonor.*

22. *If, then, any one entirely purifies himself from these things, he will be a vessel for his own use,.prototype is not the one he is able.

23. *He will deny us if faithless, or he remains to deny himself, if he be Faithful.*

24. *These things do thou put in mind, earnestly testifying in presence of the Lord, not to dispute about words, for nothing useful, to a reversion of those hearing.*

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30. *Therefore, the firm foundation of the Lord 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.*

31. *But in a great house there are not only golden and silver vessels, but also wooden and earthen ones; some for honor, and some for dishonor.*

32. *If, then, any one entirely purifies himself from these things, he will be a vessel for his own use,.prototype is not the one he is able.
II. TIMOTHY.  [Chap. 3: 6.]

Vessel for Honor, sanctified, of good use to the Master, I 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 Rejected also FOOLISH and un instructed Questions, knowing That they produce Contentions;

24 and a Servant of the Lord must not be contentions, but be Gentle towards all, fit to teach, endearing evil, in meekness

25 fit to teach, in meekness and mildness, to correct 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 enticed by him for his Pleasure.

CHAPTER III.

1 But *know this. That in latter Days trying Seasons will come;

2 for the Men will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy.

3 Without natural affection, Impeccable, Accusers, Without self-control, Fervent Haters of good Men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than lovers of God;

5 having a Form of Piety, *but having denied his Power; from These also turn away.

6 For of these are those entering the Houses and leading captive.

1 Alexanderian Manuscript.—21. and—om. 1. know you. This. 21. 2 Tim. iii. 17; Titus iii. 1. 22. Acts ix. 14; 1 Cor. i. 2. 23. Titus iii. 9. 24. 1 Tim. iii. 3. 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. 26. 1 Tim. iii. 7. 21. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. 8. 1 Tim. vi. 8; Titus 1. 16. 5. 2 Thess.
II. TIMOTHY.

Simple women, laden with sins, being led away by various inordinate desires, always learning, and never able to come to a knowledge of truth. Now in the manner that James and James opposed Moses, so also are these opposed to the truth; Men corrupted in mind, disapproved concerning the faith. But they shall not proceed further; for their foolishness shall be very plain to all, as their also became. But thou hast closely followed my teaching, my conduct, my intention, my fidelity, my forbearance, my love, my patience, my persecutions, my sufferings; what happened to me in Antioch, in Iconium, in Lystra; What Persecutions I endured; and yet from all the Lord delivered Me. And indeed all who wish to live piously in Christ Jesus will be persecuted. But Evil Men and Imposters will make progress for the worse, deceiving and being deceived. But do thou continue in the things which thou didst learn, and wast convinced of, knowing that the rest is hea.

Pars grae theo

* Alexandrian Manuscript.—6. Inordinate desires and Pleasures.

9. UNDERSTANDING.

1. 7. 1 Tim. ii. 4. 10. Phil. ii. 16. 11. Ps. xxvii. 10. 12. 2 Tim. iii. 13. 11. Acts xiv. 23. 14. 1 Tim. i. 15. 15. 2 Pet. i. 20, 21.
π. T. I. M. O. T. H. Y. 

Τίμων πρὸς διδασκαλίαν, πρὸς εὐελυγίαν, πρὸς τὸ ἔργον τῆς ἡγεμονίας τῆς ἀλήθειας ἐν ἁγίῳ κοσμῷ.

Εὐαγγέλιον τοῦ Θεοῦ ἀποτέλεσμα, πρὸς τὴν ἀλήθειαν ἐν ἀληθείᾳ ἐν δικαιοσύνῃ.

Εὖ πρὸς τὸν ἐργασιαν τοῦ μαθητή τῆς καθημερινός. Εἰς τὸν ἐργασιαν τοῦ μαθητή τῆς καθημερινός.

Χριστὸς τοὺς μελλόντας κρίνειν συνοπτάς καὶ συνοπτάς, καὶ τὴν εὐφανείαν αὐτοῦ καὶ τὴν ἀκοὴν τῆς τοῦ Θεοῦ καὶ τὴν ἀκοὴν τοῦ Θεοῦ.

ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ.

παρακαλέων εἰς θέλημα τοῦ Θεοῦ καὶ εἰς τὸ θέλημα τοῦ Θεοῦ.

παρακαλῶν εἰς τὸ θέλημα τοῦ Θεοῦ καὶ εἰς τὸ θέλημα τοῦ Θεοῦ.

ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ.

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ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ, ἐν ἁγίῳ κοσμῷ.
II. TIMOTHY.

9 Αποδασον ελθειν προς με ταξεως. 10 Ανερχόμενοι διδυμοι γαρ με εγκατελειπεν, αγαπησας των ποιμενων μου, ηλικιων εκατοσταλην, Кρασιδον, και παντων, των οικουμενικων ηλικιων, ηλικια εις Γαλατιαν, Τιτοι εις Δαμασκον, Δαμασκον εις Ελλαδαν, Δαμασκον εις Γαλατιαν, Τιτοι εις Δαμασκον. 11 Δαμασκον εις Γαλατιαν, Τιτοι εις Δαμασκον. Λυκας εις Γαλατιαν, Τιτοι εις Δαμασκον. Λυκας εις Γαλατιαν, Τιτοι εις Δαμασκον. Λυκας εις Γαλατιαν, Τιτοι εις Δαμασκον. Λυκας εις Γαλατιαν, Τιτοι εις Δαμασκον.

10 Do thy best to come to me soon; 10 For Demas forsook me, having loved the present age, and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to me for service. 12 Tychicus and Onesiphorus are in Ephesus. 13 The cloak which I left in Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14 Alexander the coppersmith did me much evil; and the Lord shall reward him according to his works.

15 Of whom be thou also warned; for he hath greatly reinforced our enemies.

16 In every city, where we entered, they gathered a large crowd and taught the Word of life; and the doors of many a house we entered and taught. 17 But the Lord was with us, and we were not weakened; but we did eat our meat in the houses and supped with them. 18 And we earnestly exhorted each one of them, that they should keep the traditions of the apostles.

19 Greet Prisca and Aquila, and the family of Onesiphorus. 20 Erastus remained at Corinth; 21 Trophimus I left at Miletus; 22 but Zenas the lawyer remain at Ephesus; 23 bring Tychicus and the things I committed to you.


† 13. Philemon means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.
Chap. 4: 21.]

II. TIMOTHEUS.

Corinth, but I left. Trophimus 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.


CHAPTER I.

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God’s Chosen ones, and a Knowledge of that Truth which is according to Piety.
2 In Hope of Aionian Life, which God, who is NEVER FALSE, announced before Aionian Times.
3 But manifested his Word, at proper Seasons, by a Proclamation with which was entrusted, according to an Appointment of God our Savior;
4 To Titus, my Genuine Child, by a Common Faith; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our Savior.
5 For this purpose I left thee behind in Crete, that thou mightest regulate things which are deficient, and mightest appoint Elders in each City, as directed thee;
6 If any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Prodigality, or of Insubordination.
7 For it is necessary that the Overseer be irreproachable, as God’s Steward; not self-indulgent, not passionate, not a Wine-Drinker, not a Striker, not eager for base gains;
8 But Hospitable, a Friend to Goodness, prudent, just, holy, self-governed;
9 maintaining the True Word in his Teaching, so that he may be both to Exhort by the 

* ALEXANDRIAN MANUSCRIPT.—Title—To Titus. 1. Christ Jesus. 4. Christ Jesus our Savior. 9. both to comfort those who are in Any Affliction, and to confute the Opposers.
to exhort 1 by the sound instruction, and to con-
flute the opposers.
10 For 2 there are Many Unruly persons, Foolish
talkers and 3 Deceivers, especially those of 4 the
Circumcision;
11 whom it is necessary to silence; who overturn
Whale Families, teaching 2 for Sordid Gain what is
not proper.
12 One of them, a 1 Prophet of their own, said, "Cretans always
"Liars are, Savage Beasts, "With craving Maw."
13 This testimony is true; 2 therefore reprove
them severely, so that they may be sound in the
FAITH,
14 2 not holding to Jew-
ish Fables, and 1 Precepts of Men who turn away from
the ALPHABET.
15 All things indeed pure to the pure ones;
those who have discernment, have discerned
those who are pure and those who are not;
but those who are defiled and unfaithful,
nothing, is pure; but both their mind and con-
sciences are defiled.
16 They profess to have known God, but 2 by their
works they renounce him, being abominable and dis-
obedient, and as to Every work work worthless.

CHAPTER II.
1 But do thou inculcate things proper for 2 whole-
some instruction;—
2 that Aged men be vigilant, serious, prudent, 2 sound in the faith, in
LOVE, in patience;
3 2 that Aged women, in like manner, be in Depart-
ment as becomes Sacred persons; not Accusers,
not enslaved by much Wine, Good instructors,
TITUS.

4. In order that they may wisely influence the young women to be affectionate to their husbands and children; prudent, chaste, domestic, good, submissive to their own Husbands, 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, Uncleanness in the Teaching, Seriousness.

8. Sound Speech not to be condemned, so that he who is of the Opposition may be nought, 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 Favor of God is manifested for All Men, teaching us, that renouncing Impiety and worldly Desires, should live prudently, righteously and piously in the Present Age,

12. Waiting for the blessed Hope, even the appearing of the glory of our great God and Savior Jesus Christ;

13. Who gave himself on our behalf, that he might redeem us from all Lawlessness, and cleanse for himself a peculiar people, devoted to God.

*ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God.*
15 *Teach these things, and exhort and reprove with All Strictness; let no one disregard Thee.

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 † for 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, 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,

5 Which he poured out on us richly through Jesus Christ our Savior;

6 So that having been justified by His favor, † we might become Heirs † according to a Hope of Aonian Life.

7 This Doctrine is True; and respecting these things I wish thee to affirm strongly, so that they may be careful of good Works to excel those having bespoken the Lord to be read.

8. And remind. 1. And to be ready. 8. good and profitable.

* Alexandrian Manuscript.—15. Teach. 1. And remind. 1. and to be ready. 8. the.—omit. 8. good and profitable.
Titus.

9 But avoid foolish questions, and genealogies, and contentions about the Law; for they are unprofitable and vain.

10 Reject a factious man after a first and second warning, having rebuked; for such a man is a worshiper of idols, knowing that such an one has been perverted, and sins, being self-condemned.

11 When I shall send Artemus to thee, or Tychicus, diligently endeavor to come to me to Nicopolis; for I have decided to pass the winter there.

12 Send forward Zenas the lawyer, and Apelles, with carful attention, so that they may not lack anything;

13 And let our brethren also learn to stand foremost in good works for those pressing occasions, that they may not be unfruitful.

14 All who are with me, salute thee. Salute those who love us in the Faith. Favor be with you all!

* Alexandrian Manuscript.—Subscription to Titus—Written from Nicopolis.
KEF. a'. 1. 1 Paulos, demous Xristou Iesou, kai Timo-

Paul, a prisoner of Anointed Jesus, and Time-

oph, the brother, to Philemon the beloved one and fellow-

ner of the, to Philemon the beloved one and fellow-

er of the, and to Apphia the, and to Archippe, the fel-

low-soldier of us, and to the in-

house of thee congregation; favor to you and peace

from God a father of us, and Lord Jesus Anointed,

tou.

4 Enchiridion to the king, panta mou, meian

I give thanks to the God of me always, a remembrance

of thee in my prayers, of thee in my prayers, hear-

ing thee, and the love, and thee, which thou hast

pros tou kai Iesou, kai eis pantas tou

to Lord Jesus and for all the

angious. 6 Gtou 6 kopinomai, giai pisteous sou

that the fellowship of the faith of thee

energheia genetai, ev enigmaetan pantos agadun

active may become, by a knowledge of every good

tou eis Iesou. 7 Xaran

in us, in regard to Anointed

Joy

vo exomou polllai kai parakaloun epi tis

we have much and consolation in the

agapai sou, di tis spilauxa twn agiwn an-
laios of thee, because the bowels of the holy ones has

been refreshed through thee. O brother. Therefore much

Xristos parousia eix ev agapin sou to

in Anointed boldness having to enjoin thee the

anikho, 9 Dia tis agapai mou pollain parakalw

becoming through the love rather I beseech;

touitous wos, dos Paulos presbuteruno, en de kai

such a one being, as Paul an old man, now but also

demous Iesou Xristou. 10 parakalw se peri

a prisoner of Jesus Anointed; I beseech thee concerning

* ALEXANDRIAN MANUSCRIPT.—Title.—To Philemon.

CHAPTER I.

1 Paul, a Prisoner for Christ Jesus, and Timothy

the brother, to Philemon, the beloved one, and our

fellow-laborer,—

2 and to Apphia, our sister, and to Archippe,

our fellow-soldier,—and to the in

house of thee congregation; favor to you and peace

from God our Father, and from the Lord

Jesus Christ;

3 I give thanks to my God always, making Men-
tion of thee in my prayers,

5 hearing of Thy love and faith, which thou hast

sent 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 Sympa-
thies 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 for * Christ

Jesus,

10 I entreat thee res-

6. Jesus—omit. 7. For I have. 9. necessity I rather entreat. 9. Christ

Jesus.

† 9. Benson following Theophylact says, that presbuteros, translated an old man in this

place, has the signification of presbuteros, an ambassador; and in support of his opinion he
cites some passages from the LXX, and from the Apocrypha.—MacKnight. Dr. Adam Clarke
also inclines to the same view.

† 2. Rom. xvi. 2; 1 Cor. xvi. 19. 13. Eph. i. 2; Col. i. 4; Phil. i. 15; Col. i. 4.

† 6. Phil. i. 9. 11. 7. 1 Cor. vii. 13; 2 Tim. i. 16; verse 20. 8.
PHILEMON.

Chap. 1: 11.

VOU EMON TIEKNOU, OY EGEVRHSA EN TOS DESEIOI
Of the of me child, whom I begot in the bonds
[Ἄντωνος, Ι] OUNEMOY, 11 TON POTE SOI ACHRISTOY,
[mεs,] Onesimus, that formerly to thee unprofitable,
YN DE SOI KAI EMON ECHRISTOY, OY ANAPEMPHA:
now but to thee and to me profitable, whom I sent back;
12 NV DE AUTON, TOUNT' ESTI TTA EMON SPLANAXHNA,
thou but him, that is the my bowels,
PROSPLABON. 13 OY EYON EBOUMLHEN PROS EMON,
"Our emon eboulmen pros emon-
do thou receive. When I was wishing for my-
TON KATECHW, IVA UPER SOU MOI DIAKOYH EN
that on behalf of thee to me he might serve in
TOS DESEIOI TON EUCRHEILOI 14 XHRIS DE TIS
the bonds of the glad tidings; without but of the
SYN HRONOMH OYHEN SHELHSHA POIYSHAI, IVA MIY YS
thy consent nothing I wished to do, so that not as
KATA ANAGYRH TO AGATHOY SOU Y, ALA
according to constraint the good of thee might be,
KATA EIYOUNH. 15 TAIXA YAR DIA TOUTO
according to willingness. Perhaps for on account of this
EUXRHSH PROS OAR, IVA ANOWNOY AUTON APHER
this ephah diou lo, all iper do-
HE WAS SEPARATED FOR AN HOUR, so that an age
THIM TON EMON CHRISTOY.

16 OUKETI OY DOYOU, ALLI UPER DOUN-
no longer as a slave, but above a
LOV, ADELPHOY AGATHOY, MALISTA EMON, POSO
brother, a brother beloved, especially to me, by how much
DE MALLON SOI, KAI EN SARKI KAI EN KURIOY. 17 YI
more to thee, both in flesh and in Lord.
ONN ME ECHIS KOUMON, PROSPLABON AUTON VO
then me thou holdest a partner, receive thou him as
EY." 18 DE TEE NDILHSE AE, H OPHILEII, TOUTO
me. If but anything he wronged thee, or owes, this
EMON ELOGEY. 19 EEPO PAULOS ERYGHSHA YI
my hand, I will pay off, so that not I may say to thee,
THI KAI SEWON MOI POSPHILEIES. 20 NAI,
that even thyself to me thou owest. Yes,
ADELPHOY EYON SOU ONAIYH EN KURIOY ANAPAN-
brother, one of thee should be profited in Lord, refresh
SON MOU TA SPLANAXHNA EN XRISTOY. 21 PETOHWS
thou of me the bowels in Anointed. Having confidence
THE OPAYH SOU ERYSHA SOI, EINDWS, THI KAI
inh the anointing of these I wrote to thee, knowing, that even
UPER OY LEOY NOYSHAI.

22 "ANAI DE KAI ETOMAIKOY MOI XONWEL ELPTIW
At the same time but also prepare thou for me a lodging; I hope
PECTING MY CHILD, TON WHOM I BEGOT IN MY BONDS,
that is Onesimus,
11 WHO FORMERLY WAS UNPROFITABLE TO THEE,
but is now profitable to Thee and to Me;
12 WHO I HAVE SENT BACK TO THEE; AND DO
THOU RECEIVE HIM, THAT IS, MYSELF.
13 WHOM I WAS WISHING TO RETAIN FOR MYSELF,
SO THAT ON THE BEHALF OF THEE HE MIGHT SERVE IN
THE BONDS FOR THE GLAD TIDINGS;
14 BUT I DESIRED TO DO
NOTHING WITHOUT THE CONSTRAINT,
THAT THY GOOD DEED MIGHT NOT BE AS FROM
CONSTRAINT, BUT VOLUNTARY.
15 FOR PERHAPS ON ACCOUNT OF THIS
HE WAS SEPARATED FOR A LITTLE TIME, IN ORDER
THAT THEO MIGHT RECEIVE HIM FOR AN AGE;
16 NO LONGER AS A BOND-
MAN, BUT ABOVE A BOND-
MAN, — A BROTHER, ESPECIALLY TO ME, BUT HOW
MUCH MORE TO THEE; BOTH IN THE FLESH AND IN THE
LORD!
17 IF, THEN, THOU REGARD-
EST ME AS A PARTNER, RECEIVE HIM AS
ME.
18 BUT IF HE INJURED THEE
IN ANYTHING, OR IS INDEBTED,
PLACE THIS TO MY ACCOUNT;
19 (IF PAUL WRITE WITH MY OWN HAND,) I WILL PAY
OFF IT; 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
SYMPATHIZERS IN CHRIST.
21 HAVING CONFIDENCE IN
THE 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
γαρ, ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθηκὼς
for, that through the prayers of you I shall be improved.

23 Ἀπασχολεσθαὶ σε Ἔπαφρας, ὁ συνάντησεν
23 Epaphras, the fellow-labourer of me in Christ Jesus,

26 Ἀριστοφανῖος, Δημας, Λουκᾶς, οἱ συνεργοὶ μου.
26 also Mark, Aristarchus, Demas, Luke, my fellow-labourers.

25 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ διευθυντος ὑμῶν,
25 The favor of our Lord Jesus Christ be with you.

* Alexandrian Manuscript.—The Subscription to this Epistle has been cut off.

† 23. Phil. i. 22; ii. 24. † 23. 2 Cor. i. 11. † 23. Col. i. 7; iv. 12. † 24. Acts xii. 25. † 24. Acts xix. 29; xxvii. 2; Col. iv. 10. † 24. Col. iv. 13.
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, by us, by a Son, whom He appointed heir of all things, on account of whom also He constituted the ages; 
3 who, being an Efficient of His glory, and an exact Impress of His substance, and making manifest all things by the word of His power, 
4 having made a Purification for sins, sat down at the Right hand of the Majesty in high places; 
5 having become as much superior to angels, as he has inherited a more Excellent Name than they. 
6 For to which of the angels did He ever say, **"Thou art my Son, To-day I have begotten thee"?** And again, **"I will be to him for a Father, and he shall be my Son;"** 
7 and when again he shall introduce the First-born into the habitable, he says, **"And let All God's Angels worship him."** 
8 But to the Son, **"Thy Throne, O God,**
“Thou didst love Righteousness, and hatedst Lawlessness; therefore, thy God anointed thee.

5. "O God, with the oil of "Exultation beyond thy "ASSOCIATES."

6. "Also, "Sit thou, O "Lord, at first date by "the foundation of the "EARTH; and the "VENVS are Works of thy "HANDS.

7. "they shall perish, "but thou remainest; "and they all shall be "come old like a Gar- "ment;

8. "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."

9. But to which of the ANGELS did he ever say, "Sit thou at my Right "hand, till I put thing "ENEMIES underneath thy "FEET?"

10. "Are they not all "Ministering Spirits, sent "forth for Service, on ac- "count of those "BEING about to inherit Salvation?"

CHAPTER II.

1. On this account it be- "houses us to attend more earnestly to the things "HEARD, lest we should ever let them glide away.

2. For if the word "spoken through Angels "was firm, and "Every Deviation and Disobedience "received a Just Retribution;

3. "how shall we escape,"
having disregarded so great a Salvation, which beginning to be spoken by the Lord, was confirmed for us by those who heard him;

4. God co-attesting by signs and wonders and various mighty works, and distributions of Holy Spirit, according to His Will?

5. For to Angels he did not subject 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 dost regard him?"

7. "Thou didst make him for a little while inferior to Angels; thou didst crown him with Glory and Honor;

8. "Thou didst subject all things under his feet, for in subjecting all things, he left Nothing unsubjected to Him; but, at present, we do not see that all things have actually been placed under Him.

9. But we behold Jesus, on account of the suffering of Death crowned with Glory and Honor, having been made less on account of the suffering of Death with glory and with honor having been subjected to, that by favor of God on behalf of all 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.
HEBREWS.

11 "O te yap @giao v kai o @giasmenos, ex He both for sanctifying and those being sanctified, out of einos pantes de @n ai finest ouk epiasthenvetai one all, for which cause not he is ashamed adelphous autous kai en legoi of Anagnostos brethren them to call, saying; Apmalguw I will announce to onoma son tois adelphois mou, ev meso ek the name of thee to the brethren of me, in midst of a klesias iwmws se. 13 Kai parwv Ewos eso-congregation I will praise thee. And again; I will maipetous en autou' kai parin' Iou evas, be having trusted in him; and again; Io 1, 4. kai ta paidia a moi ethwv en theos. 14 Epet sun and the children which to me gave the God. Since then ta paidia keinoiwnhke parakos kai aitatos, kai the children have been sharers of flesh and blood, also avtos parapleuoos metechei ton auton, ina he in like manner partook of the of them, so that dia tou thvntov katahignh ton to by means of the death he might make powerless him the kрадos exhova tou thvntov, touto esti ton strength having of the death, that is the dianbolov, 15 kai apellashis toutous hoi fofos accused, and might settle them as many as by fear thvntov dia pantos tou evoi enocoi hovn dous of death through all of the life held in were sar-leias. 16 Ov yap deipnou aggelou epilambanev. Not for any manner of messengers he takes hold, tau, alla spermatos Abraam epilambanetai, but seed of Abram he takes hold.

17 Othen ofilele kata paonta tois adelphois Hence he was obliged in all things to the brethren omoischaiv, ina elenun genethai kai pistro to be made like, so that merciful he might be and faithful arxheus ta pros ton theon, eis to idasevthai high-priest thethingsga to the God, in order to the expiate ta amartias tou laou. 18 Ew g har peptovthen the sins of the people. By what for he has suffered avtos peiraseis, dunatai tois peirazomenois himself having been tried, he is able to those being tried bothignai,' to render aid.

KEF. γ. 3.

1 Othev, adelphos olgos, klerwv kai epauragw Whence, brethren holy, of a calling heavenly metochos kataanasthate ton apostoloun kai ar-partakers do you attentively regard the apostolic and high-

11 For I both the sanctifier and the sanctified are from one, for which cause he is not ashamed to call Them Brethren;
12 saying, "I will announce thy name to my brethren; in the midst of the congregation I will praise thee. 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—that is, the enemy—
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, the apostolic 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 lays hold."—Theos. Rep. and Kneeland.
1 11, Heb. x. 14.
1 11, Mat. xxviii. 10; John xj. 17; Rom. vii. 20.
1 12, Psal. xxii. 25.
1 13, Psal. xlvii. 2; Isa. xii. 2.
1 13, John x. 17; xvii. 9, 11, 12.
1 14, John x. 14; Rom. viii. 3; Phil. ii. 17.
1 14, 1 Cor. xv. 44, 50; 1 Col. ii. 15; 2 Tim. i. 9, 10.
1 1 5, 16, Luke i. 74; Rom. viii. 15; 2 Tim. i. 17.
1 17, Heb. iv. 15; v. 1, 2.
1 18, Heb. vii. 25.
1 1, Rom. i. 7; 1 Cor. i. 2; Eph. iv.
1 2, Phil. iii. 14; 2 Thess. i. 11; 5 Tim. i. 9; 2 Pet. i. 10.
1 3, 1 Rom. xv. 8; Heb. xi. 17; Eph.
HEBREWS.

1. Where the promises are, there is no repentance, because the things spoken were made in holy things according to the law. Wherefore when the law of Moses hath come to perfection, as in this verse the word of God is fulfilled. By this the whole house of Israel, being gathered together, are set apart with the blood of the Passover. Wherefore the law, through all the commandments, is about to come to an end, that the coming of it, which is better and that in it, may not be done with silence. For a certain law, in the book of the house of Moses, is the end, and in it, the shadow of things to come; which a certain priest in the image is about to speak of. Wherefore let us receive the grace of the Lord's coming, so that we may serve him in holiness and fear. For the law is not in holy things, but in the house of God. For it is about to come to an end, and it is the end of the evil, and the coming of the Lord's coming, and his kingdom. And he must reign in glory for ever and ever. Amen.

2. Who is faithful to him who appointed him, even as Moses was in his house. For he has been esteemed worthy of More Glory than Moses, as much as the builder has More Honor than the house itself. For every house is built by some one; but the having built all things is God. And Moses, indeed, was faithful in his whole house, as a servant, for a testimony of the things to be spoken; but Christ as a Son over his house, Whose house we are, if we should hold fast the confidence and the exultation of the hope of all the things which we have seen.

3. Therefore, as the Holy Spirit says, “Today, if you will hear his voice, harden not your hearts, as in the biter provocation, in the day of the trial, in the desert; where your fathers tried, proved, and saw my works Forty years. Therefore, I was provoked with the generation, and said, ‘They always err in heart, but they did not acknowledge my ways; so I swore in my indignation—’ if they ‘shall enter my rest.’ Beware, Brethren, lest there should ever be in any one of you an evil, disbelieving heart, by apostatizing from the living God;

4. Firm to the end; 6. Firm to the end.

4. The things—omitted.

6. Firm to the end.

5. Vatican Manuscript—omitted.

4. The things—omitted.

6. Firm to the end.

10. this generation.

2. Num. xii. 7; ver. 5. 4. Eph. ii. 10; iii. 9. 5. Exod. xiv. 21; Num. xxi. 16; Deut. xi. 24; Josh. i. 3; VIII. 31. 3. Deut. xviii. 15, 16, 19. 6. 1 Cor. ix. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Thes. iii. 15; 1 Pet. ii. 5. 2. Rom. v. 2;
But exhort one another every day, while it is called Today, lest any one of you be hardened from the heart. 

13 For we preach not ourselves, but Jesus Christ as Lord; and ourselves as your servants for Jesus Christ. 

14 For God is at hand. 

15 Encourage one another with these words.
HEBREWS.

καταβολής κοσμοῦ γενέθευτον. 4 Εἰρήνη γὰρ
αὐτὸν ἤλθεν ἐκ τοῦ πόλεμος ὡς ἡμέρᾳ ἡμῶν ἡμῶν
ὁ ἡμέρας τῶν ἐβδόμων ὡς τῆς ἤμερας ἡμῶν ἡμῶν.
Καὶ καταβολής κοσμοῦ γενέθευτον. 4 Εἰρήνη γὰρ

4 For it has been somewhere spoken concerning the seventh day, thus, † 'And God rested on the seventh day from all his works.'

5 And again, in this manner, ‘If they shall enter into my rest.’

6 Since, then, it is left some to enter into rest, those who formerly received glad tidings did not enter on account of unbelief,—

7 he again defines a certain Day, ‘To-day,’ saying by David, after so long a Time, (as it has been said,) † 'To-day, if you will hear my voice, harden not your hearts.'

8 For if Joshua caused them to rest, he would not, subsequently, have spoken of another Day.

9 Therefore, a Sabbath remains for the people of God.

10 For he having entered into rest, will also himself rest from his works, like as God from his own.

11 Let us earnestly endeavor, therefore, to enter into That rest, that no one may fall by the same example of unbelief.

12 For the word of God is living, and energetic, and more cutting than Any two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, and able to judge the Thoughts and Intentions of the Heart.

13 And no Creature is concealed in his sight, but all things are naked.

* Vatican Manuscript.—7. It has been said before. 12. both.—omit.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. † 6. Heb. iii. 10. † 7. Ps. xcvii. 4. Heb. iii. 2. † 10. Heb. iii. 12, 15, 10. † 12. Isa. xxvi. 20; 2 Cor. x. 4. 5; 1 Pet. i. 24; † 12. Prov. v. 4. † 12. Eph. vi. 17; Rev. i. 16; ii. 10. † 12. 1 Cor. xiv. 24, 25. † 13. Fso. xxxiii. 15, 14; xc. 8; xxxii. 11, 12.
HEBREWS.

and exposed to his eyes, whose word is addressed to us.

14 Having, therefore, a great High-priest, who has passed through the heavens, Jesus the Son of God, we should firmly retain the confession.

15 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.

16 So we should therefore, approach with confidence to the throne of favor, that we may receive mercy, and finding favor, we may find an open door of mercy.

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 Eering, since he himself is surrounded by Infirmity;

3 and on this account, as for the People, so also for himself, he is obliged to offer for Sins.

4 And no one takes the honor on Himself, but He being called by God, even as Aaron was.

5 And thus the Anointed one did not himself to become a High-priest, but He who spoke concerning him, Thou art my Son, to-day have I begotten thee; as also in Another place He says, Thou art a Priest for the age, concerning Sins.

* Vatican Manuscript.—16, we may find—omit. 1 concerning Sins.
According to the order of Melchizedek.

7 He (who in the days of his flesh, having offered up both prayers and supplications, crying aloud with tears to Him who was able to deliver him out of death, and was heard for his devotion,) though being a Son, learned obedience from what he suffered; 9 and having been perfected, became a cause of sionian salvation to all those who obey him; 10 having been declared by God, a High-priest, according to the order of Melchizedek; 11 concerning whom in our discourse we have much to say, and of difficult interpretation, since you have become sluggish hearers.

12 For even when you ought, by this time, to be teachers, you again have need of one to teach you certain first elements of the oracles of God; and have become such as have need of milk, and not of solid food.

13 Every one, however, partaking of milk, is unskilled in the Word of Righteousness; for he is an infant; 14 but the solid food is for adults—for those possessing taciturnities habitually exercised for the discrimination both of Good and Evil.

CHAPTER VI.

1 Therefore, leaving the first principles of the doctrine of the Anointed One, we should progress towards maturity; not again laying down a foundation for Reformation from works causing
HEBREWS.

2 βαπτίσμοι διδάχης, επιθέσεως τε κειρών, of dippings teaching, of laying on and of hands, 
amαστασεως τε νεκρών, και κρυματος αιωνίου, of a resurrection and of dead ones, and of judgment age-lasting 
3 Καὶ τούτου ποιησομεν, εάντερ επιτρέπῃ δοθεῖ. And this we will do, if may permit the God,
4 Αὐθίνας γαρ, τους ἀπάχα φασίσαντας, γεν— Impossible for, those once having been enlightened, hav—
sαμενος τε τῆς διαρκείας τῆς επομονίου, καὶ ing tasted and of the gift of the heavenly, and 
μετοχος γενομένης πνευματος αἰωνίου, καὶ partakers having become of spirit holy, and 
καλὸν γευομένος θεοῦ μήκα, δυνατείς τις good having tasted of God word, powers and 
μελλόντων αἰωνίων, καὶ παρατετειστις, παλιν about coming of an age, and having fallen away, again
αναικαίνετε εἰς μεταμορφωσιν, ανασαραστευντος to renew for reformation, having crucified again 
ἐκάνον τον θεον τον θεον και παραδειγματιζοντε 
themselves the son of the God and the exposing to 
εἰς τον αυτὸν θρόνον, τον τον νυμον αὐτῆς. Earth for that having drank the on her 
pολλάκις εργομεν υντον, και τικτονα βοταν’ often coming rain, and producing bena 
υντὸν εὔθετον εκείνης, διὸ ὅσι καὶ γεωργείται bag useful to them, for whom also it is tilled, 
μεταλαμβανεὶ εὐλογίας ἀπὸ τοῦ θεοῦ ἐκ ευεργε— a blessing from the God, producing 
rουσά δι’ ακαρδίας καὶ τριβολον, αδόκιμοι καὶ 
καταρας εγγυς, ὡς το τελεσ εἰς κακιν. a curse near, of which the end for burning,
9 Πεσειμέθα τα περὶ ύμων, αγαπητοί, θα 
Having been persuaded but concerning you, beloved ones, the things 
κρίττονα καὶ εχώμενα σωτηρίασα, εἰ καὶ οὖν 
better and being possessed of salvation, though even thus 
λαλοῦμεν. 
10 Οὐ γὰρ ἄδικος ὁ θεός, ἐπιλάθησθε— we speak. Not for unjust the God, to be for—
βαίν τοῦ εργού ύμων καὶ τῆς αγάπης, ὡς ενεπε —
daehtal of the work of you and of the love, which you 
ξασθε εἰς το ονόμα αὐτοῦ, διακοσμητάς τοις 
manifested for the name of him, having ministered to the 
ἀγίως καὶ διακοσμοῦντες. 
11 Επιθυμομενοι δὲ, 
we desire but, 
ἐκατον υμῶν την αυτὴν ενεθεινυσθαι στουδην 
edoxous in the same to show diligence 
πρὸς τὴν πληροφορίαν τῆς εὐλογίας αὑρι τελοῦσι τα 
for the full assurance of the hope till an end;

* VATICAN MANUSCRIPT.—2 of—omitt.

1 Acts xix. 4, 5. 2 Acts viii. 14—17; xix. 6. 3 Acts xvii. 21, 22. 4 Heb. x. 33.
5 Gal. iii. 2, 6; Heb. ii. 14. 6 Heb. iii. 5. 7 Matt. xii. 32, 33; Heb. x. 35.
8 Pet. ii. 20, 21; John v. 18. 9 John x. 16. 10 Heb. x. 39. 11 Col. ii. 2.
HEBREWS.

13 in order that you may not become sluggish, but imitators of those who through Faith and Patient endurance are inheriting the promises.

13 For God having promised Abraham, since he could swear by no one greater, he swore by himself,

14 saying, "Surely, "blessing I will bless thee, and multiplying I will multiply thee." And so, having waited long, he obtained the promise.

15 For Men swear by the GREATER, and ✫ the OATH for Confirmation terminates Every Dispute among them.

16 Therefore God, wishing to show more abundantly ✫ the HEIRS of the promise, the UNCHANGEABILITY of the promise ✫ the OATH, ✫ the IMUTABILITY of his purpose, ✫ the OATH, ✫ the PLEDGE away to lay hold of the PROPOSED HOPE,

17 which we have as an Anchor of the LIFE, both sure and firm, and ✫ entering the vail,

18 ✫ 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, ✫ the HEBREW CHURCH, believing Abraham returning from the DEFEAT of the KINGS, and having blessed him,
HEBREWS.

Chap. 7: 11.

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 firstborn, and after him a tenth part of all, even the prime of the Covenant, to whom also, in the loins of Abraham, Christ who is after the flesh was born; 5 and indeed, the sons of Levi, who receive the Priesthood, have a Commandment by the Law to tithe the People, that is, their brethren, though they have come out of the loins of Abraham; 6 but he whose pedigree is not derived from them, has tithed Abraham, and has blessed him who had the promises.

7 And, beyond All Dispute, the Inferior is blessed by the Superior. 8 And here, indeed, Men receive Tithes who die; but there, on 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 0 Vatican Manuscript. O. Th.: omit.

1. 2. Of whose father, mother, pedigree, birth, and death we have no account.—Whately; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Text. 1 Cor. iv. 30. 2 x. Num. xviii. 21, 30. 3 Gen. xv. 19. 4 Gen. xiv. 19. 5 6. Roma. 4. 13; Gal. iii. 16. 2 11. Gal. ii. 21; verses 18, 19; Heb. viii. 5.
HEBREWS.

chap. 7: 12.

the—omit. 15.

chap. 7: 22.

Priest to arise according to the order of Melchizedek, and not to be named according to the order of Aaron. 13 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 and it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek; 16 who has become so, not according to a fleshly Commandment, 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 perfecting 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 with an Oath, through him who says to him, 'Thou art a Priest for the age,'— 22 but by so much has Jesus become a Pledge of a Better Covenant.

* Vatican Manuscript.—12, also of Law.—omit. 21, according to the order of Melchizedek.—omit.


HEBREWS.

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,—the holy, harmless, undefiled, separated from sinners, and having become more excellent 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 he did once for all, having offered Himself.

28 For the Law appoints one a high-priest, 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.
HEBREWS.

4 * If then, indeed, he were on earth, he could not be a priest,
being (of the priests) those offering according to the law;
5 (who perform divine service for a Symbol and a Shadow of the heavens; even as
the priests;) those offering according to the pattern that having been shown to thee in the
6 or in a shadow serve of the heavens, even as
7 κατα την διαβθηκην ην ετοιησα τοις πατριν;
8 not a second time seeking a place.
9 but heavenly, and I will dwell with him forever.
10 * For this the covenant which I will make with the house
Israel, and with the house of Judah a covenant new;
4 5 Col. ii. 17; Heb. ix. 28; x. 1.
4 Exod. xxv. 40; xxxvi. 30; xxvii. 8; Num. viii.
4: Acts vii. 44.
4 6 Cor. iii. 6, 8, 9; Heb. vii. 22.
4 7 Heb. vii. 11, 18. 15.
4 10. Hebr. x. 16.

* VATICAN MANUSCRIPT.—4. If then.

4 the priests—omit.

HEBREWS.

11 "And they shall not teach each one his fellow-citizen, and each one his brother, saying, Know you the Lord; for in all of them shall know me, even to the greatest of them.

12 "For I will be merciful to their unrighteousnesses, and not I will remember more. By the to say new, he has declared old the first; but that becoming old, he had prepared the first, in which indeed both the standard table and the leaves, which are the presence, the and the golden Altar of incense; this is named, "The Holy place." And behind the second veil, that Tabernacle which is named, The Holy of the Holies. Having the ark of the Covenant, covered on all sides with gold, in which a golden vase containing the manna, and the rod of Aaron that had budded, and the table of the, above, and her cherubim doth katastasia to the lamb, him of glory overshadowing the mercy-seat, concerning which things not now to speak in part.

11 "And they shall not teach each one his fellow-citizen, and each one his brother, saying, Know you the Lord; for in all of them shall know me, even to the greatest of them.

12 "For I will be merciful to their unrighteousnesses, and not I will remember more. By the to say new, he has declared old the first; but that becoming old, he had prepared the first, in which indeed both the standard table and the leaves, which are the presence, the and the golden Altar of incense; this is named, "The Holy place." And behind the second veil, that Tabernacle which is named, The Holy of the Holies. Having the ark of the Covenant, covered on all sides with gold, in which a golden vase containing the manna, and the rod of Aaron that had budded, and the table of the, above, and her cherubim doth katastasia to the lamb, him of glory overshadowing the mercy-seat, concerning which things not now to speak in part.

* Vatican Manuscript.—11. of them—omit. 1. both—omit. 2. and the golden Altar of incense—omit. 3. The Holy of the Holies—omit.
6 Now these things having been thus prepared, the priests performing services enter the first Tabernacle, at all times; but into the second, the high-priest alone, once annually, not without blood, which he offers on behalf of himself and the sins of ignorance of the people; 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, 10 which are not able to perfect the worshipper to the Conscience; 10 being imposed (together with meats and drinks and various immersions,) only till a period of emendation. 11 But Christ having become a high priest of all 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 bullocks, but by means of his own blood, having found anion remission. 13 For if the blood of goats and of bulls, and the ashes of a heifer sprinkling the polluted ones, cleanses for the purificaton of the flesh;
the blood of the Anointed one, who by means of a spirit age-
rioei the consciences of you from of death works,
Eis to the living God. And on account of
 Touaiotheiai kai meos eis, eis
death having taken place, for the redemption of the under

the first covenant, the promise

For a covenant, death neces-
sary to be produced of that having been appointed; a covenant for

they having been invited might receive the promise of the Aonian Inheri-

And hence not even the

For every Commandment in *the law having been spoken by Moses to All the people, taking the blood of *bulls and of *goats, with Water, and scarlet Wool, and Hyssop, he sprinkled both the book itself, and All the

20 saying, "This is the "blood of the covenant which God enjoined on you." And he in like manner sprinkled with the blood, the tabernacle also, and All the utensils of the public service.

And, according to the law, almost all things are

10. goats.

14 From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Weide’s Collation of the Alexandrian Manuscript.
14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5.
14. Rom. i. 4; 1 Pet. iii. 18. 1 Heb. i. 3: x. 22.
15. Heb. vii. 22; viii. 6; xii. 24.
15. Rom. iii. 25; v. 6; Gal. iii. 16.
16. Exod. xxiv. 6, 8; Lev. xvi. 14, 15, 18.
16. Exod. xxiv. 8; 10. Lev. iv. 4, 6, 7, 30, 51, 52.
20. Exod. xxiv. 6; 21. Exod. xix. 12, 18; Lev. viii. 15, 19; xvi. 14—40.
HEBREWS.

Chap. 9: 23.] HEBREWS.

cata ton yomou, kai chorois aima autokhunos ou
according to the law, and without blood-shedding not
γινεται αφετει. 23 Ἀραγη ων τα µεν δυνά
made place forgiveness. A necessity then the indeed copies
deigmata ton en tois ourois, toutois katho-
of those in the heavens, by these to be
ρισεθαι: αυτα δε τα επωρασια κρεπτοντο
ripped them, but the things heavenly with better
θυσιας παρα ταυτας. 24 Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands
τα άγια εισαληθην ο Χριστος, αντιτυπα των
the holy entered the Anointed, representations of the
αληθινων, αλλα εις αυτων τον ουρανον, µην µε-
true ones, but into itself the heaven, now to
τρεις ones, but into itself the heaven, now to
φανερωθαι τω προσωπω του θεου υπερ ήµων.
appear in the presence of the God on behalf of us.

26 Ουθεν, ενα πολλακις προσφερη αυτων, άσπερ
Not indeed, that often he should offer himself, even as
ο ἀρχιερευς εισερχεται εις τα άγια κατω εισα-
the high-priest goes into the holy every year
τον ει αιµατι αλοτρωριν (επει εδει αυτων
with blood others; (since it was necessary him
πολλακις παθειν απο καταβολης κοσµου·) µην
now often have suffered from a laying down of a world;) now
δε απας επι συντελεια των αιωνων, εις αθενη-
but once for all at an end of the ages, for a remo-
σιν αµαρτιας δια της θυσιας αυτων πεφανε-
val of sin by means of the sacrifice of himself he has been
ρωται. 27 Και καθος δοσον αποκεκαται τοις άνθρω-
And as it awaits the men
ποις άπας αποθανειν, μετα δε τουτο κριτι
tois once to die, after but this judgment;

28 ουτω και ο Χριστος άπας προσεφερθηεις εις το
so also the Anointed once for all having been offered for the
πολλων ανευγενεις αµαρτιας, εκ δευτερου χω-
many to carry away sin, a second time without an amartias ophthetasai, tois auton apokatoxo-
trips amartias ophthetasai, tois auton apoldeo-
sin will be seen, by those him expecting
µεν εις σωτηριαν. ΚΕΦ. I'. 10. 1 Σκιαν
meros eis soterian. A shadow
for salvation.

γαρ εχουν ων οµοιων των µελλοντων αγαθων, ουκ
for having the law of the about coming good things, not
αυτην την εικονα των πραγµατων, κατα ειµαι-
the image of the things, every year
των ταυς αυτης θυσιας ας προσφερουσι εις
by the same sacrifices which they offer for

purified by Blood, and without an Effusion of
Blood no Forgiveness takes place.

25 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 Anti-types 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 the completion of the ages, he has been manifested for a Removal of sin by the sacrifice of himself.

27 And as it awaits the 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.

α. Alexandria Manuscript.—24. the-omii.

Faith.

22 Lev. xlvii. 11. 23 Heb. viii. 5. 24 Heb. vi. 28. 24. Heb. viii. 2. 24. Rom. viii. 34; Heb. vii. 25; Is. John ii. 1. 26. Heb. vii. 27; verse 12; x. 10; 1 Pet. iii. 18. 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. 27. Gen. iii. 19; Exod. vi. 23; 1 Cor. x. 10. 27. Math. xx. 28; Rom. v. 15. 28. Titus ii. 13; 2 Pet. v. 12. 28. 1. Col. li. 17; Heb. viii. 5; ix. 25. 1. 1 Heb. xi. 12.
HEBREWS.

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 veil, he said:

6 "Sacrifice and offering thou didst not desire, but a body didst thou provide for me;

7 "In whole burnt offerings, even for sin, thou didst not delight;

8 Having said above, "Sacrifice and offering and whole burnt offerings, even for sin, thou didst not desire, nor didst thou delight in light in," (which are offered according to law);

9 Then he said, "Behold, I come, O God, to perform thy will." In the volume of the book it has been written concerning me:

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 stood publicly serving and offering frequently the same sacrifices, which are never able to take away sin;

12 But he, having offered one sacrifice for sins, sat as a priest forever.

* Alexandrian Manuscript.—8. Sacrifices and Offerings and. 11. High-priest.

1. verse 14.

2. 3. Lev. xxvi. 21; Heb. ix. 7.

3. 4. Micah vi. 6, 7; Heb. ix. 13; verse 11.

4. Ps. xl. 6; I. 3; Is. l. 11; Jer. vi. 20; Amos v. 21, 22.

5. 10. John xvii. 19, 19; Heb. xii. 12.

6. 11. Num. xxvii. 8; Heb. vii. 27.
eis to διαφωνον εκαθεν εν δειχ του θεου, for the continuance sat down at right of the God, 13 to λαπτων εκδεσμον ες τεθαιριν ολι thenceforth waiting till may be placed the εκδηραι αυτων διαποδιϊν των πολειν αυτων enemies of him a footstool for the feet of him. 14 Μια γαρ προσφορα τετελειωκεν eis to διαφων 15 ~ 14 Marturei δε ἕμων Testifies but to us και to πρεσβευ το πάνω. Μετα γαρ το προσφε also the spirit the holy. After for that to have ρηκειν 16 αυτη διαβηκη, ἦν διαβηκησας προς given laws of me in hearts of them, and on των διαποδιϊν αυτων επιτραπται αυτους, 17 και the minds of them I will write them, and των ἁμαρτων αυτων και των απομακρυν αυτων of the sins of them and of the iniquities of them not μη μνησον ετι. 18 13 So pray bear these, not I may remember more. Where now forgiveness of these, 19 ουκ εσε προφορα περι ἁμαρτιας. 19 12 εκολον no longer offering for sin. Having ουν, αδελφοι, παρθησαν εις την εισιτιν των therefore brethren, confidence for the entrance of the ἁγιου εν τω αἱματι Ιησου, 20 ἦν ενεκαλισεν holies by the blood of Jesus, which he consecrated ἡμι διων προσφατον και λεγον, δια του for us a way recently killed and yet living, through the καταπετασματος, (τονεστι, της σαρκος that is, the flesh αυτου,) 21 και λεγειδαι επι τω οικου του themselves, and a priest great over the house of the θεου 22 προσερχομεθα μετα αληθινης καρδιας God; let us approach with a true heart εν πληροφορια πιστεως, ερχασαντες αυτοις προς in full conviction of faith, having been sprinkled the hearts διας απο συνειδησεως πνευματος, 23 και λεγομεν from a consciousness of evil; and having been νοι το σωμα ὑβα παθα καθαρος, κατεχεσθαι την bather the body in water pure, we should hold fast the υμολογια της ελπιδος ακινητης (τιστοσ γαρ ε concept of the hope without declining; (faithful for the down at the Right hand of God; 13 HENCEFORTH waiting till his enemies may be placed UNDERNEATH his feett. 14 For by One Offering he has PERMANENTLY perfected those being SANCTIFIED. 16 Moreover, the HOLy spirit also testifies [this] to us, for after it HAD * SAIEd. 16 * This is the covent "nant which I will covenant with them; After "these days, says the Lord, I will put my Laws in their Hearts, and on their minds I will write them;" 17 [it adds] "and their sins and iniquities I will remember no more." 18 Now where there is a Forgiveness of these, an Offering for Sin 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 vail, (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 Conscientiousness of evil. 23 * The body, also having been bathed in pure Water, we should firmly hold the confession of the hope, without declining; (for he is Faithful who promised;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This Is.

13. Psal. cx. 1; Acts ii. 26; 1 Cor. xv. 23; Heb. i. 13. vili. 10, 19. Rom. v. 2; Eph. ii. 18, iii. 22. John x. 9; xiv. 6; Heb. iv. 8. 21. Heb. iv. 14. 22. Eph. iii. 12; James i. 6; 1 John iii. 21. 23. Eph. v. 20; Titus ii. 8; 1 Tim. iii. 5. 24. Heb. iv. 14. 25. 1 Cor. i. 9; x. 12; 1 Thess. v. 24; f Thess. ii. 2; Heb. xii. 11.
HEBREWS.

24 and, 25. But not forsaking the assembling of ourselves together, as is a Custom of some; but exhorting one another, 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 by which he was sanctified, and insulted the Spirit of Favor?

30 For we know Him who says, "Retribution is Mine; 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 having been enlightened, you sustained a Great Contest of Sufferings;

33 partly, indeed, by being made a Public Spectacle both to Reproof and to Afflictions; and partly, by having become Joint-participants with...
HEBREWS.

34. I the prisoners sympathized, and the seizure of the goods
those who are similarly treated.
35. And with the prisoners
you submitted to, knowing
for yourselves a reward great.
36. Not do you cast away therefore the
patience of God, which has a reward great.
37. Yet for a little while very, very
the coming one will come and will not delay. The just
promised. Yet for a little while very, very, and he should draw
tau, our enokeyi ἡ ψυχή μου εν αὐτῷ. We
de our kai en pístew, eis apòleian alla
not are for shrinking back to destruction; but
pistw, eis periýmenvn ἡμῶν.
for faith, to a saving of life.

KEF. id. 11.

1. Esti de pistor, eπιστομον υποστας, is
but faith, of things being hoped for a basis,
ragmatan elégguxow ou blépomenov. 2. En taos of things a conviction not being.
by this
η γραμματος ἐγγύτευσαν αἱ πρεσβύτεροι. 3. Peri
were attested the ancients. In
tei no Unicode katapísthais tous aiwans ἡμας faith we perceive to have been adjusted the
theo, eis to µη ek fainomenvn ta blépov of God, in order that not out of things appearing the things being

* ALEXANDRIAN MANUSCRIPT.—34. me in my bonds.
35. my righteous one.
36. that which is seen did not arise.
37. 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 aiwans, properly signifies, ages,
periods of time, and as justly observed by Wakefield, SIXES,-knueland, 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 Apos-
tle was referring to the past erection of the world, or the material universe. To understand
the works of creation does not belong to faith. Faith in this place refers to what was to
be developed in future aiwans, or ages, in conformity to God's promises, and is amply illus-
trated in the remaining portion of the chapter.

viii. 8; 2 Pet. iii. 9. 1 38. Col. iii. 3, 4. 1 39. Rom. i. 17; Gal. iii. 11.
1 40. 2 Pet. ii. 20, 21. 1 1 Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.
1 41. verse 30.
In Faith, Abel offered to God a better sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, he still speaks.

5 In Faith, Enoch was translated so as not to see death; and he was not found, because God translated him; for, before his translation, he had been attested to have been well-pleasing to God.

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, Noah, having been divinely admonished concerning things not then seen, moved with pious fear, built an Ark for the Preservation of his Family; through which he condemned the World, and became an Heir of the Righteousness according to Faith.

8 In Faith, Abraham was obedient; he being called to go forth into the Land where 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 with Isaac and Jacob, the Heirs of the Same Promise;

10 for he was expecting that City having the Foundations, of which God is the Designer and Architect.

11 In Faith, also, 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 those things had become childless, [a posterity] like the stars of heaven for multitude, and like the sand of 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.
Hucaw. 21 Piastei laxaw apothenhia ekastou exos. 22 In faith Jacob dying each of the sons of Joseph blessed, and bowed down upon the top of the staff of himself. In faith Joseph tithes, etc., the remainder of the sons of Israel reminded, and concerning the bones of Jacob he bowed down also on the top of his staff.

23 In faith Moses, at the close of life, reminded the sons of Israel concerning the departure, and gave orders about his bones.

24 In faith Moses, being born, was hidden three months by his parents, because they saw he was beautiful; and they did not fear the edict of the king. In faith Moses great having become refused to be called the son of Pharaoh's daughter, rather choosing to suffer evil with the people of God, than to have a transient enjoyment of sin.

25 Having regarded the reproach of Christ as exceeding in worth the treasures of Egypt for he looked to the reward. In faith he left Egypt, not fearing the wrath of the king; for he was strong as seeing the invisible one.

26 In faith he appointed the passover, and the aspersion of the blood, so that the destroyer of the first-born might not touch them.

27 In faith they passed through the Red sea as through a dry place, which the Egyptians attempting, were swallowed up.

In faith the walls

21 In faith Jacob, dying, blessed each of the sons of Joseph; and they bowed down also on the top of his staff.

22 In faith Joseph, at the close of life, reminded the sons of Israel concerning the departure, and gave orders about his bones.

23 In faith Moses, being born, was hidden three months by his parents, because they saw he was beautiful; and they did not fear the edict of the king. In faith Moses great having become refused to be called the son of Pharaoh's daughter, rather choosing to suffer evil with the people of God, than to have a transient enjoyment of sin.

25 Having regarded the reproach of Christ as exceeding in worth the treasures of Egypt for he looked to the reward. In faith he left Egypt, not fearing the wrath of the king; for he was strong as seeing the invisible one.

26 In faith he appointed the passover, and the aspersion of the blood, so that the destroyer of the first-born might not touch them.

27 In faith they passed through the Red sea as through a dry place, which the Egyptians attempting, were swallowed up.

In faith the walls
HEBREWS.

31. For Jericho fell, having been encompassed for seven days.
32. And why should I say more? for the time will fail me to discourse concerning the faith subdued kingdoms, performed Righteousness, obtained Promises, shut Lions' Mouths, quenched the Power of Fire, escaped the edge of the sword, from weakness, became mighty ones in war, turned the camps of foreigners; received women from a resurrection the dead ones of themselves, others but were beaten to death, not having accepted the redemption, so that a better resurrection might obtain. Others but of mockings and of scourges were stoned, they were stoned, they were slain without the camp, they were tempted, they became weak in the body, but became strong in spirit, the power of the word by which they were put to death; they were put to death in the wilderness, in the hands of the earth. And these things have all been attested by means of the faith, not of Jericho.

A. Alexandrian Manuscript.—32. also and.—omit.
† 35. For Women, is a reading of the Syriac.
† 37. Some would read here περιτομή, poied through. Instead of the text reading. See Wakefield and Newcome.
31. Judges i. 1.
33. Judges vi. 3.
34. Judges vii. 7.
36. 1 Sam. xiii. 3.
37. 1 Kings xiv. 9.
38. 1 Chronicles xxv. 3.
39. 1 Kings xvii. 4.
HEBREWS.

Chap. 11: 40. the faith, did not obtain the promised blessing.

40 God having foreseen something better concerning us, that not apart from us they might be made perfect.

CHAPTER XIII.

1 Therefore also we, having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the besetting sin, should run with patience the course marked out for us.

2 Looking away to the leader and perfecter of our 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 If one considers him who endured such opposition from sinners, so that he may not be wearied, being discouraged in your souls.

4 For you did not resist to blood, contending against sin.

5 And have you forgotten the exhortation which reasons with you as with sons?

6 "My son, do not provoke the discipline of the Lord; neither despise his reproof.

7 "For whom the Lord loves, he disciplines, and scourges every son whom he receives.

8 If your endurance be different as with sons, my son, of what sort is he whom you despise?

9 Who is a father of son, whom he scourges.

10 Discipline, by which you are made perfect, through the examination of your soul, not of body, as though sons.

11 For the son whom he scourges, and not of body.

12 But if you endure discipline, God deals with you as with sons; for if there is any son whom a father does not discipline?
HEBREWS.

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 right to them; discipline he but for that being profitable, in order that we may partake of the holiness of him.

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 wearied hands, and the enfeebled knees.

13 And make level Paths for your feet, so that the lame may not be turned aside, but rather be healed.

14 Pursue Peace with all, and that holiness without which no one shall see the Lord;

15 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;

16 Lest there be any Fornicator, or Profane person, like Esau, who for one Meal sold his birth-right.

17 For you know That when, afterwards, he wished to inherit the blessing, he was rejected; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

Alexandrian Manuscript.—15. MANN.

10. Num. xvi. 29; xxvii. 10. Isa. xiii. 5; lvi. 10. Zech. xii. 1
11. Prov. iv. 20, 27.
12. Job iii. 4; Isa. xxxiv. 3.
14. Ps. xxxiv. 14; Rom. xii. 18, xv. 6.
16. Eph. v. 3; Col. iii. 6; 1 Thess. iv. 3.
17. Gen. xxvii. 34, 35, 36.
HEBREWS.

Chap. 12: 19.]

approached being touched [a mountain], and having been

and for a trumpet, and to a sound, and to a voice of words of which

and 22 they endured that being

20 (now before you is a word, not they endured for that being-

because they feared that was being

souls, Manasseh, Ephraim, and Joseph, that was said, "I exceedingly fear and tremble.")

22. But you have approached to Zion, a Mountain, and City of the living God;—the heavenly Jerusalem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of First-born, having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to a Mediator of a new Covenant—Jesus; and to a Blood of Sprinkling speaking something better than 

25 Beware, lest you should reject Him who now speaks; for if those not an offering, he on earth having refused, was also others, availing to the world, by how much more who from he from heaven 

26 and that the voice of the earth should

and now but has been announced, saying, Yet 

27 and their voice, then shoo the Earth; but now it has been announced, saying, "Yet once all will speak not only the earth, but also the heavens."

28 Now this, "Yet once for all," denotes the
HEBREWS.

CHAPTER XIII.

1. Let brotherly love continue.

2. Be not forgetful of hospitality: for through this some unclosedly entertained angels.

3. Remember them which are in bonds, as also yourselves were also in the body.

4. Let marriage be honorable among all, and the bed undefiled: but orgonos o protopos arkoemenois tois parousiain mou men befor, id so being confident we say: A Lord for me a helper, and not I shall fear.

5. Remember you of those sojourners of whom becoming in the world, imitate you the faith.

6. Moro Christos chès kai ouchi o autou, kai Jesus Anointed yesterday and to-day the same, and eis tōn aionas.
HEBREWS.

Chap. 13: 10.

foreign Doctrines; for it is an Excellent thing for the heart to be established by favor; not by Aliments, in which those were not profited who walked in them.

10. We have an Altar from which those who serve in the tabernacle have no right to eat.

11. For the bodies of those Animals, whose blood is brought into the holy places by the high-priest, are burned outside of the camp.

12. Therefore, Jesus also, that he might sanctify the people through his own Blood, suffered outside of the gate.

13. Let us, then, now go forth to him outside of the camp, bearing reproach for him.

14. ¶ for we have not here an Abiding City, but we are seeking for the future one.

15. ¶ through him, therefore, let us offer a sacrifice of praise continually to the God, this fruit of lips, decrying praise to the same name.

16. ¶ But do not forget to be beneficent and to distribute; for with such sacrifices God is well-pleased.

17. ¶ Obey your leaders, and be submissive; for they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

18. ¶ Pray for us; for we have confidence, because we have a Good Conscience, wishing to conduct ourselves well among all.

* Alexandriaian Manuscript.—II. concerning Sin.—omitted.

8. Rom. xiv. 17; Col. ii. 15; 1 Tim. iv. 12; Eph. v. 1; Col. iv. 3; 1 Thess. v. 23; 2 Thess. iii. 1.

10. 1 Cor. ix. 18; x. 18; 11. Exod. xxix. 14; Lev. iv. 11, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3; 12. John xix. 17, 18; Acts vii. 58; 13. Heb. xi. 20; 1 Pet. iv. 14; 14. Micah ii. 10; Phil. iii. 19; 15. Heb. xi. 16; xii. 22; 16. Eph. v. 20; 1 Pet. ii. 5; 17. Lev. vii. 12; Ps. l. 14, 15; xi. 50, 51; 18. Rom. xii. 13; xvi. 9; 1 Cor. ix. 19; 19. Phil. iv. 18; Heb. vi. 10; 20. 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28; 21. Rom. xv. 30; Eph. v. 20; Col. iv. 3; 1 Thess. v. 23; 2 Thess. iii. 1.

22. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.
HEBREWS.

19 ¶ but more especially I entreat you to do this, so that I may more speedily be restored to you.

20 Now may that God of peace, who brought up from the dead that great Shepherd of the sheep, (become) to whom the Blood of an eternal Covenant, even our Lord Jesus,

21 † knit together you 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 with the word of exhortation; for indeed, I sent it to you in brief.

23 You know that † my brother Timothy has been sent away, with whom, if quickly † 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. Subscriptor—To the Hebrews—Written from Rome.

† 10. Phil. iv. 20. † 20. Rom. xvi. 25. † 21. Acts ii. 24, 25; Rom. iv. 24; viii. 11; I Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 11; Col. ii. 12. † 20. Isa. xi. 11; Ezek. xxxiv. 31; xxxvii. 24; John x. 11; I Pet. ii. 25; v. 4. † 20. Zech. ix. 11; Heb. x. 5; 2 Tim. iv. 18; Rev. x. 1, 6. † 23. † 2 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.
THE EPISTLE OF JAMES.

CHAPTER I.

1 James, a Bond-servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greeting.

2 Esteem it all joy, my Brethren, when you fall into various Trials;

3 Knowing that the Proof of your Faith produces Patience.

4 But let Patience have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 And if any one of you be deficient in Wisdom, let him ask it from God, who imparts liberally to all, and does not censure; and it will be given to him.

6 But let him ask in Faith, not hesitating; for he who hesitates is like a Wave of the Sea, agitated and tossed by the wind.

7 For let not that man think that he shall receive anything from the Lord,—

8 A Man of two-souls, unstable in All his Ways.

9 But let the HUMBLE BROTHER glorify his EXALTATION;

10 And the rich in his HUMILIATION; Because the Flower of Grass, he will pass away.

11 For the sun rose with scorching heat, and withered the Grass, and its flower pass away, and the beauty of the face of man pass away; and the flower of a man perisheth, and the beauty of his appearance perisheth; but the beauty of the righteous shall flourish forever.

*VATICAN MANUSCRIPT* — Thy — The Epistle of James.

† Acts xxii. 17; xv. 1; ch. 3: 10, 11, 9; Jude 1. † 1. Titus i. 1. † 1. Acts xxi. 7. † 1. Matt. v. 12; Acts v. 41; Heb. x. 14, 15. † 2. 1 Pet. i. 6. † 3. Rom. v. 3. † 4. 1 Kings iii. 14, 13; Prov. xi. 5. † 5. Matt. vii. 11, 22; Mark xi. 24, Luke xi. 18. † John xiv. 13; xv. 7; xxix. 21. † 6. 1 John v. 14. † 7. James iv. 8. † 8. James iv. 14; xvi. † 9. Job xiv. 2; Psa. xxxvii. 7. † xc. 6, 5; elii. 11; ciii. 15; Is. xvi. 5; Cor. vii. 31; James vi. 14; 1 Pet. i. 24; 1 John ii. 17.
12 Happy the Man who endures trial; because having been approved, he will receive the crown of life, which he promised to those who love him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by evil things, and he does not tempt anyone.

14 But each one is tempted, when he has his own inordinate desire having conceived brings forth sin; the butt sin is by one's own.

15 Then inordinate desire having conceived produces sin; and sin being perfected brings forth death.

16 Do not let 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 will be by the Word of Truth, in order that we might be a first-fruit of his Creatures.

19 Therefore, my beloved brethren, let every Man be quick to read slow to speak, slow to Anger;

20 For Man's Anger does not work out God's Righteousness.

21 Therefore, discarding All Impurity and Overflowing of Malice, embrace with Meekness that implanted Word which is able to save your souls.

22 But it becomes Doers of the Word, and not Hearers only, deceiving yourselves.
JAMES.

23 For if anyone be a Hearer of the Word, and not a Doer, he resembles a Man viewing his natural face in a mirror;

24 for he viewed himself, and went away, and immediately forgot what kind of person he was.

25 But he who looks intently into that which is the perfect Law of freedom, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, this man will be blessed in his Deed.

26 If any one think to be religious, who does not restrain his Tongue, but defiles his own Heart, this man’s Religion is vain.

27 Pure Religion and undefiled with the God and Father is this,—To take the oversight of Orphans and Widows in their Affliction, and to keep Himself unspotted from the world.

CHAPTER II.

1 My Brethren! do not hold the Faith of Jesus Christ, our glorious Lord, with a respect of persons.

2 For if a Man enter your Synagogue, having gold rings on his fingers, in a splendid Robe, and there enter also a Poor man in Dirty Clothing.

3 and you look on the one wearing the splendid, and in the other, the barefoot, and say, “Sit thou here in an honorable place,” and say to the poor man, “Stand thou, or sit thou on my footstool.”

4 do you not make distinctions among yourselves, and become judges reasoning of evil meanings?

* Vatican Manuscript.—25. this—omit. 3. here—omit. 3. thou or sit there on my footstool. 4. and—omit.

† 23, Luke vi. 47. See James i. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12.
† 26. John xiii. 17. † 29. Psal. xxvii. 13; xxxix. 11; I Pet. iii. 10. † 27. Isa. i. 16, 17; iv. 6; 7; Matt. xxv. 39. † 27. Rom. xi. 21;James iv. 4; I John v. 14. † 1. 1 Cor. ii. 8. † 1. Lev. xiv. 15; Deut. x. 17, 18; xiv. 10; Prov. xxiv. 26; xxxviii. 21; Matt. xxii. 10; verse 9; Jude 10.
JAMES.

5 Harken, my beloved brethren! \[ Chap. 2: 15. \]

[5] Akousate, adelphoi mou, agapetois, of evil things; hear you, brethren of me beloved ones, oin teo oix ezelestoous tous pnowous tou kosmou not the God chose the poor of the world, plousious en piassei kai klironomous tis bavri rich ones in faith and heirs of the king, leias, hei epphagelasto tis agapeous auton; gom, which he promised to those loving him? 6 Ymdeis de hetaimaratein toun pnowoun. Oi oux oii You but dishonored the poor. Not the plousiosi katazatamevounous ymnoi, kai autoi rich ones dominered over you, and they elkonoun ymnoi eis kryptria; 7 oun autous blasph- the honorable name that having been named on eis kryptria; they revile phi moui to kolon onoma to evkleidhen ef the honorable name that having been named on ymas; 8 ei mei rovovon teltei bavri aikilikov, you? if indeed a law you keep royal, kata tyn grafyn. Agapeis toun pnowoun according to the writing; Thou shalt love the neighbor sou o ws seautoi, kalpos poiete se the see thyself, but you re poiete se as thyself, you do; if but you re- poiete se as thyself, you do; if but you re- polypistei, amartian evrugasei, eleugomevov spect persons, sin you work, being convicted upo tov rovovon ows paraautai. 10 Ostatis yap under the law as transgressor. Whoever for olon toun rovovon tithesis, poiete de ev en, whole the law keeps, shall fail but in one, 11 O yap eisov. Mf has become of all guilty. The for one having said, Not moixestes, eite kai. Mf 10oimes, thou mayest commit adultery, said also; Not thou mayest murder eie de ou moixestis, 10oimesis de, gevoi if now not thou commit adultery, thou dost murder but, thou hast be- poiete se as thyself, se as thyself, 12 Ostatis yap as transgressor. Thus speak you an owtos poiete se, ws dia rovovon elenuberas 12 Ostatis yap as transgressor. Thus speak you an owtos poiete se, ws dia rovovon elenuberas 12 Ostatis yap as transgressor. Thus speak you an owtos poiete se, ws dia rovovon elenuberas as thus do you, as by means of a law offends melounotes krivesthai. 13 H yap 13 H yap 13 H yap 13 H yap 13 H yap kruptes apileov as being about to be judged. The for judgment merciless tnu mi poimastis elos katakauwzetai elos the faith to save him? 14 Ean de adelphos h for him not having practised mercy; glories over mercy 15 kruptes.

What [the] profit, brethren of me, if faith

* Vatican Manuscript.—14, the-omit.

5 John xii. 43; 1 Cor. i. 29, 29.
6 Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.
7 Exod. xx. 6; 1 Sam. ii. 39; Prov. viii. 17; Matt. v. 3; Luke iv. 43; 1 Cor. i. 9.
8 Tim. iv. 8; James i. 1, 10, 1 Cor. xi. 22; Acts xii. 5; xvii. 12; xvi. 12; James v. 6.
9 Lev. xiv. 18; Matt. xxii. 30; Rom. xiii. 8, 9; Gal. v. 14; vi. 2, 10, 11, 20, 12, 13, 14, 15, Job. xiv. 4, Prov. xii. 12, Matt. vi. 15; xviii. 35, xiv. 43, 48; Luke xvi. 35, 14.
Brother, or a Sister, be naked, and in want of Daily Food,
16 and any one of you should say to them, “Go in Peace; be warmed 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 by my Faith what I believe by Works.
19 Thou believest that there is a 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 our Father justified by Works, when he brought up his Isaac his Son to the Altar?
22 Thou seest that the faith co-operated with his works; and that the faith was made complete by the works;
23 and that Scripture was verified, which says, ¶ And Abraham believed God, and it was accounted to him for Righteousness; and he was called the Friend of God.”
24 You see that a Man is justified by Works, and not by Faith alone.
25 And in like manner also was not Rahab the Harlot justified by Works, when she entertained the Messengers, and sent them out by Another Road?
26 As the body without Breath is dead, so also the faith, without works, is dead.

* Vatican Manuscript.—10. the—omitt.
18. of thee—omitt.
18. Time.
18. of me—omitt.
19. One God.
20. Unproductive?
20. For—omitt.

† 16. 1 John iii. 12.
† 16. Matt. viii. 20; Mark i. 24; v. 7; Luke iv. 34; Acts xvi. 18.
† 16. Gen. xxii. 8, 12; 13, 16.
† 16. Deut. xii. 17;
† 16. Gen. xiv. 6;
† 16. Gen. iv. 8; Gal. iii. 6.
† 23. 2 Chron. xx. 7; Isa. xlii. 8.
† 25. Josh. ii. 1; Heb. xi. 35.
KEΦ. γ΄. 3.

1 Νυ πολλοὶ διδασκαλοὶ γυναικεὶς, αδελφοί, μου, εἴσοδες, ὅτι μείκον κρίμα ληστομεθα, of me, knowing, that greater condemnation we shall receive.

2 Πολλὰ γὰρ πταίομεν ἀπάτες· εἰ τις εἰς ἐν λογῳ Many for unworthy all; if any one in word ou πταίει, οὗτος τελευος αὐτής, δυνατος χαλικα- not stumble, this a perfect man, able to bridle γωγός αν καὶ ὅλον το σώμα. 3 Ἔδει, τῶν ἵππων also whole the body. Lo, of the horses τῶν χαλινών εἰς τα στοιμὰ βάλλομεν πρὸς the bit into the mouths we put in order to πεπίθεσθαι αυτοὺς ἡμᾶς, καὶ ὅλον το σώμα that to make obedient them to us, and whole the body αυτῶν μεταγομεν. 4 Ἔδει, καὶ τὰ ποία, τηλιο- of them we turn about. Lo, also the ships, so κατα ὁρᾶ, καὶ ὅπο ἑκκρήνων ανεμών ἐλαυνο- κατα, οὕτως ψυχικὸν πταῖον, ὅπου great being, and by violent winds being ἔγειρε, εἰς τόσον αὐτοῦ ἀναλύεται, ὅπου shown, are turned about by a very small a ἐν τῇ ὁμήρῳ of the onesterning. Thus καὶ ὁ γλῶσσα μικρόν μελος εστί, καὶ μεγαλαύω- the wheel of the nature, and being seton also the tongue a little member is, and greatly boasts. χει. 5 Ἐδο, ὁλογραμτι τὴν ἥλικην ὅλην αναπτεῖ. Ἐδο, a little fire how great a mass of fuel kindles.

6 Καὶ ὁ γλῶσσα πυρ, ὦ κύμος τῆς ἀδελφιάς. And the tongue a fire, the world of the wickedness. [ὅτι γὰρ] οὗτος ὁ γλῶσσα καθίσταται εἰς τοὺς μελέ- Thus the tongue is placed among the mem- σιν ἡμῶν, ὅπως πλουτᾶν ὅλον τὸ σῶμα, καὶ φλο- bers of us, that spotting whole the body, and setting γιον συγγράφη τὸν τρόχον τῆς γεννήσεως, καὶ φλογον- on fire the wheel of the nature, and being seton ὑπὸ τῆς γεννήσεως. 7 Πᾶσα γὰρ φωσις fire by the geenna. Every for species θὴρας τε καὶ πετεινῶν, ἔρπτων τε καὶ ἐνα- of wild beasts both and of birds, of reptiles both and of ἄντροων ἀναλύεται, ἀκατάσχετον κακοῦ, the God and father, and by her we curse μετα τοὺς αὐθρωποὺς τοὺς καθ' ὁμοιούσιον θεοῦ the men those according to a likeness of God γεγονοστά. 10 εἰς τοῦ αὐτοῦ στοιματος εὐφρατεῖ having been made; out of the same mouth goes forth

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5. How great a Fire it kindles.

*VATICAN MANUSCRIPT.—4. *SO GREAT.
JAMES.

11. Does a fountain send forth from the same opening sweet and bitter water?
12. Can a Fig-tree, my Brethren, produce Olive; or a Vine, Figs?
13. Neither can a Salt spring produce Sweet Water.
14. But if you have bit-ter Rivalry and Strife in your hearts, do you not boast, and speak falsely concerning the truth?
15. This is not the wisdom which comes down from above; but is earthly, animal, demoniacal.

For where Rivalry and Strife are, there Disorder is, and Every Vile Deed.
17. But the wisdom from above, is indeed, first pure, then peaceable, gentle, easily disposed, full of mercy and good fruits, of righteousness.

18. Where for the making of war and striving there is no peace, but the work of those making eu-rynp. Kef. 3. 4.

1. Whence Wars and Contentions among you? Do they not come hence, from those lists of yours, which war in your members?
2. You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and strive, you have not, because you do not ask.

JAMES.

3 Thus saith the Lord; As I live, even as thou art foolish, so shall thywise ask, and not receive, because thou art wickedly disposed.

4 Adulteresses and adulterers, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.

5 Or do ye suppose that the scripture speaketh falsely? Doth the spirit which dwelleth in us enquire in vain? Is it said, 6 God setteth himself in opposition to the "Haughty, but gives favor to the Lowly."

7 Be ye 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-souls!

9 Lament, and mourn, and weep; let your daughter be turned into Mourning, and your joy into Sadness.

10 Be humbled in presence of the Lord, and he will lift you up.

11 Speak not against each other, Brethren. He who speaketh against a brother, speaketh 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 Lawgiver and Judge, he who is able to save and to destroy; thou who art thou who judgest.

* Vatican Manuscript.—4. Adulterers and—omit. 11. or judges. 12. the—omit.
JAMES.

13. **Come now, ye rich, weep and lament over those miseries of yours which are approaching.**

14. **Your gold and silver have become rusted; and the rust of them shall be for a testimony against you, and consume your merchandise like fire.**

**Behold! that hire, which you fraudulently witheld from those laborers who harvest your fields, cries out; and the loud cries of the reapers, eis ta osta kuriou pakhiai eitelelumainin, into the ears of Lord of armies have entered.**

**VATICAN MANUSCRIPT.**—13. **Thou who art judging thy neighbor?**

14. **For the ssare, 14. you are, 14. that—ssare, 15. shall both live.**

20. **Come now, you say, To-day and To-morrow let us go into such a city and continue there one year, and 'Trade, and make gain.'**

15. **(Who know not what will become of your life on the morrow; for you are a vapor, for a little while appearing, and then disappearing.)**

16. **Instead of which you ought to say, If the Lord be willing, we shall both live and do this or that.”**

17. **But now you boast in your proud speeches.**

18. **All such boasting is evil.**

19. **He therefore who knows how to do Right, and does not perform it, to him it is Sin.”**

**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 garners have become moth-eaten.**

3. **Your gold and silver have become rusted; and the rust of them shall be for a testimony against you, and consume your merchandise like fire.**

4. **Behold! that hire, which you fraudulently witheld from those laborers who harvest your fields, cries out; and the loud cries of the reapers, eis ta osta kuriou pakhiai eitelelumainin, into the ears of Lord of armies have entered.**
James.

5 You lived luxuriously on the land, and were licentious; you have nourished your hearts in a Day of Slaughter.

6 You have condemned, you have murdered the righteous one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the coming of the Lord. Behold! the husbandman expects the precious Fruit of the earth, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your hearts, for the coming of the Lord has approached.

9 But Murmur not against each other, Brethren, that you be not judged; behold! the Judge is standing before the doors.

10 As an Example of suffering evil and of patience, my Brethren, take the prophets who spoke in the name of the Lord.

11 Behold! we call those happy who patiently endure. You have heard the patience of Job, and you have seen the end of the Lord; because very compassionate is the Lord and voting love.

12 Pro patawn de, adelphoi mou, merxiai. Above all things but, brethren of mine, μη ομιλεῖτε μὲν τὸν οὐρανόν, μὴ τὴν γην, οὐκ θεορεῖτε the heavens, nor the earth, μη ἀποστείξητε ὑμῶν ὑπὲρ τὴν γῆν nor other any oath; let be but of you the yea, yai, καὶ τὸ νῦ, οὐν ἵνα μὴ ὑπὲρ κρίσιν petai, and the no, no, so that not under judgment you may fall.

13 Κακοπαθεῖς tis en òs, προσευχεῖσθαι, εὐθυμεῖ, Suffers evil any one among you should him pray, let him sing. Is sick any one among you, τε, ψαλτεῖ. 14 Ακολουθεῖ tis en òs, any one, let him sing. Is sick any one among you, 10 of me—omit.

2 Matt. xxv. 31; Luke xvi. 25; 1 Tim. v. 6. 3 6. Acts iii. 14, 18. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. ii. 7. 4 Matt. xxiv. 33. 1 Cor. iv. 5. 5 10. Matt. v. 19; Heb. x. 25. 6 11. Job i. 21, 22; ii. 10. 7 11. Job xlii. 10. 8 11. Num. xiv. 13; Ps. ciii. 9 12. But above all things, my Brethren, I swear not; neither by the heaven, nor the earth, nor any other oath; but let your yea be yea, and your no, no; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, let him sing praises; 14 If any one among you

* Vatican manuscript.—5. not—omitted. 7. ruin—omitted. 10. of me—omitted.
is sick, let him call for the elders of the congregation, and let them pray over him, having anointed 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 has 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 effective, fervent prayer of a righteous man avails much.

17 Elijah was a Man of like infirmities with us; and he prayed earnestly that it should not rain; and it was not下雨, and it continued not rain for the space of three years and six months.

18 And again he prayed, and the earth gave rain, and the earth brought forth its fruit.

19 *My Brethren, if any one among you wanders from the truth, and some one turns him back; *know you, that he who turns a sinner from his path of error, will save his soul from death, and will hide multitude of sins.*
KEF. a'. 1.

1 Peter, apostolos Iesou Christou, eklektos Peter, an apostole of Jesus Anointed, to chosen tois paroikiois diasporas Pontou, Galatias, ones sojourners of the Dispersion of Pontus, of Galatia, Kappadokiais, Asiai kai Bithynias, kata progoni Cappadocia, Asia and of Bithynia, according to forewvoun theou patros, ev agiasth pneumatos, eis knowledge of God the Father, in sanctification of spirit, for upakouin kai rhamtismous amainas Iesou Christou obedience and sprinkling of blood of Jesus Anointed; xaris oun kai eirin planthnthen. Euloghei favor to you and peace may be multiplied. Blessed tois de theo kai pathe tou kurion oun Iesou the God and father of the Lord Jesus Christ, oun Iesou Christou, kata to polu aytou eleros ana Anointed, that according to the great of himself mercy having gennhas oun eis ekpida oswan dei anastai begotten us to a hope of life through a resurrection seous Iesou Christou ek nekroon, eis klerononion of Jesus Anointed out of dead ones, to an inheritance mian sybaranton kai amianton kai amaran ton, cense incorruptible and undefiled and unfading, teteuinevin en ouranois eis oun, oun ev having been kept in heavens for you, those by dunameis theou phrouroumenous dia pistewis eis power of God being guarded through faith for wotrian eutouv apokalypthnai eis kairon a salvation ready to be revealed in season esogatwv evv agalliaseth, olignon artri (ei last), in which rejoices you, a little while now (if theon eautwv anaphevnous ev paikioi perissomai necessary it is) having been distressed by manifold trials, oun to dokimion oun tis pistewis polu tmiw so that the proof of you of the faith much more terev Christov tou apollamvenov, dia puros precious of gold of that perishing, by means of are de dokimazevein, ethevi eis apainon kai timit but being proved, may be found to be salvation and reward and honor kai douxan, ev apokalypvei Iesou Christov ev and glory, at a revelation of Jesus Anointed; whom ouk eidos eugapate, eis ev, artri mh drafsteis, no. seeing you love, on whom, now not looking, pisteuomenes de, agalliaseth xarv aneklalpm holy believing but, you rejoice with a joy unspeakable.

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 according, according to the Foreknowledge of God the Father, in Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you. 3 Blessed be that God and Father of our Lord Jesus Christ, who according to his Great Mercy, has begotten us again to 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 perishes, 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.
I. PETER.

9 obtaining the issue of the faith,—even your Salvation.
10 Concerning Which Salvation those Prophets, who prophesied concerning the favor towards you, sought out and investigated,
11 examining closely to what things, or What kind of Season, the Spirit which was in them was pointing out, when it previously testified the sufferings for Christ, and after those 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 evangelized you with holy Spirit sent from Heaven; into which things angels earnestly desire to look.

Therefore having girded up the loins of the mind, being vigilant, perfectly do you hope for the being brought to you gift in a revelation of Jesus Christ. As children of obedience, not conforming yourselves to the former in the ignorance of you lusts, but according to the one having called you holy, also yourselves holy in all conduct.

And if you invoke that Father who impartially judges according to the work of each one, pass the time of your sojourning in fear;

* Vatic. Manuscript.—9, of you—omit. 11, of Anointed—omit. 16, you shall be holy.
12 Heb. xii. 30, 40. 13 Acts ii. 4; Heb. ii. 4. 14 Exod. xxi. 20.
15 Luke iii. 35; Eph. vi. 14. 16 Luke x. 24. 17 1 Thess. 1. 7; 2 Thess. ii. 1, 3; Rom. xi. 3; 1 Pet. iv. 2. 18 Heb. xi. 14; 2 Pet. iii. 13.
19 Lev. xi. 14; 2 Pet. iii. 11. 20 Deut. x.
17 Acts x. 94; Rom. ii. 11. 17 Heb. xii. 28.
I. PETER.

18 knowing that you were redeemed from your foolish conduct, transmitted from your fathers, not by corruptible things, by silver or gold, but with precious blood, of a lamb spotless and unblemished, having been foreknown indeed before a laying down of a world, having been 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 unfigned brotherly love, love one another from the heart, 23 having been regenerated, not from corruptible, but from incorruptible Seed, through the living and enduring Word of God.

This is said, as Grass, and all its "Glory as the Flower of Grass. The grass withers, and the flower falls off;"

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, Ali Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

3 as Newborn Infants, earnestly desire the pure rational Milk, so that you may grow by it to Salvation.

* VATICAN MANUSCRIPT.—21. are faithful to that God. 22. through Spirit.—omit.

21. omitted. 24. of it.—omit.

† 18. 1 Cor. vi. 20; vii. 23. † 10. Acts xx. 28; Eph. i. 7; Heb. ii. 12; Rev. i. 9. † 10. Isa. iii. 7; John i. 29, 38; 1 Cor. v. 7. † 20. Rom. viii. 35; Eph. iii. 7; Titus i. 2. † 21. Matt. xxviii. 18; Phil. ii. 9; Heb. i. 9. † 22. Acts xx. 0, 16; Heb. xiii. 1. † 23. John i. 13; Hi. 5. † 26. James i. 15. † 24. Psal. cxii. 6; St. i. 12; James i. 10. † 1. 1 Cor. iii. 2; Heb. v. 15, 16.

‡ 1. 1 Cor. iii. 2; Heb. v. 15, 16.
I. PETER.

3 since you have tasted the kindness of the Lord.

4 Drawing near to him, the living Stone, I rejected indeed by Men, but by God chosen, honorable,

5 be put yourselves also so 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, "Behold, I place in Zion a Foundation-corner Stone, chosen, honored; and he who confides in it shall not be ashamed."

7 The honor, therefore, is for the Believers; but to the unbelievers, 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 wage war against the Life;
ch. 2: 13. i. peter.

12 having your conduct upright among the gentiles: so that they may speak against you as evil-doers, from the good works which they hold, they may glorify god in a day of inspection.

13 be you subject to every human creature, whether to a king, as being pre-eminent; to governors, as to masters of your house; unto whom also they that are evil may vaunt themselves; that they may glory with you in doing good, whereunto also they serve: the king's purpose being to sue for public benefit. for that reason also he is called the king, because he procures good.

14 for the states of the world are of no profit to a man that is holy, but: to be good, to be pure; to adorn the doctrine of godliness in all things. for the end of the commandment is love. 15 having your conduct upright among the gentiles, so that in what they speak against you as evil-doers, they may speak against you as evil-doers, from the good works which they hold, they may glorify god in a day of inspection.

15 be you subject to every human creature: for the states of the world are of no profit to a man that is holy, but: to be good, to be pure; to adorn the doctrine of godliness in all things. for the end of the commandment is love.

16 let household servants be subject with all fear to their masters: not only to the good and gentle, but also to the perverse.

17 for this is well-pleasing, if any one through a consciousness of god sustains sorrows, suffering unjustly. 20 for what credit is it, if when you sin, and are beaten, you endure it? but if, when you do good, and suffer, you shall bear it patiently: this is well-pleasing in god.
were called; Because even 
† Christ suffered on your behalf, † leaving you a 
Copy, so that you may follow in his footsteps; 
† 22 † who committed no 
Sin; neither was Dtecct found in his mouth; 
† 23 † who being reviled, did not revile in return; 
suffering, he did not threaten; but delivered 
himself up to him who judges 
righteously; 
† 24 † who carried up our 
sins himself in his own 
body to the tree, † that we, 
having died to sins, may live to 
righteousness; † by whose scars 
you were healed. 
† 25 You † were like Sheep 
going astray, but have now 
turned back to † the shep 
heed 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 
out a Word be gained 
through the conduct of 
their Wives; 
2 having seen your Con 
duct chasten with Fear. 
† 3 † whose Decoration, 
let it not be that exter 
nal, one of Braiding the 
Hair, and Putting on of 
Gold chains, or Wearing of 
Adornment; 
4 but decorate † the 
hidden Man of the 
Heart with what is in 
corruptible.— 5 * Mekk 
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 

* Vatican Manuscript.—24 of him—omitt. 
† 20 for—omitt. 
1. the—omitt. 
21 1 Pet. iii. 18. 
1 21 John xiii. 15; Phil. ii. 5; 1 John ii. 6. 
1 22 Isa. lxx. 
1 23 Isa. liii. 
1 24 Isa. liii. 
1 25 1 Cor. vi. 18. 
25 1 Cor. vii. 
26 1 Tim. ii. 5; Titus ii. 2; 2 Cor. iv. 16. 
27 Titus ii. 5; 1 Tim. ii. 8; Titus ii. 5; 3. 1 Tim. ii. 10; 4. Phile."
Chap. 3: 6.] I. PETER.

somenai tous idios andrasin 6 os Zarpa up-
ning, to the own husbands; as Sarah han-
kouse taw Abraam, kuriou auton kalousa, hes-
kned to the Abraham, lord him calling, of her
egeninta teca, agadapousiais kai mi fadou-
you became children, doing good and not fearing
meni mnedemai patroin. 7 8 Of andres omios,
not one terror.

The husbands in like manner,
synikonntes kata gynoiw os asbhesterro
dwelling with according to knowledge as a weaker
skeui to gynaikeia, aponemontes tima mou
vessel with the females, bestowing honor as
kai synkalemnoi xaritos (pns, eis to mou
also being joint-heirs of generous gift of life, in order that not
egkosthe tais protoses ws.

6 To de telos, pantes dphrromous, sympathes;
The last end, all of the mind, sympathizing ones,
philadelphes, euskalechous, takipnouphes;
lovers of brethren, compassionate ones, humble-minded ones,
mou apodidontes kakov auti kakov, mou
retuming evil account on evil, or reviling
auti ladoria toun vunwv de eulogwuntes
on account of reviling; on the contrary but invoking blessings;
[ek Static.] oti eis touto elklhsthe, iva eulog-
[knowing], that for this you were called, so that a bless-
gwv kalennophthe.

10 O gar thelon ouw
living you may inherit. The for one wishing life
agapw, kai idei 6meras agadas, pausato twn
love, and to see days good, let him restrain the
tongue [autou] apo kakov, kai xelh
[tongue (himselt) from evil, and lips]
[autou] twn mou laelhais dolon
[ourselves] of the not to speak deceit; let him
matw apo kakov, kai poijsonwv agadas
away evil, and let him do good, let
sawas eirhwn, kai diatso autwn.

12 Otioi oii
him seek peace, and let him pursue her. Because the
asphalmoi kuriou epiticakais, kai wta autwv
eyes of Lord on just ones, and ears of him
eis dehsin auton prswton de kuriou epi
towards prayer of them; face but of Lord against
pooiuntas kaka. 13 Kau tis de kakason wmos
those doing evil. And who the one will be injuring you
eiv tov agadou mnuastne gevnsth; 14 All ei
if the good imitators you become? But if
dai panoxtw dia dikaiosunh, makaroi. Tov
but fear of them not do you fear, neither should you be
themselves, being subject
to their own Husbands;

6 as Sarah obeyed A-
braham, t calling Him
Lord; Whose Children you
are become, doing good,
and not fearing Any Ter-
tor. 7 8 In like manner,
Husbands, dwell accord-
ing to Knowledge with the
FEMALE, as the Weaker
Vessel, bestowing Honor,
as being also Joint-heirs of
the Gracious gift of Life,
in order that your PRAY-
erS may not be hin-
dered.

8 Finally, be all of
like mind, sympathizing,
loving as brethren, compassio-
humile, humble;

9 not returning Evil for Evil,
or Reviling for Reviling;
but, on the contrary, invoking bless-
ings; Because for this you
were called, that you may inherit a Blessing.

10 For the WISHING
“to enjoy Life, and to see
good Days, let him rest-
strained his TONGUE from
Evil, and His Lips from
“SPEAKING Deceit;
11 let him turn away
from Evil, and do Good;
12 let him seek Peace, and
pursue it;

13 for the EYES of the
Lord are on the Right-
ous, and his Ears to-
wards their Prayer; but
the Face of the Lord is
gainst Evil-doers.”

15 And who is he 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 not fear with their
FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit. 9. knowing—omit. 10. of himself—
omit twice. 13. zealos of.

† 6. Gen. xvii. 12. 17. 1 Cor. v. 3. Eph. v. 25. Col. iii. 10. 7. 1 Cor. xii.
23; 1 Thess. iv. 4. 17. Job xlii. 8. 8. Rom. xii. 10; Heb. xiii. 1; Pet. ii. 17.
9. Rom. xii. 10; Heb. xiii. 1; Pet. ii. 17. Prov. xviii. 15; xx. 22; Matt. v. 29; Rom. vii. 14, 17; xx. 22; 1 Pet. i. 21; Psal. xxxiv. 12.
I. PETER.

Chap. 3: 15. 15 κυριον του Θεου ἀγιασατε εν ταις καρδιαις κυριον του Θεου ἀγιασατε εν ταις καρδιαις 
hearts you, prepared and always with a defense against those who speak evil of you [as of evil-doers], they may be ashamed those who speak evil of you the good in Anointed conduct. Better for doing good, if they may speak against you, they may be humbled, 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 he preached to the spirits in prison,

20 who formerly disbelieved, when the patience of God was waiting in the days of Noah, while Arbak was being prepared.

21 And Immersion, a representation of this, now saves us; (not a putting away of the flesh, but the seeking of a good conscience towards God,) through 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. 3', 4.

1 Χριστου σου παραγοντας *[ὑπὲρ ἡμών] σαρκι, Assoc joint them having suffered [on behalf of us] — in flesh, και ὑμεις την αυτην ευνοιαν ὑστεραζοντε οτι and you the same thought arm yourselves, (because δε κη εν] σαρκι πεπανται διαμαρταιας,) the one having suffered in flesh, has ceased from sins.

2 εις το μηκετω ανθρωπων επιθυμιαις, αλλα in order that no longer of men to desire, but θεληματι θεου τον επιλογην εν σαρκι βισασαι θεou the remaining in flesh to live χρονον. 3 Δοκετον γαρ [ἅμα] & παρελθων & time. Sufficient for [for us] the having passed by χρονον [*που βαλου] το θελημα των ευνων time 4 of the life — the will of the gentiles &βερασωσαθαι, πεποιημενους εν ασελεγειαις, to have-wrought, having walked in licentiousness, επιθυμιαις, φανοφλυγυαις, κωμοις, ποτοις, και inordinate desires, in excesses of wine, in revelings, and συνωνιων ειδολολατρειαις: *εν οι δε εξουσιασται, in unlawful idolatries; in which they are surprised, μη συνεχοις διαμαρταις εις την αυτην την not running with of you to the same the ασωτιας αναχυσων, βλασφημουσες: *οι απο- to excess, speaking evil; they shall δανουσι λογον τη επιτωμες εχοντε κριναί λογον to him brevity having to judge living τας και νεκρους. *Εις τον γαρ και νεκροι φιλον, in all manner of dead ones. In order to this for also to dead ones ηνιδηγευειν, ἵνα κριθηι μεν κα- was glad tidings announced, so that they might be judged indeed according πνευματι. 1 Παιων [*δε] το τελος ηγακις πνεuma. In spirit. All things [but] the end has approached; σωφρονισασθαι ὑμων, και γνατε ις τας προς be you of same mind therefore, and be you vigilant in the pray- ευχας. 8 Προ παιων της εἰς εαυτους εις. Above all things but the among yourselves ἀγαπην εκετερον εχοντες οτι [*δε] ἀγαπη καλω- love fervent having; because [the] love wilt ψει πληθος διαμαρταιων φιλαδελφου εις αλληλους, cover multitude of sins; hospitable one towards each other, ανευ μυστηριων εκατον καθως ελαβη without murmurings; each one as received

* VATICAN MANUSCRIPT.—1, on behalf of us—omit. 5, of life—omit. 7, but—omit. 8, covers.

CHAPTER IV.

1 ¶ Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for [HE 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, Indulgences, Devoting Banquets, and Lawless Idolatries;

4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROPRIETY, blasphemying;

5 who shall give an Account to HIM ✠ who is PARED to judge the Living and the Dead.

6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged according to the FLESH the might live but according to God

πνευματι. 7 Παιων [*δε] το τελος ηγακις πνεuma. In spirit. All things [but] the end has approached; σωφρονισασθαι ὑμων, και γνατε ις τας προς be you of same mind therefore, and be you vigilant in the pray- ευχας. 8 Προ παιων της εἰς εαυτους εις. Above all things but the among yourselves ἀγαπην εκετερον εχοντες οτι [*δε] ἀγαπη καλω- love fervent having; because [the] love wilt ψει πληθος διαμαρταιων φιλαδελφου εις αλληλους, cover multitude of sins; hospitable one towards each other, ανευ μυστηριων εκατον καθως ελαβη without murmurings; each one as received

9 *As each one has

1. in.—omit. 1. SinS.

8, for us.—omit. 5. of life.—omit. 7, but.—omit. 8, covers.


**I. PETER.**

received a free gift, so minister it among yourselves, as good stewards of the manifold favor of God.

11 If any one speak, let it be as the oracles of God; if any one serve, let it be as from the strength which God supplies; so that in all things God may be glorified through Jesus Christ;

12 whose is the glory and the power for the ages of the ages. Amen.

13 Blessed, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you,

14 but as you partake of the sufferings of the Anointed one, rejoice; so that at the revelation of his glory, you may rejoice exulting.

15 For if none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler 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

-- VARIAN MANUSCRIPT.--14. Indeed according to them he is evil spoken of, but according to you he is glorified—only.

16. In this name.
THESE WHO ARE SUFFERING according to the will of God, commit their lives in doing good to a Faithful Creator.

CHAPTER V.

1. The Elders, therefore, 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;

2. Tend the flock of God which is with you, overseeing not by constraint, but voluntarily; neither for base gain, but readily;

3. Neither as being lords of the herd, but being \textit{Patterns} to the flock;

4. And when the chief Shepherd is manifested, you will obtain the unfa\textit{ding crown of glory}.

5. In like manner, let the Younger persons be subject to the Seniors; and \textit{all} of you submit to each other, with humility, being clothed with the same pattern of the Chief Shepherd;

6. To the\textit{exulting} over you, the grace of our Lord Jesus Christ be with your spirit. Amen.

* Vat. Manuf. - 10. - omiss. 9. of themselves - omiss. 1. the - omiss. 2. overseeing - omiss. 3. - omiss. 4. being subject - omiss.

5. seeking to devour.
9 unto whom be opposed, standing firm in the faith; knowing that the same sufferings are fully endured by your Brotherhood in the World.

10 And that God of All Favor, who has called you to His AIONIAN Glory, by the ANOINTED one, when you have suffered a short time, will himself complete, confirm, strengthen you.

11 To him be the GLORY and the POWER for the ages. Amen.

12 By means of Silvanus to you of the faithful a brother, of whom I have written, exhorting and confirming you in the faith that is in the Christ Jesus, I commended to him to you, to him that I have established, Silvanus, a FAITHFUL Brother to you, (as I think,) I have written briefly, exhorting and strongly testifying that this is the True Favor of God in which you stand.

13 That CO-ELECT Congregation in Babylon salutes you, and Mark my son.

14 Salute each other with a Kiss of Love. Peace be to you All in Christ Jesus.


13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grosseto approves the addition, and Beca 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.—Macknight.
KEF. a' 1.

1 Συμεων Πετρος, δουλος και αποστολος Ιη- 

σου Χριστου, τοις ισοτιμων ημιν λαχωσι πισ-

την εν δικαιοσυνη του θεου ημιν και σωτηρι-

σις ημας και ους τους δια θεου τον κυριου 

ημων, χαιρετησι πλη-

τες Ιησου Χριστου οι 

χαιρετησι· ευθεια 

ημων, και ευθεια 

πλη-

τες Ιησου Χριστου 

υπο ημων, και ευθεια 

τη 

ημων, και ευθεια 

πλη-

τες Ιησου Χριστου 

υπο 

CHAPTER I.

1 Simon Peter, a Bond-

servant and an Apostle of 

John Christ, to those who have obtained the same

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 be-

stowed on us, so that 

through these you might 

become Partakers of a 

Divine Nature, having 

flown away from the 

corruption that is in 

the world through lust;

5 and for this very thing 

also, using all Diligence, 

superadded to your Faith 

FORTITUDE, and to FOR- 

TITUDE KNOWLEDGE,

6 and to KNOWLEDGE 

SELF-CONTROL, and to 

SELF-CONTROL PATIENCE, 

and to PATIENCE FELIC-

ITY, and to FELICITY 

BROTHERLY-Kindness, 

and to BROTHERLY-

Kindness LOVE.

8 For these things being 

in You and abounding, 

they will not permit you 

to be inactive nor unfruit-

ful in the KNOWLEDGE 

of our Lord Jesus 

Christ;

* VATICAN MANUSCRIPT.—Title.—Second of Peter.
II. PETER.

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 you 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 exhort you by Remembrance;

14 Knowing That the LIVING 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, 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 this the voice we heard from heaven."

* VATICAN MANUSCRIPT.—12. be ready always. 17. my son, my beloved.

† 0, 1 John ii. 9, 11. ‡ 10, 2 Tim. vi. 15. ¶ 12, Rom. xvi, 15; v. 13, 14, 15; Phil. ii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. • 1, 2 Pet. iv. 12; 13, 2 Cor. iii. 14. 14, 2 Tim. iv. 6. 15, 1 Cor. i. 2; 2 Cor. ii. 17; iv. 3. 16, 14, 18, 10. 17. Matt. xvii. 5; Mark x. 2; John i. 14, 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; iv. 7; Luke xii. 22; ix. 35.
CHAPTER II.

But there were even false prophets among the people, as also there will be false teachers among you, who will privately introduce destructive heresies, even denying the sovereign Lord who bought them sovereignly. And many will follow their impure practices, even the apostles, speaking lies in hypocrisy; and many will follow their impure practices, even the apostles, speaking lies in hypocrisy.

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II. PETER.

[Chap. 2: 14.]

καί ἀδελφοί, οἱ προσπόθηκαν ἐν καθαρᾷ κατακομβῶν, ἀδελφοὶ ἐν εὐφραῖνη ἐν σοφαῖσιν ἐν ἀληθείᾳ; ἀδελφοί ἐν Κρήτῃ, ἀδελφοὶ ἐν Λατίνῃ, ἀδελφοὶ ἐν Μάκρῳ, ἀδελφοὶ ἐν Μάριῳ, ἀδελφοὶ ἐν Νήσῳ, ἀδελφοὶ ἐν Πελοποννήσῳ, ἀδελφοὶ ἐν Καταρχῇ, ἀδελφοὶ ἐν Καστανίᾳ, ἀδελφοὶ ἐν Παλαιστίνῃ, ἀδελφοὶ ἐν Ρωμαίοις.

Τὰς ἐν τῷ κόσμῳ ἡμεῖς ἀκούεις, ἀδελφοί, ἀκούεις ἀπὸ τῶν ἀδελφῶν ἡμῶν ποιημάτων, ἀκούεις ἀπὸ τῶν λόγων τῶν ἡμῶν ποιημάτων. Ἐπειδὴ ἡμεῖς ἦμεν ἐν καθαρᾷ κατακομβῶν, ἔχουμεν ἀληθή λόγους, ἀληθή λόγους ἀπὸ τῶν λόγων τῶν ἡμῶν ποιημάτων. Ἐπειδή ἡμεῖς ἦμεν ἐν καθαρᾷ κατακομβῶν, ἔχουμεν ἀληθή λόγους, ἀληθή λόγους ἀπὸ τῶν λόγων τῶν ἡμῶν ποιημάτων.
II. PETER.

15. **Rickous**, καδιαν γεγυμηαθεμενη πλεονεξιας, stable, a heart having been trained for crenouinness

εκορντες, καταρας τεκνα, 15 καταλοπτες ευθε- having, of a curse children, having left a straight

αι δδων, επανθηθησαν, εξακολουθησαν τη way, they wandered, having followed in the

δω του Βαλααυ του Βοσορ, δο μιθον αδι- way of the Balaam of the Boso, who a reward of unrighte-

ους γηγαπησεν, 16 ελεγξη δε εσχεν ιδιας παρα- gossi, a reproof but he had of his own trans-

ουσας υποσωσιν αυτον, εν ανθρωπου φωνη- gression; a heart of burden dumb, with of man a voice

φθεγχαμενον, εκωλυθη την του προφητου having spoken, restrained the of the prophet

παραφμοναν. 17 Οστοι εστι πηγαι ανδροι, και madness. These are fountains without water, and

διυχλαι υπο λαιατος ελαυμονευα οις δ fogs by a whirlwind driving; for which the

σφος του σκοτους [εις αιωνα] τεκνοση, gloom of the darkness [for an age] has been kept.

18 οραργα γαρ μανιαστης φθεγχαμενον Swellings of folly speaking

dελαθονονεν εν επιθυμαια σαρκοι, αστεγειαι, they allure by lust of flesh, by impurities,

tους δλιγον αποφυγοντας τους εν πλαια ανασ- those scarcely having fled away from those in error liv-

tρεμονους. 19 ελευθεραι αυτοι επαγελλο-

ing, freedom to them promising

μενοι, αυτοι δουλοι υπαρχοντες της φθορας they themselves slaves being of the corruption

των προσων. 21 Κρεεπον γαρ ην αυτοι, µη of the first. Better for it was for them, not

υπαρχον εν την δδον της δικαιοσυνης, η ειπ- to have known the way of the righteousness, than having

γνων ειπαστευαι εκ της παραδοθεις αυτοι known to have turned back from the having been delivered to them

αγιας εντολας. 22 Συμβεβηκε [δε] αυτοι το holy commandments. It has happened [but] to them the

unstable Souls; 15 having a Heart exercised in Lasciviousness; Children of a Curse;

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 17 These are Fountains without water, and lives driven along by a Whirlwind, for whom the gloom of Darkness is reserved.

18 For speaking extravagant words of Vanity, they allure by Sexual Lusts and Impure practices, 17 those who had scarcely fled away from those living in Error;

19 promising Freedom to them, being themselves Slaves of Corruption; for by what one has been overcome, to this also he has been enslaved.

20 For if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our Lord and Savior Jesus Christ, and having been again entangled they are overcome by the, the LAST state with them has become worse than the FIRST.

21 For if it were better for them not to have known the WAY OF RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandments DELIVERED to them.

22 But it has happened

*VATICAN MANUSCRIPT—15. Boso, they loved the Reward of Unrighteousness.

16. Men's.

19. for an Age—omit.

22. but—omit.


Luke xii. 47, 48, John ix. 41, 42.
II. PETER.

Chap. 3: 1.]

1 This Second Epistle, Beloved, I now write to you, in both of which I stir up Your SINCERE Minds by Remembrance; 2 to recollect the words PREVIOUSLY spoken by the HOLY PROPHETS, and of the COMMANDMENT of our Lord and Savior, by the APOSTLES; 3 knowing this First, that in the Last of the DAYS Scoffers will come with scoffing, walking after their own LUSTS, 4 and saying, "Where is the promise of His presence? for from the time the fathers fell asleep, all things continue in this way from the Beginning of the Creation." 5 For this purposely escapes them, that the Heavens were of old, and the Earth out of Water and by means of Water subsists, by the word of God; 6 by which the then world was destroyed by a Deluge of Water.

7 But the present HEAVENS and the EARTH, by the SAME Word, are treasured up, being kept for FIRE to a Day of Judgment and Destruction of IMPIOUS Men.

8 But let not this one thing escape You, Beloved, That One Day with the Lord is as a Thousand Years, and a Thousand Years as one Day.

9 The Lord of the promise is not slow, as some regard Slowness, but to them according to the TRUE Proverb; 10 "The Dog returned to his own Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 The promise of the presence of God, and the Scoffers who deny it. 2 The deluge, and the return of the earth and the heavens. 3 The promise of the second coming. 4 The day of judgment.

* VATICAN MS.—7. SAME WORD.

9. the—omit.
II. PETER.

makrothymieis eis hinas µη boulomenvos tinias atopo-
la long-suffering towards us not desiring some to
leitai, alla pantas eis metanoinon charitesai,
perish, but all for a reformation to come.

31 'Hxei de eis hina krauroi tis kletes, ev y
Will come but the day of Lord as a thief, in which
oi ouranoi boulion paraleunontai, stoicheia,
the heavens with rushing sound will pass away, elements
de kai katoxen euridexontai, kai gia kai ta ev
and burning intensely will be dissolved, and earth and all in
authe erga katakakapetai. 11 Toutw oin
her works will be burned up. Of these things therefore
parastai xenon, tootastai deis uparxen
all being dissolved, what ones it behoves to be
*[(yous)] eis agias anastoasias kai eusheias;
(you) in holy conduct and piety?

32 prosdogontas kai steuexontas tin parousian
looking for and hastening the presence
tis tou theou hmeras, de eis ourano
of the God the day, on account of which heavens being on
menoi lhxontai, kai stoicheia kai katoxen
are will be dissolved, and elements burning intensely
theketai. 13 Kai nous de ouranos kai gin
New but heavens and earth new
yn kata to epaggelemata autou prosdogome
according to the promise of him we look for,
ev ois dikaiosunen katakinesi. 14 Dio, agaphtos
is which righteousness dwells. Therefore, beloved ones,
tauta prosdogonistes, scouddaste aspitoi kal
these things looking for, do you diligently endeavor spotless an*
omorpho autw eurhythmai en eirnhe, 15 kai to
omorpho autw eurhythmai en eirnhe, 15 kai to
thn en autw boulion, salvation do you reckon,
the of the Lord of us long-suffering, salvation do you reckon,
katw kai o agaphtos hmos adelphos Paulos
as also the beloved of us brother Paul
kata tina autw dotheian soxian evagxen
according to the to him having been given wisdom wrote
yous, 16 ois kai en pasais [tai] epistolas,
ou, as also in all [the] letters,
laioi evon pair ton toin en ois eis diu
speak in them concerning these, in which is hardly
noxa tina, ois amasesi kai astprik
understood some things, which those unlearned and unstable
to stoeb Lans, ois kai tas loias grafas, pros
also the remaining writings, to
the idia auton apaleiain. 17 Tmesis ouv, aga
the own of themselves destruction.
You therefore, be-

†is patient towards us, not wishing that any one
should perish, †but that all should come to Reformation.

10 But †the day of the Lord will come as a Thief,
in which the HEAVENS
shall pass away with a rushing sound, and the
Elements burning intensely shall be dissolved, and
the Earth and the works in it shall be *burned up.

11 All These things,
*therefore, being dissolved, what persons ought we to be
†in Holy Conduct and Piety?

12 †Expecting and hastening the PRESENCE
of the DAY of God, on account of which the Heavens
being on fire will be dissolved, and the Elements
burning intensely will melt.

13 But we, according to his promise, are looking for
NEW Heavens and a
new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for these things, diligently endeavor to be
found by him in Peace, spotless and blameless;

15 and reckon †the PATIENCE of our Lord
as Salvation; even as our
BELOVED Brother Paul,
according to the WISDOM imparted to him, wrote
to you;

16 as also in All his Epistles, †speaking in them concerning these things; in
which some things are hard to be
understood; which the un-
INSTRUCTED and Unstable
pervert, as also the OTHER
Scriptures, to THEIR Own
Destruction.

17 Do you therefore Be-

* VATICAN MANUSCRIPT.—10. discovered.
  11. thus.
  11. you—omitt.
  16. thou—omitt.

1 5. Isa. xxx. 18; 1 Pet. iii. 20.
  2 9. Rom. H. 4; 1 Tim. iii. 4.
  43. Luke xii. 29; 1 Thess. v. 2; Rev. iii. 5; xvi. 16.
  5 11. Pet. i. 15.
  6 12. 1 Cor. i. 7; Thes. ii. 13.
  7 12. Pan. P. 1. 3; Isa. xxxiv. 4.
  8 12. Mic. i. 4.
  9 13. Isa.
  10. xiv. 17; 1 xii. 22; Rev. xxi. 9, 77.
  11. 15. 1 Cor. i. 58; xvi. 59; 1 Pet. i. 10; 1 Thess. iii. 15;
  12. 15. Rom. ii. 10; 1 Cor. xv. 24; 1 Thess. iv. 13,
loved, I being forewarned, + be on your guard, lest being led away by the description of the lawless, you should fall from your own stability.

12 But grow in favor and knowledge of the 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. † 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 18. † 18. 2 Tim. iv. 18; Rev. i. 5.
KEF. α' 1.

Ο ὁν ἀπ' αρχῆς, ὁ ακρόασαν, ὁ ἐφαρμακαί
What was from a beginning, what we have heard, what we have
seen with the eyes of us, what we gazed on, and
ai χειρίς ημῶν ἐφηλασθαί, περὶ τοῦ λόγου
the hands of us, what we felt, concerning the word
τῆς ζωῆς 2 (καὶ ἡ ὅταν ἐφανερωθῇ, καὶ ἐφαρμακα-
of the life, and the life was manifested, and we have
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
seen, and we bear witness, and we declare to you
τῇ τόπῳ τῆς αἰωνίου, ἄτης ἔν προς τὸν πατέρα,
the place the age-lasting, which was with the father, and
καὶ ἐφανερώθη ἦν 3 (δ ἐφαρμακαί καὶ ἀκη-
and was manifested to us, what we have seen and we
κούμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμῖς κο-
have heard, we declare to you, so that also you fol-
νώνων εὑρίσκετε μὲθ᾽ ἡμῶν καὶ ἡ κοινωνία δὲ ἡ
nish and the fellowship may have us with you, indeed the fellowship and the
ὁμοθύμητα μετὰ τοῦ πατρὸς καὶ μετά τοῦ νόο-
fellowship is with the father, and with his son Jesus Christ.
4 Καὶ ταῦτα γραφομέν
And these things we write

4 [ὑμῖν:] ἵνα ἡ χαρά ὑμῶν ἀπὸ πεπληρωμένης,
[to you] so that the joy of you may be complete.

5 Καὶ ἀνὲφυλτε ἡ ἀγαλλία, ἦν ἀκρόασαν αὐτῷ.
And this is the message, which we have heard from
και ἀπαγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς ἐστὶ,
and we have preached to you, that the God light
ἐστὶ, καὶ κοινοὶ ἐν αὐτῷ οἱ ἐστίν οὐδεμίας,
is, and darkness in him not is.

6 Εἰς εἰσώρακα, ὅτι κοινωνίαν ἔχομεν μετ᾽ αὐτοῦ
If we confess, that fellowship we have with him
καὶ ἐν τῷ σκοτεί περιπατοῦμεν, προσδοκοῦμεν, καὶ
and in the darkness we walk, we speak falsely, and
οἱ σκοτεῖς τὴν ἀληθείαν 7 εἰσὶν ἐν τῷ φαύλῳ
and we walk in darkness, we walk in darkness, and
ὅτως εἰσώρακα, τῶν ἐν τῷ φαύλῳ, καὶ
we confess, walk as he is in the light, fel-
νώνων εἰσώρακα μετ᾽ ἀλληλοῦ, καὶ τὸ αἰματῆς
nish and we confess, and all the blood of Jesus

7 [Στρατου] τῶν ὑπὸ αὐτοῦ καθαρίσεις ἡμᾶς απὸ
[Anointed] the son of him cleanses us from
πάσης ἁμαρτίας. 8 Εἰς εἰσώρακα, ὅτι ἁμαρτίαν
all sin.

8 Εἰς εἰσώρακα, ὅτι ἁμαρτίαν
If we confess, that sin
οἱ εἰσώρακα, ἐκακοῖς ἐλεημονεῖν, καὶ ἡ ἁμαρτία
we have, ourselves we deceive, and the truth
οὐκ εἰσίν ἐν ὑμῖν. 9 Εἰς διολογεῖσαι τὰς
not is in us. If we confess the

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.
1. John i. 1; 1 John ii. 13. 2. John i. 14; 3 Pet. i. 16. 3. Luke xxiv. 30; 4. John xvii. 21; 1 Cor. i. 6; 1 John ii. 24. 5. John i. 19; viii. 12; ix. 5; xii. 50. 6. 2 Cor. vi. 14; 1 John ii. 4. 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. 8. James iii. 5; Prov. xxviii. 12.

CHAPTER I.

1 ὃτι ἦν ἀπὸ τοῦ ἀρχαῖος ἐν τῷ πατradipe, 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 testi-
yfy, 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 is 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

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.]

ἀμαρτιάς ἡμῶν, πλῆθος εστὶ καὶ δίκαιος, ἵνα sins of us, faithful heis and just, so that αὐτῷ ἑμαῖς τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς he may forgive the us sins, and he may cleanse us απὸ τῶν ἁμαρτ. αἰδίας. 10 Εάν εἰσομεν, ὅτι ὑμῶν from all unrighteousness, if we should say, that not ἁμαρτησαμεν, ψευτὴν ποιομεν αυτῷ, καὶ ὅ we have sinned, a liar we make him, and the λόγος αὐτοῦ ὥστε εἶναι εἰς ἡμῖν. word of him not is in us.

ΚΕΦ. Β’. 2.

1 Ετέκει μοι, παντα γραφῶ διόμεν, ἵνα μη Dear children of me, these things I write to you, so that not ἁμαρτήσῃ καὶ εάν τις ἁμαρτήσῃ, παρακλήσων you may sin; and if any one should sin, a helper εχομεν πρὸς τὸν πατέρα, ἵππως Χριστὸν δικαίων we have with the Father, Jesus Anointed a just ὁν καὶ αὐτὸς ἅπασας εστὶ περὶ τῶν ἁμαρτ · one, and he is a propitiation on account of the sins πιῶν ἡμῶν, ὅπερ περὶ τῶν ἡμῶν δε μοιον, of us, not on account of the ours but only, ἀλλὰ καὶ περὶ δύον τοῦ κόσμου. 3 Καὶ εν but also on account of the whole of the world. And by τοιῷ γινομεν, ὅτι εἰσοδομεν αὐτοῦ, εἰσ δια this we know, that we have known him, if τῶν εντολῶν αὐτοῦ προειμεν. 4 Ο Λεγω Ἔγις the commandment of him we keep. The one saying, ἔγονα αὐτοῦ, καὶ τὰς εντολὰς αὐτοῦ μη τηροῦν have known him, and the commandments of him not keep,ν, ψευτής ἐστι, καὶ εν τοιῷ ἡ ἁλθεία οὐκ εἰσὶ, a liar he is, and in this one the truth not εστίν. 5 ο δὲ αὐτός ἀπετίθη τοῦ λόγου, ος Who but may keep of him the word, ἀληθείας εν τοιῷ ἡ ἀγαπή του θεου τετελειωμένη truly in this one the love of the God has been περαι. ἐν τοιῷ γινομεν, ὅτι εἰς αὐτοῦ εἰσιν, fulfilled. By this we know, that in him we are. 6 Ο Λεγω εν αὐτῷ μενείν, ὅτι εἰσὶ καθὼς The one saying him in to abide, is bound, as ἐκείνος περιπατησε, καὶ αὐτὸς εὐθαναστήσει, walked, also himself [thus] to πατησιν.

7 Λαγαπητοί, οὐκ εντολὴν καίνην γραφῶ διόμεν, walk. Beloved ones, not a commandment new I write to you, αλλ' εντολὴν παλαιαν, ἵνα εἴχετε απ' ἁρχὴς but a commandment old, which you had from a beginning, ἡ εντολὴ ἡ παλαια, εστίν δ ὁ λόγος ὁ ημῶν the commandment the old, is the word which you σατε [ἀπ' ἁρχὴς. 8 Παλιν εντολὴν καίνην ἡμῶν σατε. 8 Πάλιν εντολὴν καίνην heard [from a beginning. Again a commandment new καίνην, δ εστίν ἁλθείας εν αὐτῷ καὶ εἰ I write to you, which is true in him and in εἰς καὶ ἴδῃ σκιαὶ παραγεται καὶ το φως το walk, because the darkness is passing away, and the light the γραφὴ ἡμῶν, δ εστίν ἁλθείας εν αὐτῷ καὶ εἰ εἰς καὶ ἴδῃ σκιαὶ παραγεται καὶ το φως το γραφή ἡμῶν, δ εστίν ἁλθείας εν αὐτῷ καὶ εἰ εἰς καὶ ἴδῃ σκιαὶ παραγεται καὶ το φως το

* VATICAN MANUSCRIPT.—6 thus—omitt.

7. from a Beginning—omitt.
I. JOHN.

12 And the light shines in the darkness, and the darkness comprehends it not.

13 He was in the world: and the world was made through him, and the world knew him not.

14 He came unto his own, and his own received him not.

15 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

16 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

17 And the world was not made by him, but through him.

18 All things were made by him: and without him were not any thing made that was made.

19 In him was life; and the life was the light of men.

20 And the light shineth in darkness; and the darkness comprehends it not.

21 There was a man sent from God, whose name was John.

22 He came for a witness, to bear witness of the Light, that all through him might believe.

23 He was not that Light, but was sent to bear witness of that Light.

24 That was true Light, which enlighteneth every man that cometh into the world.

25 He was in the world, and the world was made by him, and the world knew him not.

26 He came unto his own, and his own received him not.

27 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

28 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

29 And this is the testimony of John, when the Jews sent unto him officers of the temple, to take him: he bare witness of the truth.

30 He that sent me to baptize with water testified unto me, saying, Of a truth I see the Lamb of God, which taketh away the sin of the world.

31 This then gave testimony of him, saying, This was he of whom I said, After me cometh a man, which is preferred before me, because he was before me.

32 And it came to pass, when the twelve days were almost full, that he went up into the temple, and sat in his place.

33 And the chief priests, and Pharisees, heard the children of the people singing, as they returned from the temple, saying, HOSANNA in the highest: Blessed is he that cometh in the name of the Lord.

34 When they saw him, they straightway forbade him that he should teach the people: but he answered, What say I then? If I give you an argument, do ye believe me? But if I also do with you an miracle, will ye believe me?

35 And they were seeking to take him; and yet no man laid hands on him, because his hour was not yet come.

36 And many of the people believed on him; and they said, When the Messiah shall come, will he do more miracles than this man does?

37 Then Jesus answered and said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

38 He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

39 For my flesh is meat indeed, and my blood is drink indeed, among men.

40 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

41 As the living Father sent me, and I live for evermore, even so the Son liveth also for evermore.

42 Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

43 He that eateth my flesh, and喝th my blood, hath eternal life; and I will raise him up at the last day.

44 For my flesh is meat indeed, and my blood is drink indeed, among men.

45 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

46 As the living Father sent me, and I live for evermore, even so the Son liveth also for evermore.

47 Verily, verily, I say unto you, if any one shall keep my saying, he hath everlasting life; and I will raise him up at the last day.

48 For I am not come to call the righteous, but sinners. 49 And he said unto them, I came not to send peace, but a sword; I came not, as a friend to the world, but as an adversary of the world.

50 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

51 And a man's foes shall be they of his own household.

52 He also said these things, signifying what Testament should be revealed in him.

53 Jesus said therefore to them, Yet a little while is the light with me; ye shall walk while ye have the light, that ye may know the truth, and the truth shall make you free.

54 But that which is spoken of in the Law, that Christ should come, is waiting for the time appointed of him, till he be revealed.

55 And the Law truly signifieth that the seed should remain, which should be born of the woman, and should shatter the serpent's head from the first foundation.

56 For from henceforth all the nations shall know, that I am the Son of God.

57 And so it was, when the people knew not that John did speak of Jesus, they supposed that he spake of himself.

58 John answered, and said, A man can receive nothing, if it be not given him from heaven.

59 He that hath the power to impart life to the dead, and to raise them from the earth, gave him this power: for he gave even the Son of man power over life and death, even the Son of man that he might impart life to whom he would.

60 This is the judgment, that the Light hath shined in the darkness, and the darkness comprehends it not.

61 There came therefore a Jews of Samaria, whose name was Nathanael, and he asked him, Rabbi, thou art the Son of God, art thou not? and he answered and said unto him, Rabbi, thou sayest the truth: for thou knewest me that I am a Jew, and was born under the law.

62 Jesus answered and said unto him, Because I said unto thee, I am a Jew, and was born under the law, thou believest; but I am greater than the law.

63 Jesus answered and said unto them, If any one will do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself.

64 He that speaketh of himself seeketh his own glory: but he that seeketh his glory of him that sent him, he is true, and no unrighteousness is in him.

65 These things have I spoken unto you, being yet in the world, that ye might believe me, even as I said unto you, that I am from God.

66 I have yet many things to say unto you, and to judge of me; but the world cannot bear them.

67 For the prince of this world cometh, and hath nothing in me.

68 But as he cometh, he shall find nothing in me, which he may condemn, for I come to do the will of him that sent me.
I. JOHN.

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 the truth is not in all of us.

20. And, you have an anointing from the Holy One, and you know all of us.

21. I have not written to you because you know the truth; but because you have the truth, and because No Lie is from the Truth.

23. Who is the lie, but he who denies that Jesus is the Anointed One? This is the Antichrist, he who denies the Father and the Son.

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—eternal 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 need not that any one teach you; but the same anointing teaches you..."
I. JOHN.

1. JOHN.

28. And now, dear children, abide in him, so that when he shall appear we may have confidence, and not be put to shame by him, in his presence.

29. If you know that he is righteous, you know that every one practicing righteousness has been begotten by him.

CHAPTER III.

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 practices sin, also practices iniquity; and sin is iniquity.

5. And you know that he was manifested, so that the sins and sin in him are not.

6. Every one who abides in him does not sin; every one who sins has not seen him, nor known him.

7. Dear children! no one does evil, the one doing the righteousness, righteous is, as he is righteous.
I. JOHN.

8. The one doing the accuser is, from the beginning, the accuser, sin, because sin is from the accuser, sin, because from a beginning the accuser, sin. 

9. For this was manifested the son of God, that he might destroy the works of the accuser. 

10. Every one who does not practice righteousness is of the accuser, 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 one another.

12. Not as Cain, who was of the evil one, and killed his brother. And from the account of what did he kill him? Because his works were evil, and his brother's righteous.

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 a murderer has no life in him, abiding.

16. By this we know love, because he abides in love, because he has been loved by God.
I. JOHN.

Chap. 3: 17. I. JOHN.
17 'O δ' αν εγχ του Λου του κοσμου, και θεω-
who may have the substance of the world, and may
νρ του αδελφου αυτου χρειαστα, και then the
μεν νομον του αδελφου, και εξαιροειναι, και his brother, need having, and
κλεψε τα απογιαν αυτου ανε του ανου, πως ε' may close the bowels of himself from him, how the
may look at my servant's heart, how the
γαπη του θεου μενει εν αυτω; 18 Τεκνα
love of God abides in him? Dear children
αμου, μη γαςειν αυτην εγχ νασουρ, [of mine], not we should love in word nor in the tongues,
αλλ αν εργα εκλεγει. 19 [Και] εν τουτω [And] by this,
γινομαιν, οτι εκ της αληθειας ειμι, και we know, that of the truth we are, and
εμπροσθεν αυτου πειρομεν τας καρδιας ημων, in presence of him we shall assure the hearts of,
οτι ενα καταγινωσκη ημων η καρδια, οτι because if we should condemn the heart, that
ευων εν εις της καρδιας ημων, και greater is the God of the heart of us,
γνωσει παντα. 21 Αγαπητοι, εγχ η καρδια
knows all things. Beloved ones, if the heart
μη καταγινωσκη οτι [μη ημων, παραβασια
[may not condemn [us], falsehood
εξεινε προς την θεον, 22 και δε εαν αιτωμεν, εκme εκ μεν εν εις της καρδιας ημων, and whatever we may ask,
λαμβανομεν εις αυτον, οτι τας ευνολας αυτου we receive from him, because the commandments of him
προσευχομεν, και τα αρεστα εν ενοικαιν αυτον ποι
and this is the commandment of him, that
τα πατηματα του ουναι του θεου, εσου we should believe in the name of the son of him Jesus
και αγαπημεν αλληλους, καθως εκυιαν, and should love each other, as he
και εν ευνοιαι ημιν. 24 Και ο τηρον τας εν-
we keep, and the things pleasing in presence of him we
γας εργας τουν αυτου, εν αυτον αναι, και αυτου commandment to us. And the one keeping the com-
και εν εσχα των αυτου, εν αυτου εις ενοικαιν, in him, he abides, and he
αυτου και εν τουτω γινομαιν, οτι ευνει εν and by this we know, that he abides in
εμι εις του πνευματος, οτι ημιν εις
him, in the spirit, of which to us he gave.

ΚΕΦ. δ'. 4.

1 Αγαπητοι, μη παρτι παντεματι πασινυνετε, Beloved ones, not every spirit do you believe,
αλλα δοκιμαστε τα παντα, ει εκ της θεου but do you prove the spirits, if from of the God
εστιν οτι τα παλαιον ψευδοπροφητατς εξελυθαν have out, because many false-prophets have gone out
because many false-prophets have gone out

* VATICAN MANUSCRIPT.—18, of me.—omit. 19. And.—omit. 19. shall know.
10. HEART. 21. us.—omit. 21. us.—omit.
20. Rom. xii. 18; Eph. iv. 15; James ii. 15. 10. John xix. 37; 1 John i. 8. 22. Col. iv. 4. 21. Job xii. 26. 19. Heb. x. 22; 1 John ii. 38; iv. 17. 23. Acts xiv. 15; eiv. 15; Prov. xv. 29; Jer. xxxix. 12; Matt. vii. 8; xxi. 23; Mark xli. 24; John xiv. 10; xv. 7; xiv. 29; James v. 17; 1 John v. 14. 24. 22. John viii. 31; ix. 31.
25. John vi. 29; xvii. 8. 26. 23. John xii. 54. 27. 24. John xiv. 25; xv. 16. 28. 25. John xvii. 27. 29. 1 Matt. xiv. 4. 30. 1 Cor. xiv. 20; 1 Thess. v. 21; Rev. ii. 2.
31. Matt. xiv. 5; 28; Acts xx. 8; 1 Tim. iv. 1; 2 Pet. ii. 11; 1 John ii. 18; 2 John.
I. JOHN.

Section:

1. John 4:2

2. Beloved ones, we should love each other; because love is from God; and every one who loves has been begotten by God, and knows God.

3. He who does not love, does not know God; because God is love.

4. 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.

5. In this is love, not that we loved us, but that he loved us, and sent forth his Son to be the propitiation for our sins.

6. For this is the love of God, that we keep his commandments; and his commandments are not burdensome.

7. For all the world has lain in the love of the evil one.

8. Beloved ones, let us love one another, because love is from God; and everyone who loves has been begotten by God, and knows God.

9. He who does not love, does not know God; because God is love.

10. In this is the love of God, that we keep his commandments; and his commandments are not burdensome.

11. For all the world has lain in the love of the evil one.

12. Beloved ones, let us love one another, because love is from God; and everyone who loves has been begotten by God, and knows God.

13. He who does not love, does not know God; because God is love.

14. In this is the love of God, that we keep his commandments; and his commandments are not burdensome.

15. For all the world has lain in the love of the evil one.

16. Beloved ones, let us love one another, because love is from God; and everyone who loves has been begotten by God, and knows God.

17. He who does not love, does not know God; because God is love.

18. In this is the love of God, that we keep his commandments; and his commandments are not burdensome.

19. For all the world has lain in the love of the evil one.

20. Beloved ones, let us love one another, because love is from God; and everyone who loves has been begotten by God, and knows God.

21. He who does not love, does not know God; because God is love.

22. In this is the love of God, that we keep his commandments; and his commandments are not burdensome.

23. For all the world has lain in the love of the evil one.

24. Beloved ones, let us love one another, because love is from God; and everyone who loves has been begotten by God, and knows God.

25. He who does not love, does not know God; because God is love.

26. In this is the love of God, that we keep his commandments; and his commandments are not burdensome.

27. For all the world has lain in the love of the evil one.
I. JOHN

[Chap. 4: 20.]

11. Beloved! \(\dagger\) If God so loved us, \(\ddagger\) we also ought to love each other.

12. [Though] \(\ddagger\) 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.

13. \(\dagger\) By this we know that we abide in Him, and he in us, because he has imparted to us of his Spirit.

14. \(\dagger\) We have seen and testify that the Father sent forth the Son as a Savior of the world.

15. \(\ddagger\) Whoever may confess that Jesus is the Son of God, God dwells in him and he in God.

16. \(\dagger\) And we have known and believed the love which God has for us. \(\ddagger\) God is love; and he who abides in love, abides in God, and God \(\ddagger\) abides in him.

17. By this has love been perfected with us, that \(\ddagger\) we may have confidence in the day of judgment; because as he is, \(\dagger\) he is the love we abide in this world.

18. There is no fear in love, but perfect love casts out fear; because fear has restraint; and he who fears \(\ddagger\) has not been perfected in love.

19. \(\dagger\) Our love, because he first loved us.

20. \(\ddagger\) If any one say, "I love God," and \(\dagger\) you hate his brother, he is a liar; for he who does not love his brother, whom he has seen, \(\ddagger\) is not able to love God, whom he has not seen.

\* Vatican Manuscript.—15. Jesus Christ.

10. abide in Him.

10. him—

omit. 26. is not abd.
CHAPTER V.

1 And every one who believeth that Jesus is the Anointed one, hath been begotten by God; and every one who loveth the Begotten, loveth the one begotten by him.

2 By this we know that we are the children of God, when we love God and practiseth his commandments.

3 For this is the love of God, that we keep his commandments; and his commandments are not burdensome:

4 Because that which hath been begotten by God overcometh the world; and this is that victory which overcometh the world,—our faith.

5 And who is he that overcometh the world, but he who believeth that Jesus is the son of God.

6 This is he who came by water and blood, Jesus the Anointed one; not by water only, but by the water and the spirit.

7 And the spirit is that which testifieth, because the spirit is the truth.

*VATICAN MANUSCRIPT.—20. low—omit. 1. also—omit. 2. practiseth. 5. oth. 6. the-omit. 6. by.

† 7. The received text reads, "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And three are those three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapiensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version.
I. JOHN.

8. The spirit, and the water, and the blood; and the three are one.

9. If we receive the testimony of men, the testimony of God is greater; † For this is the testimony of God which he has testified concerning his son.

10. He who believes into the son of God, has the testimony in himself; who believes not the testimony, has made himself a liar, because not he has believed in the testimony, which has testified the son of himself.

11. If a truth be in the testimony, which has tested the son of God, who has not believed in the testimony, who has not believed in the son of himself, who has not believed the testimony, that life he who has not the son has not the life.

12. And this is the testimony, that God has given to us alimon Life, and this life is in his son.

13. He who has the son has the Life; he who has not the son has not the Life.

14. These things I have written to you, that you who believe on the name of the son of God may know that you have alimon Life.

15. And this is the confidence which we have towards him, that if we ask anything according to his will, he hears us.

16. And if we know that he hears us, whatever we ask, we know that we have the petitions which we have asked from him.

17. If any one see his brother sinning a sin not to death, the he shall ask, and the sin will still be given to him life, for those sinning not to death. It is a sin to death, not perishing.
I. JOHN.

1. In righteousness sin is; and it is sin not
18 Oidaive, dti pais ogeven
to death. We know, that every one the being

γεννηθεις ek tou theou, oux amartanei, ala'
the one having been begotten by the God, keeps

εκ του theou, tphere aman, and the evil one not lays hold of him. We know,

Oidaive, kai o amartanai, kai o kosimos elos en
that from the God we are, and the world, whole in

των πονηρα κειται. 20 Kwdi oidaive, dti o pios,
the evil one lies. And we know that the son

tou theou the son of God is come, and has given to us an understanding, so that

γνωσκωμεν των αληθινων kai exem et uro
we might know the true one and we are in the

alhivn, ev των αυτου ησου Χριστου. Oi
true one, in the son oiam Jesus. This

tou estin o alhivn theos kai h athen.
the true God and the life everlasting.

21 Teknia, philoxete eaxous apo tou eisolov.
Dear children, do you keep yourselves from the idols.

ness is Sin; but there is a
Sin not to Death.

18 We know That every
one who has been begot-
ten by God does not sin,
but the one begetten by
God guards himself,
and the evil one does not
lay hold of him.

19 We know That we
are from God, and that
the whole world lies
under the evil one.

20 And we know that
the son of God has come,
and has given us Discern-
ment, that we might know
the true one; and we are
in the true one.—by his
son Jesus Christ. This
is the true God, and the
eternal Life.

21 Dear children! keep
yourselfs from idols.

* VATICAN MANUSCRIPT.—18. him. Subscription—FIRST OF JOHN.
1 18. 1 Pet. i. 23; 1 John iii. 9. 2 18. James i. 27. 3 10. Gal. i. 4
The elder to the chosen Cyriaca, and the children of whom I love in truth; (and not only I, but also All those who have known the truth,) on account of the truth that abides in us, and shall be with us to the age.

Therefore I rejoiced greatly that I found some of thy children walking in Truth, as we received a commandment from the Father.

And now I entreat thee, Cyriaca, not as writing to thee a new Commandment, but that which we had from the beginning, that we should love each other.

And this love, that we should walk according to his Commandments. This Commandment is, as you heard from the Beginning, that you should love each other.

For many deceivers went forth into the world, those who do not confess that Jesus Christ came in the flesh. This is the Deceiver and the Antichrist.

Look to yourselves, that you may not lose the things we performed, but that you may receive a full reward.

Every one who goes beyond, and does not abide in the Doctrine of the Anointed one, has
II. JOHN.

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, that our joy may be complete.

13 Salute the children of thy chosen sister Salute thee.
1. **The Elder to Gaius** the beloved, whom I love in the Truth.

2. Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy soul prosper.

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 worthily of 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 loveth to be *first* among them, does not receive us.

10. Therefore, if I come, I will remember his works which he doeth, praying against us with evil Words; and not being satisfied with these things, he doth 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.*

* Vatican Manuscript.—Title—Third of John.

1. Be this to Strangers.

2. Entertain.

3. In the Truth.

4. In the truth.

5. To entertain.


1. 1 John 1.

2. 2 John 4.

3. 1 Cor. iv. 15; Phil. 10.

4. 1 Cor. iv. 15.

5. 11. 2 Pet. xxxvii. 37; Isa. 1. 10; 1 Pet. iii. 11.

6. 11. 1 John ii. 10; 11.
III. JOHN.

GOD is of GOD; he who does evil has not seen God.

12 Testimony is borne to Demetrius by all, even by the truth itself; and we also testify, and thou knowest that the testimony of us is true.

13 I had many things to write, but I do not wish to write them to thee with Ink and Pen;

14 But I hope to see thee immediately, and we will speak mouth to mouth. Peace be to thee! The friends salute thee. Salute the friends by name.

VATICAN MANUSCRIPT.—12. thou knowest.

OF JUDAS.

1 Judas, a Bond-servant of Jesus Christ, and 2 Brother of James, to those who are beloved by God the Father, even the called ones who are preserved by Jesus Christ;
3 may Mercy and Peace be multiplied to you.

4 Beloved, making All Haste to write to you concerning our COMMON Salvation, I had a necessity to write to you, exhorting you to earnestly contend for the faith which was once delivered to the saints.

5 For Some Men have come in privily, who of old were previously designated for this Judgment, impious, changing the favor of our God into Licentiousness, denying the only Sovereign and Lord of Jesus Christ.

6 But I wish to remind you, though you once knew this, That the Lord having saved the People out of the Land of Egypt, afterwards destroyed those who did not believe;

7 and those Angels who kept not their own Principality, but left their own Habitation, he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

8 as Sodom and Gomorrah, and the cities about them, which in a Like Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-
JUDAS.

8. Omoiws men touto
hasting retributive justice are undergoing. In like manner truly
kai otho evnwnwmenoi sarka men miaoion,
also those dreaming ones dream indeed they pollute,
kurwma de aletheia, dosas de blassfumai.
whom they set aside, glories and; they revile.

9. O de Miahel d arxwmmen, dte to diabole
The but Michael the chief messenger, when with the accuser
diaxwmeinou diexwgeto peri to Mosewos
contending he reasoned about the
swatios, ouk etoloue kxwra evanegik
body, not esteemed against
blassfumai, alla eis eupeita soikrwos.
judgment, but he said; May revoke thee Lord.

10. Otho de, otho evn ouk oida, blassf
These but, what things indeed not they know, they re-
movoun, dte de fwsikos, dte ta alouca xwra
move, those do natural, those do unnatural;
epiatai, ev tautois fereontai,
reputed to, in these things they are corrupt.

11. Otho eis en tais aigapais idous apilados,
These are in the love-feasts of your hidden rocks,
sunvexwmenoi afoevgenous, eautous poimwntes:
feasting together without fear, themselves feeding;
vefela anwdrwora, upo anewrwos parapheromen
clouds without water, by winds being swept along;
denvra flogaporwma, akartw, di apdramonta,
trees autumnal, unfruitful, twice having died;
epi kwaontai: 12 kuxwma agria thanatos,
having been rooted, worms wild of sea, foamy
phwma taw eautwn aixwmena aspereis plas-
living out the of themselves shame; stars want
daring, for (which) the gloom of the darkness for
aiwma tetempta.

13. Pepelemaue de kai tou
Prophesied and also these
an age has been kept.

13. Ebdwmos apo Aam Ewoc, legew idous,
seven from Adam Enoch, saying; Lo,

14. Hle kuxwma en agnias muwian
A Lord with holy myriads of himself, to excite
autou, 15 poiyn-
true among them who;

15. Satoi aposthete de kai tou
Prophesied and also these

16. Ekbwmen eis akhias pei te pantwn
When Michael, the archangel, thencontending
kuxwma kai ekei exekw
those among them who;

17. Tous asebebas [auton]
works of impiety among them which they did impiously, and
et pei te pantwn
and among them all

18. Omos bebaioj stin eis theom
tributive justice of an alien Fire.

19. Omos bebaioj stin eis theom
In like manner indeed these Dreamers also
pollute the Flesh, and despise
Lordships, and revile

20. But Ebdwmos, 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.

21. Yet these blaspheme what indeed they do not understand, but what they
know naturally as irrational Animals, in these things they are corrupt.

22. 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.

23. 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.

24. Wild Waves of the Sea, fouling out their own Shame; wandering
Stars, which has been kept the gloom of darkness for the age.

25. And Enoch also, the Seventh from Adam prophesied of these, saying,
"Behold, the Lord came with his holy Myriads,

26. "To execute judgment against all, and to convict all the
impiest of all their works of
Impiety which they im-

* Vatican Manuscript.—O. When Michael, the archangel, then contending,
the—omitt. 15. of them—omitt.
16.] JUDAS.

"piously did, and of All the harsh words which impious Simonists spoke against him. These are
mercenaries, complainers, according to the lusts of themselves walking; and the mouth of them speaks
derogatory, base-minded words, full of deceit and of gain
"Of these, 2£ thee, above all, my son, that they are the
spirits of the Last Time; there will be Mockers, walking according to their own impious lusts.
21. They 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,
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 fleshy.
24. Now to Him who is able to guard you from falling, and to place you blamesless 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—omitted.
25. and—omitted. 25. before every age, and now.

[Subscriptions—Or Judas.
15. 1 Sam. i. 3; Prov. xxi. 18; xciv. 4; Titus ii. 13. 16. Prov. xxvi. 9; James ii. 1, 2; 3 Pet. iii. 1; 1 Pet. i.; 1 Tim. iv. 18; 2 Cor. ii. 14; James iii. 15, 16. 17. Titus ii. 13; Rev. iii. 4. 18. 1 Tim. i. 16; 2 Tim. iii. 1; 20. 10. 2 Tim. iii. 16; 20. Col. i. 17; Tit. iv. 21; Rom. xvi. 25. 23; Hom. ii. 20.
APOKALYPSE.
A REVELATION.

THE APOCALYPSE.

KEF. a', 1.

1 APOKALYPSE IHSOU KHRISTOU, HTN EDOKEV AUTOY
A revelation of Jesus Anointed, which gave to him
THEOS, THEIS SOUS DOUTOS AUTOY A THE
the God, to point out to the bond-servants of himself the things it behooves
GENHATHEI TON TACHA, KAI EVMENEI APOTEILEIS
to have done with speed, and he signified having sent
OYTOU AGELOU AUTOU TO DOUTO AUTOU
by means of the messenger of himself to the bond-servant of himself
IOWANN; OYTOU EMARTURPHSEI TON LOGOU TON THEON
1 John, who testified the word of the God,
KAI TON MARTURION IHSOU KHRISTOU, OSE EIDE,
and the testimony of Jesus Christ, whom he saw,
3 MAKARIOS O NAGNISIOTON, KAI OI AKOUSTES
Blessed the one reading, and those hearing
TOS LOGOUS TIS PROPHETIAS, KAI TIROUNTES
the words of the prophecy, and keeping strictly
TA EN AUTOY GERAYMENA O GAR KAIROUS
the things in it having written; for the season
AGGUS.

NEAR.

1 IOWANNHS TAIHS EPTA EKKLASIAIS TAIHS EN TIS
John to the seven congregations to these in the
ASYA: XARIS YMN KAI EIREFHIA APDO O AVN
Asia; favor to you and peace from the one existing
KAI O YN KAI O ERCHOMENOS KAI APOT TON
and the one who was and the one coming, and from this,
EPTA PLEUROTON, A [ESTIN] EPOISIOT TON
seven spirits, which [is] in presence of the
THRONON AUTOY, KAI APDO IHSOU KHRISTOU, O MAR
throne of him; and from Jesus Anointed, the wit-
TROUS D PIKOTOS, O PROPTOTOKOS TOVON NEKRON, KAI O
ness the faithful, the first-born of the dead ones, and the
EKRION TON BAPTIZEI TIS GYNS TON AGAPEWTI
crown to the bathers of the sexes; the affectionate
PROISTEI TIS KINHOS TON THEOS, KAI TON ONDOV
prince of the kings of the earth; to the one-loving
HUMAS KALOUSAHN HUMAS APOT TON AMARTION HUMON
his, and having washed us from the sins of us
EN TON AIASATON, KAI EPOISIOT HUMAS BASI-
us in the blood of himself, and made us a king-
LEIAN, IEPEIS TIS THEOS KAI PATORI AUTOU, AUTW O
ship, priests to the God and father of himself, to him the

† The Revelation is not found in the Vat. Ms., 1209, therefore the Various Readings, are taken from Dr. Beirch's Collation of the Vat. Ms., 1109, 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 at 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 B Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Vat. Ms., 1209.

†† Vatican Manuscript, No. 1109.—No title is given in this MS; C has Revelation of John. The Greek word "APOKALYPSE" has been adopted for the title. 2 whatever things he saw (A B).
† 4. See, for us. A; heemone, of us. C.
†† 5. See, for us. A; heemone, of us. C.

1 Rev. xxi. 16. 2 Rev. vi. 9; xii. 17. 2. 1 John i. 1. 3. Rev. xiii. 7. 4. Exod. i. 14; verse 8. 4. Zach. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. 5. 1 Cor. xvi. 20; Col. i. 18. 5. Rev. xvi. 14. 6. 1 John i. 7. 6. 1 Tim. vi. 18; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 13.
be the glory and the might for the ages of the ages. Amen.

7 Behold! the is coming 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 coming—the Omnipotent."

9 E John, your brother and I Co-partner in the affliction, and Kingdom, and Patient waiting for the coming of Jesus our Lord, the Son of the living God. I was in the spirit in the Lord's holy place, and I heard behind me a loud voice saying:

10 What thou seest write in a scroll, and send to the seven con-

gregations: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

11 And I turned to see the voice which was speaking with me, and having turned I saw seven golden lampstands,

12 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;

13 and his head and hair white as white;...

* Vatican Manuscript, No. 1100.—O. Christ Jesus (n.) Jesus (n.) on account of—omitted (a. c.) 0. Anointed—omitted (a. c.) 2. was speaking (n. c.)

1. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. 2. Zech. xi. 10; John xix. 37. 3. Isa. xlii. 8; xiv. 1; xxviii. 12; verse 17; Rev. ii. 8; xvi. 6. 4. Rev. iv. 8; xv. 7; xvi. 5. 5. Phil. i. 7; iv. 14; 2 Tim. i. 8. 6. Acts x. 10; 2 Cor. xi. 2; Rev. iv. 2; xvi. 11. 7. Rev. iv. 5; verse 5. 8. Rev. ii. 1. 9. Ezek. i. 30; Dan. iv. 13; x. 10; xiv. 12.
APOSTOLY.

† 17. First-born (A.) 2. thyn—is omitted by A. C.

† 14. Dan. x. 6; Rev. ii. 18. 15. Ezek. i. 7. 16. Ezek. xliii. 2; Rev. xiv.
APOCALYPSE.

and that thou art not able to endure wicked men; and thou hast tried those who declare themselves to be Apostles, but are not, and hast found them Liars;

and thou hast patientiy endured and hast suffered on account of my name, and thou hast not been weary.

But I have this against thee, That thou hast relaxed thy first love.

Remember, therefore, whence thou hast fallen, and reform, and do the first works; but if not, I will remove thy lampstand out of its place, unless thou reform.

But this thou hast, That thou hast hasted the works of the Nicolaitans, which I also hate. The

the works of the Nicolaitans, which I also hate. The

exow ous, anastatw to ti to pnevma legei tais oikiasis, to the one coming to thee, I will remove the lampstand out of its place, unless thou reform.

and the first works do thou; ei de mi, erchousi oui [toux,] kai koinw w thn if but I am coming to thee [speedily,] and I will remove the

lampstand out of the place of itself, if not metanwosis.

Allo tounto exw, oti miwes thou dost change thy mind. But this thou hast, that thou hast hasted

t οι των Νικολαϊτων, ἀ καγώ μισῶ. ἦν ο ο καγώ μισῶ. ἦν ο

the works of the Nicolaitans, which I also hate. The

exow ous, anastatw to ti to pnevma legei tais oikiasis, to the one coming to thee, I will remove the lampstand out of its place, unless thou reform.

and the first works do thou; ei de mi, erchousi oui [toux,] kai koinw w thn if but I am coming to thee [speedily,] and I will remove the

lampstand out of the place of itself, if not metanwosis.

Allo tounto exw, oti miwes thou dost change thy mind. But this thou hast, that thou hast hasted

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and the first works do thou; ei de mi, erchousi oui [toux,] kai koinw w thn if but I am coming to thee [speedily,] and I will remove the

lampstand out of the place of itself, if not metanwosis.

Allo tounto exw, oti miwes thou dost change thy mind. But this thou hast, that thou hast hasted

t οι των Νικολαϊτων, ἀ καγώ μισῶ. ἦν ο

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exow ous, anastatw to ti to pnevma legei tais oikiasis, to the one coming to thee, I will remove the lampstand out of its place, unless thou reform.

and the first works do thou; ei de mi, erchousi oui [toux,] kai koinw w thn if but I am coming to thee [speedily,] and I will remove the

lampstand out of the place of itself, if not metanwosis.

Allo tounto exw, oti miwes thou dost change thy mind. But this thou hast, that thou hast hasted

of mine.] 8 Kati tōv aggelōv tis en Xumvra ekklēsiās And by the messenger of the in Smyrna congregation

γράφων Tade legēi o prōtos kai o esχa-

do thou write; These things says the first and the last,

tos, o geγenētov nekros, kai eἰσηγεν oida sou who became dead, and lived; I know of thee

[ta erγa, kai] tηn bλησυν, kai tηn παραχαιρ., [the works, and] the affliction, and the poverty,

(αλλα πλουσιων ει, kai tην θλησημιων ek (but rich thou art,) and the blasphemy from

tων λεγοντων ιουδαιων ευαι ἐαντων, kai ouk those declaring Jews to be themselves, and not

εισιν, αλλα συναγωγη των σατανα. 10 Meidēn are, but an assembly of the adversary. Not

θοβων α μελέτεις παραχαιρ ἵδων, μελετεi fear thou the things thou art about to suffer; Io, is about

balein o διαβολος εξ ὑμων εις φυλακην, ἵνα to cast the accruser from of you into prison, so that
APOCALYPSE.

you may be tried, and you shall have affliction ten days. Be thou faithful till death, and I will give thee the crown of life.

11 (Let him who has an ear, hear what the spirit says to the congregations.) The conqueror shall not be injured by the second death.

12 And by the messenger of the congregation in Pergamos write: These things says he who has the sharp twoedged broad sword:

13 I know where thou dwellest, where thou holdest the name of my name, and thou didst not deny my faith even in the days in which Antipas was my witness, who was killed among you, where the adversary dwells.

14 But I have a few things against thee; thou hast there those holding the teaching of Balaam, who instructed Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices and fornicate.

15 So in like manner thou hast also those holding the teaching of Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the broad sword of my mouth.

17 (Let him who has an ear, hear what the spirit says to the congregations.) "To the conqueror I will give that manna which has never been corrupted."
Chap. 2: 18.]

APOCALYPSE.

[Chap. 2: 24.

been concealed; and I will give him to 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 the Son of the God, who has this eyes as a Flame of Fire, and his feet like fine Brass;

19 I know thy works, and thy love, and thy faith, and thy patience, and thy sorrows, and thy service, and thy patient endurance;

20 But against thee, because thou hast left the love of thy wife 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 to repent; but she was not willing to repent from her fornication.

22 Behold! I will cast her, and those committing adultery with her, into a Bed,—into great Affliction; unless they repent from her works.

23 And I will kill her children with Death; and all the congregations shall know that I am the one who searches reins and hearts; and I will give to each one, according to your works.

But I say to you,—to the rest in Thyatira, as many as have not this teaching, who know not the depths of the adversary (as they say):

Ou Balbo ἐὰν ὅμως ἀλλὰ βαρὸς. 25 πλὴν ὁ

* Vatican Manuscript, No. 1100.—I. will cast (a. n.)

† 20. sow—thou, is omitted by c. very many MSS., and most of the versions.

24. Balbo

I. Rev. i. 2; and many MSS.

† 17. Rev. iii. 12; xix. 12.

† 18. Rev. i. 14, 15.

† 20. Kings xvi. 31; xxi. 35;

2 Kings ix. 7.

† 20. Acts xv. 20, 26; 1 Cor.

† 23. 1 Sam. vi. 7; 1 Chron. xxviii.

25. xii. 17; 2 Chron. vi. 30; 2 Sam,

† 25. xii. 10; xii. 13; Rom. vii. 27.

† 10; 2 Cor. vii. 10; Gal. vi. 8; Rev. xii.
APOCALYPSE.

Chap. 2: 25.] 26 But what you have, hold fast till I may have come.

26 And he who conquers, even he who keeps my works to an end, I will give to him authority over the nations;

27 and he shall rule them with an iron sceptre; (as the vessels of the earth are vessels it is breaking them together, as also I received from my Father.) And I will give to him the morning star.

(Let him who has an ear, hear what the Spirit says to the congregations.)

CHAPTER III.

1 "And by the messenger of the congregation in Sardis write; These things says I, he who has the seven Spirits of God, and the seven stars: I know you, where you live—[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 heard, and do, and reform.

4 But thou hast a few names in Sardis, which have not soiled their garments; and they shall walk with me in white.
en λευκὸς, ὃτι ᾧδει εἰσιν. 5 'Ο μακάριος,
in white (robe), because worthy they are. The one overcoming,
ὅτοις περιβάλλεσθαι ἐν ἱππίῳ λευκός· καὶ αὐτὸς
shall invest himself with garments white; and not
τῇ ἱππίῳ ἐξηλέξεις αὐτὸν ἐκ τῆς βίβλου
μὴ εξελέξω τὸ οἴρων αὐτοῦ ἐκ τῆς βιβλίου
not I will blot out the name of him out of the scroll
tῆς ψυχῆς, καὶ ὄμολογος τὸ οἴρων αὐτοῦ ἐν
τῆς ζωῆς, καὶ ὄμολογος τὸ οἴρων αὐτοῦ ἐν
the life, and I will blot out the name of him in
ποιον τοὺς πάπους, καὶ εὐνοικίαν τῶν ἁγγε-
the eyes of the father of me, and in presence of the messenger
λόυν αὐτοῦ. 6 'Ο εὐνόμων ὃς, ἀκούσας τὶ τὸ
of him, they have an ear, let him hear what the
ψήνου λέγει τὰς ἐκκλησίας.
spirit says to the congregations.
7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδέλφειᾳ ἐκκλησίᾳ...And by the messenger of the in Philadelphia congregation.
siας γραφαὶς; Τάδε λέγει 'Ο ἄγιος, ὁ θελη-
These things says the holy one, the true
τινα: Τάδε λέγει 'Ο ἄγιος, ὁ θελη-
timothy writes: These things says the holy one, the true

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VATICAN MANUSCRIPT, No. 1105—5, thus be clothed, (a c.)

7. shall shut; and

who he shuts and no one shall open.

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*VATICAN MANUSCRIPT, No. 1105—5, thus be clothed, (a c.)

7. shall shut; and

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 robeth; Because they are worthy.

5. The conqueror shall thus, *thus, be clothed in white garments; and I will by no means blot out his name from the book of life, and I will confess his name in the presence of my father, and in the presence of his angels." 6. (Let him who has an ear, hear what the spirit says to the congregations.)

7. And by the messenger of the congregation in Philadelphia write, These things says the holy one, the true, he who has the key of David; he who opens and which no one shall shut, and shuts and which no one shall open; 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
APOCALYPSE.

hast, so that no one may take thy Crown.

12 The conqueror, I will make him a pillar in the temple of my God, and he shall never go out more; and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem,—that coming down out of the heaven from my God; and my new name.

13 Let him who has an Ear, hear what the Spirit says to the congregations.

14 And by the messenger of the congregation in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know Thy works, That thou art neither cold nor hot; I wish thou were hot or cold.

16 Thus Because thou art lukewarm thou art, and neither cold nor hot, I am about to vomit Thee out of my mouth.

17 Because thou sayest I am rich, and have become wealthy, and have need of Nothing; and knowest not that thou art the wretched and the miserable one, even poor, and blind, and naked,

18 I counsel thee to buy from me Gold which has been refined by Fire, that thou mayest be rich; and white Garments, that thou mayest be clothed, and the shame of thy nakedness may not be manifested; and Eyesalve to anoint thine eyes, that thou mayest see.

19 E, as many as I

* Vatican Manuscript, No. 1100.—12. the city of my God—omit.

13. my—omit.

17. poor.

† 11. Rev. ii. 10. 12. 1 Kings vii. 21; Gal. ii. 9; xxi. 4. † 12. Gal. iv. 20; Heb. xii. 22; Rev. xxi. 10. 13. Rev. ii. 7. 14. Col. i. 15. 14. xxi. 4; xxii. 1; Matt. xiii. 44; xxi. 9. 15. Job. v. 17; Prov. iii. 11; 12. Heb. xii. 5, 6; James i. 12.
Apocalypse.

I prove and admonish, be thou zealous therefore and repent. 20 I saw a white horse, and he who sat on it is named Faithful and True; and in righteousness he doeth justice. 21 His name is the Word of God. 22 With him was a sharp sword with which he smote the nations: and on his head was written, King of kings, and Lord of lords. 23 And he had under his right hand seven stars: and the seven stars are the angels of the seven churches. 24 And of the angel of the church in Sardis; and to the angel of the church in Philadelphia; and to the angel of the church in Laodicea. 25 And to the one sitting on the throne, and to the seven spirits, and to the seven lamps of fire; 26 And to him who sits on the throne, and to the seven lamps of fire which are before the throne; and to the seven spirits, 27 Saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy Name's sake, Thou didst not abase Thyself. 28 Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy Name's sake, Thou didst not abase Thyself.

Chapter IV.

1 After these things I saw, and beheld! A door opened in the heaven, and the first voice which I heard, was as of a trumpet speaking with me; saying, 2 Come hither, and I will show thee those things which must occur after these things. 3 Immediately I was in the Spirit: and behold! A throne was set in the heaven, and one sitting on the throne, 4 Having before him seven lamps of fire, and seven stars: the seven lamps are the seven churches, and the seven stars are the angels of the seven churches. 5 And he that sat was like a jasper-stone, and a sardius: and there was a rainbow round about the throne like an emerald. 6 Round about the throne were twenty-four elders sitting, having before them crowns golden, and rich vestments white. 7 And they cried out, saying, Holy, holy, holy, the Lord God Almighty, who was, and is, and is to come! 8 And the voice of the ark was heard, as of many waters, and the voice of the horns as of a lion, and the voice of the cherubim, as of earth, and the voice of the shield, as of waters sound. 9 And the voice of the ark was heard, as of many waters, and the voice of the horns as of a lion, and the voice of the cherubim, as of earth, and the voice of the shield, as of waters sound.

* Vatican Manuscript, No.1100.—20. will both enter. 1. must occur. Immediately after These things I was in the Spirit. 2. the throne one sitting, to look upon like a Jasper-stone.

1. Cor. vii. 31. 2 Tim. ii. 12. 1 Rev. xi. 26. 27. 1 Rev. i. 10. 1 Rev. xii. 12. 2 Rev. i. 10. 3. xvi. 10. 2 Isa. vi. 1. Jer. xxvii. 12. Ezek. i. 20. x. 1. Dan. vii. 9. 5. Ezek. i. 28. 1. Rev. xi. 16. 4. Rev. iii. 6. 6. 5. Rev. viii. 6. 21. with me—omit. 2. the throne one sitting, to look upon like a Jasper-stone.
and before the throne were burning seven lamps of fire, which are the seven Spirits of God.

6 and before the throne it was like a glassy Sea, like Crystal; and in the midst of the throne were the four living creatures, being full of Eyes before and behind.

7 And the first living one resembled a Lion, and the second living one resembled a Steer, and the third living one had the face of a man, and the fourth living one like an eagle.

8 And the four living ones, one by one among them had six wings, round about and everliving eyes, which are the eyes of all the living creatures.

9 And when the living ones shall give glory and honor and thanks to the one sitting on the throne, to Him who lives for the ages of the ages,

10 the twenty-four Elders will fall down before the one sitting on the throne, and will do homage to Him who lives for the ages of the ages.

11 *Thou art worthy, O Lord, even our God, to receive the glory, and the honor, and the pow-

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* Vatican Manuscript, No. 1100.—5. the—omit. 6. his throne. 7. And—omit. 7. the—omit (a.). 8. every one of them (a.). 8. holy, holy, holy. 10. Lord, Lord, Lord. 11. the—omit. 11. the Lord, even our God, (a.).

† 5. Exod. xlvii. 23; 9 Chron. iv. 20; Ezek. 1. 12; Zech. iv. 2. 15 Rev. i. 4; 5. 1. 2; 10. 11. 1. 2. 1. 5. 1. 2. 2. 1. 9. 1. 10. 1. 11. 1. 11. 1. 12. 11. 1. 12.
CHAPTER V.

1. And I saw on the right side of the one sitting on the throne, a scroll having been written within and seven 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, and to see it.

4. And I wept much, because no one was found worthy to open the scroll, and to see it.

5. And one of the elders said to me, "Do not weep, behold, that lion has overcome which is of the tribe of Judah, of 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 of the four living creatures, and in the midst of the elders, a young lamb standing, having been slain, and set apart as a sacrifice before God, having been sent forth into the presence of the earth. And he came and took the scroll from the right hand of one sitting on the throne.

7. And when he took the scroll, the four living ones and the twenty-four elders fell down and worshiped him who sits on the throne, and who lived and died; because thou didst create all things, and on account of thy will they were, and were created.
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 take the Scroll, and to open its Seals; because Thou wast slain, and didst redeem us to God, with Thy Blood, out of every Tribe, and Tongue, and People, and Nation; and Thou didst make them to our God a Royalty and a Priesthood, and they shall reign on the Earth." 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 the Myriads of Myriads, and Thousands of Thousands.

12 saying with a loud Voice, "Worthy is that Lamb which was killed to receive the Power, and the Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing.”

13 And Every Created thing which is in the Heaven, and on the Earth, and under the Earth, and on the Sea, and All things in them, All I heard saying, "To Him who sits on the Throne, and to the Lamb, be the Blessing, and the Honor, and the Glory, and the Might, for the Ages of the Ages.

14 And the Four Living Ones said, "Amen." And the Elders fell down and did homage.
1 And I saw a white horse: and he that sat on him had dominion, and conquered; and he was called Faithfulness, and True Counsel, and he was followed with a name:

2 And when he had opened the Second Seal, I heard the Second Living One saying, Come.

3 And when he opened the Third Seal, I heard the Third Living One saying, Come.

4 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.

5 And I saw, and beheld a red horse: and he that sat on him had power to take peace from the earth, and that they should kill one another; and there was given to him a great Sword.

6 And when he opened the Fourth Seal, I heard the Fourth Living One saying, Come.
And when he opened the sixth seal, I saw under the altar the souls of those that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And I beheld, and lo, in the cloud there came a voice saying, I am Alpha and Omega, the first and the last: and, Behold, I come, and my reward is with me, to give every man according as his work shall be. I am the Alpha and the Omega, the beginning and the end, the first and the last. (R.S.V.)

And there were given to them white robes; and they were told that they should rest yet for a while, until their fellowslaves should be slain, as also themselves. And I saw when he had opened the sixth seal, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became blood; and the stars of heaven fell to the earth, as fig-tree casts its unripe figs. And the heaven was separated from its place, and the mountains and islands were moved out of their places.


 Chap. 6: 16.] APOCALYPSE.

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, and in the rocks of the mountains, and in the rocks of the mountains; and they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the lamb; because the great day of his wrath has come, and who is able to stand?"

KEF. § 7.

1 Kai meta taunt eidoi teseperas aggelous.
And after these things I saw four messengers, standing on the four corners of the earth, who kept the winds of the earth, ina mu prot aynemos epin tis gynis, mei epi so that no wind might blow on the earth, nor on the earth, nor on any tree. And I saw another messenger, rising up from the earth, having the seal of God living; and he cried with a voice great to the four messengers, aias evnai autos adikiasi tnv gyn kai tnv se, saying: Not do you inquire the earth, mei tnv balassan, mei tna denvra, aixis ou nor the sea, nor the trees, till we have sealed the bond-servants of the God of us on us, in order to seal the foreheads of them.

2 Kai etesetai ton arithmon twn esphragismen, And I heard the number of these having been known, [ekaton teseperakonta teoseperes xilias, sealed, [one hundred forty-four thousand esphragismenoi] ek pasis phulas oun [isaial, sands having been sealed] out of every tribe of sons of Israel; every tribe of the Sons of Israel.

* Vatican Manuscript, No. 1100.—15. Every—omit (A. B. C.)

2. Sedis.
3. Forehead.
4. A Hundred and forty-four Thousand having been sealed—omit.

† 17, their (c.).  1. After this I saw, (A. B. C.)
2. And I heard the number of the sealed...omitted by A; but—A Hundred and forty-four Thousand sealed—retained by A B C.

† 10. Hosea 8: 8; Luke xxiii. 30; Rev. ix. 6. 17. Isa. xiii. 6; Zeph. i. 14; Rev. xvi. 14-17. Psal. cvi. 2; 1. Dan. vii. 2. 1. Rev. ix. 17. 2. Rev. vi. 6; ix. 4.
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 behold! a great crowd, which no one could number, out of every nation, and of all tribes, and of peoples and tongues, 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; neither will
the sun fall on them, nor any heat.
17 Because that Lamb which is in the midst of the throne will tend them, and will lead them to Fountains of Waters of Life; and will wipe away every tear from their eyes."

CHAPTER VIII.

1 And when he opened the seventh seal, there was Silence in the Heaven about Half an Hour.
2 And I saw the seven Angels who stand in the presence of God, and Seven Trumpets were given to them.
3 And Another Angel came and stood by the altar, having a golden Censer; and to him much

* Vatican Manuscript, No. 1100.—16. more—omitted.

† 13. verse 9. † 14. Rev. vi. 9; xvii. 5. † 14. Isa. i. 18; Rev. ix. 14; John 1. 7; Rev. ii. 5, 6; Rev. xvii. 5, 7; Rev. xvi. 1, 2; 16. Isa. xii. 10—16. 16. Psalms 22. 6; Rev. xxii. 4. 17. Psalms 22. 1; xxxix. 8; John x. 11, 12. 17. Isa. xxxv. 8; Rev. xxi. 4. 1 L. Rev. vi. 1. 2. Luke i. 19.
APOSTLE.

Incense was given, that he should give it for the prayers of the holy ones of all on the altar of the golden throne of the Father. And the smoke of the prayers went up with the smoke of the incense on the altar of the golden throne.

And the seven angels having the seven trumpets prepared themselves that they might sound them. And the first sounded his trumpet, and fire mingled with blood, and they were thrown down on the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all grass was burnt up. And the second angel sounded his trumpet, and there was a great mountain, burning with fire, cast into the sea; and the third of the sea became blood; and the third of the creatures which were in the sea, things having souls, died; and the third of the ships were destroyed.

And the third angel sounded his trumpet, and a great star fell from heaven, burning like a torch, and it fell on the third of the rivers, and on the fountains of the waters.

VATICAN MANUSCRIPT, No. 1100, 5. Thunders and Voices and (n.) 8. with Fire —omit (n.) 9. of those—omit. 6. and the seven messengers, those having the seven golden trumpets, prepared themselves, so that they might sound. 7. And the first sounded, and was half a day; and fire mingled with blood, and they were thrown on the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all grass was burnt up. 8. And the second angel sounded his trumpet, and as it were a great burning mountain was cast into the sea; and the third of the sea became blood; and the third of the creatures which were in the sea, things having souls, died; and the third of the ships were destroyed. 9. And the third angel sounded his trumpet, and a great star fell from heaven, burning like a torch, and it fell on the third of the rivers, and on the fountains of the waters.
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 the day might not shine.

And I saw, and I heard one 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.

And the fifth Angel sounded his trumpet, and I saw a star having fallen from heaven to the earth; and there was given to him the key of the pit of the abyss.

And he opened the pit of the abyss, and a smoke ascended out of the pit as Smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

And from the smoke went out Locusts on the earth; and there was given them power, as the scorpions of the earth have power.

And it was said to them, that they should not injure the grass of the earth, nor any green.
APOSTLE.

χλαρεν, ουδε ταν δενδρον, ει μη τους ανθρωπους, thing, nor any Tree, but  
νεγκινεις ουκ εχχωςι την σφανητη του  
those who not have the seal of the  
θεου επι των μετωπων αυτων. 7 και εδοθη God on the foreheads of themselves: and it was given 
τους αυτους εμα της αποκτησεως αυτους, αλλα γει  
to them that not they might kill them, but that 
βασανισωμεν μην πενει και ο βασανισμος  
they might torment months five, and the torment 
αυτων ως βασανισμος σκορπιον, οταν παισι  
them as a torment of scorpion, when it may strike 
αυτους. 8 Και εν ταις ημεραις εκειναις έτης  
and in the days those shall 
τηρουνι ειν ανθρωποι των θανατων, και ου μη 
seek the men the death, and not not 
ευθανεσαναυτων και επεπυμησωσιν αποδαθη 
shalt find him; and they shall desire to 
νευ, και φωτειται απ αυτων τω θανατω. 9 Και  
see out, and you shall see them, the death. And 
τα δαιμονια των ακονων ομαι έποιει η πληθ 
the forms of the locusts like to horses having 
μασευεις εις πολεμον και επι τας κεφαλας 
seen this, and on the heads 
αυτων ως στεφανοι χρυσοι, και τα προσοπα 
they were crowned golden, and the faces 
αυτων ως προσωπα ανθρωπων, 3 και ειγον τρε- 
they as faces of men, and they had hairs 
χαρις γυναικων, και οι οδοντες αυτων 
as hair of women, and the teeth of them 
ωσα λευκων ημαν, και ειγον θυρακας ως 8 θυρα- 
were white, and they had breastplates as 
κως σιδηρως, και η φωνη των πτερυγων αυτων  
thunder, and the sound of the wings of them 
θυρας και αυτων έποιει τοις πολλων τρεχοντων 
as a sound of chariots of horses many 
εις πολεμον. 10 Και εισεχων ουρας ομαι 
at battle. And they have tails like of 
σκορπιον, και κεντρα η εν ταις ουραις αυτων 
scorpions, and stings was in the tails of them, 
και η εσωτηρ αυτων αδιεικης αυτους ανθρωπους  
is the sting of them to injure the men 
και μην πενει. 11 Εισαγων εφ αυτων βασιλεα 
they have over themselves a king 
των αγγελων της ακονων ομαι αυτων 'Εβραε 
of the angel of the chariots, whom 
τος αυτων ομαι αυτων Εβραε τος αυτων 
the king of them who is of the chariots of them 
εσωτηρ, αβαδδων, και ει τη Ελληνικη ομαι εχει 
the king of Abaddon, and in the Greek name he has 
απολλων. 12 Η ων αυτω παρατηρεων αυτου, 
there are one that saw him: 
Ερχονται επι δυο ουα μετα πενει. 
comes more two weeks after these. 

και δ έκτος αγγελος εσαλπαζε, και ηστησα  
And the sixth messenger sounded, and I heard 

* Vatican Manuscript, No 1100.—9, as Breastplates.—omit. 9. many Chariots 
rushing to battle. 10. the Stings in their tails had Power to injure Men. 11. for a King over them an Angel of. 12. Two Woes more are coming (a) And after these things, the sixth Angel also sounded (h.)

† 6. not find it (a.)

1. Sel. Rev. xi. 7; verse 10. 2. Job ii. 17; Isa. 11. 19; Jer. viii. 3; Rev. vi. 10. 3. Joel ii. 4. 4. Dan. vii. 4. 5. a. Joel i. 9. 6. Joel ii. 5—7. 7. verse 8. 8. 2. Rev. viii. 18.
I heard a Voice from the seven 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; and I heard the number of them.

17 And thus I saw three Plagues which were killed the third of the men, by that fire and that Smoke and that sulphur which proceed out of their mouths.

18 By these three Plagues were killed the third of the men, by that fire and that Smoke and that sulphur which proceed out of their mouths.

19 For the power of the horses is in their mouth and in their tails; for their tails are like Serpents, having Heads, and with them they injure. And the Lorp of the Apostles of our Apostles taught us these things, not reformed from the works of the hands of themselves, so that not they might serve the demons, and the Idols of gold and of Silver and of Brass and the copper ones and the stone ones.
And I saw another strong Angel come down from Heaven, invested with a Cloud; and the RAINBOW was over his HEAD, and his FACE was as the SUN, and his FEET as Pillars of Fire; and having in his HAND a little Scroll opened, and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND, and cried with a loud Voice, as a Lion roars; and when he cried, the SEVEN THUNDERs uttered their Voices.

And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, "Seal the things which the SEVEN Thunders spoke, and write them not."

And the Angel whom I saw standing on the SEA and on the LAND, raised his RIGHT HAND TOWARDS HEAVEN,

and spoke 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];

but in the DAYS of the BLAST of the SEVENTH


do wood, which can neither see, nor hear, nor walk;

not did they reform from their MURDERS, nor from their MERCIES, nor from their FORNICATION, nor from their THIEVES.

CHAPTER X.

And I saw another strong Angel come down from Heaven, invested with a Cloud; and the RAINBOW was over his HEAD, and his FACE was as the SUN, and his FEET as Pillars of Fire; and having in his HAND a little Scroll opened, and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND, and cried with a loud Voice, as a Lion roars; and when he cried, the SEVEN Thunders uttered their Voices.

And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, "Seal the things which the SEVEN Thunders spoke, and write them not."

And the Angel whom I saw standing on the SEA and on the LAND, raised his RIGHT HAND TOWARDS HEAVEN,

and spoke 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];

but in the DAYS of the BLAST of the SEVENTH
Angel, when he may be about to sound, and the secret of God should be completed, as he announced its glad tidings to his servants the prophets.

And the voice which I heard from heaven, again speaking with me, and saying, “Go thou, take that little scroll, which is opened in the hand of that angel who is standing on the sea, and on the land.”

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.”

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, I my belly was embittered.

And they say to me, “Thou must prophesy again concerning Peoples, and concerning Nations, and Languages, and many Kings.”

CHAPTER XI.

And a Reed was given me like a rod, saying, “Rise thou, and measure the temple of God, and the altar, and those worshipping therein.”

And the 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.

And I will endow my two witnesses, and they...
shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are the two Olive trees, and the two lampstands standing in the presence of the Lord of the Earth.

5 And if any one desire to injure them, Fire proceeds out of their Mouths, and devours their Enemies; and if any one desire to injure them, they shall be killed.

6 These have Authority to shut Heaven, so that it may not rain in the days of their Prophesy: 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 Test, The Wild Beast ascending out of the Abyss shall make War with them, and will conquer them, and kill them.

8 And their Dead Body shall be upon the Street of the Great City, which is called, spiritually, Sodom and Egypt, where also their Lord was crucified.

9 And some of the Prophets, and Languages, and Jews, and the 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 upon the Earth rejoice over them, and will be glad, and make parties and will lay on them, and will be glad, and make parties and will lay on them, and will be glad.

4 Vatican Manuscript, No. 1100.—10 Give gifts (Is.)

1 4. Eze xii. 10; Jer. viii. 22, 11. 11. 4. 15. Num. xxxi. 29. 2 Kings i. 17; 10, v.
11. Rev. xii. 3. 10. Rev. xii. 12; xiii. 8. 11. Rev. xii. 19, 22. 10. Rev.
11 After *the Three Days and a Half,† they heard a loud Voice saying to them, "Come up hither." ‡ And they ascended to Heaven in the Cloud; and their enemies beheld them.

12 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.

13 §The Second Woe is past; behold the Third Woe is coming speedily.

14 §And the Seventh Angel sounded his Trumpet; and †there were loud Voices in Heaven, saying, "The Kingdom of the World has become the Kingdom of our Lord and of His Christ, and ‡he shall reign for the Ages of the Ages."""

15 §And those Twenty-four Elders who sit in the Presence of God on their Thrones, fell on their Faces, and Worshipped God,

16 §saying, "We give thanks to thee, O Lord God, the Omnipotent, who art, and who wast; Because thou hast launched the Vessel of the Ages, and hast become King for Evermore."""
And was opened the temple of the God in the heaven, and there was seen the ark of the covenant of the Lord, and false images of the stars in that temple, and were lightnings and thunders, and voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

And a great Sign was seen in heaven; a Woman invested with the sun, and the moon under her feet, and on her head a crown of twelve stars; and being pregnant, she cried out, travailing and being pained to bring forth.

And another Sign was seen in heaven; and behold, a great fiery-red Dragon, having seven Heads and ten Horns, and on his Heads Seven Diadems.

And his tail draws the third part of the stars of Heaven, and cast them to the earth, and the Dragon stood before that Woman who was about to bring forth, so that when she should bring forth, he might devour her Child.

And she brought forth a Son, who is to rule all the Nations with an Iron Sceptre; and her Child was snatched away to God, even to his Throne.

*VATICAN MANUSCRIPT, No.1100—120. of the—omit (a).—omit (b).—omit (c).
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.

And there was a War in heaven; Michael and his angels fighting with the dragon. And the dragon fought and his angels,

And were not strong, neither was their Place found any longer in heaven.

And that great dragon was cast out, that old serpent which is called the Enemy, even that Adversary who is deceiving the whole habitable world; was cast into the earth, and his angels were cast with him.

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.

And they conquered him through the blood of the Lamb, and through the word of their testimony; and they loved not their life unto death.

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."

And when the dragon saw that he was cast into the earth, he pursued the woman who brought forth the male child.
And there were two
Wings of the great
Eagle, that might fly
to the desert, into her
place, that she should be
nourished there: A
Season, and Seasons, and
half a Season, from
the face of the Serpent.
And the Serpent
cast out of his mouth after
the Woman, as a River, that he
might cause her to be carried
away by the stream.
And the Earth
helped the Woman; and the
Earth opened her Mouth, and
drunk up the River which the
Dragon cast out of his Mouth.
And the Dragon was
engrafted 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 saw a Beast which I saw like a
Lion, and his Feet as of a Bear,
and a Mouth, as the Mouth of a
Lion: and the Dragon gave him
his Power, and his Throne,
and great Authority.

2 And one of his Heads
was as it were mortally
wounded; and yet his
Mortal Wound was healed.

3 And the Dragon was
enthralled to war with the
Saints and with the
Saints of God, and his
Wound was healed. [Chap. 13: 3.

14 And there were given
to the Woman the Two
Wings of the Great
Eagle, that the Eagle by
flying might enter into
the Desert, into her
Place, that she should be
nourished there: A Season,
and Seasons, and half a
Season, from the Face of the
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Testimony of Jesus.
APOCALYPSE.

Chapter 13: 4, 5

And they worshipped the DRAGON, because he gave them the authority to the BEAST; and they worshipped the BEAST, saying: Who is like the BEAST? and who is able to make war with him?

And there was given unto him MOUTH speaking great and blasphemous things; and Authority was given him to act forty-two Months.

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

And he gave him a MOUTH speaking great things and blasphemies, and wisdom, and power, and Authority to act forty-two Months.

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

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And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?

And he opened the mouth of the DRAGON; and he spake unto the dragon, and to his beast, and to the earth; and so said, i.e. the dragon, his beast, and the earth, saying: Who is like the DRAGON? and who is able to make war with him?
Chap. 13: 18.]

APOCALYPSE.

And makes the Earth and those who dwell in it to worship the first beast, whose NOSTAL WOUND was healed.

And the dog does great Signs, so that even Fire he makes to come down from Heaven to the Earth in presence of men.

And he deceives those who dwell on the Earth by means of the Signs which it was given to him to do in the presence of the beast, saying to those dwelling in it, that those dwelling in it should make an image to the beast, which has the wound of the sword, and lived.

And it was given him to give Breath to the Image of the Beast, that the Image of the Beast should be; both speak, and cause that as many as would not make an Image to the Beast should be killed.

And he causes all, the little and the great, and the rich and the poor, and the bondmen, and the free, to worship those who have the WOUND in their Hand, or in their Forehead;

And Here is Wisdom. Let him who has Understanding compute the Number of the Beast; for it is a Man's Number, and his Number is 666.

*VATICAN MANUSCRIPTS, No. 1100.—14, MINE WHO DWELL.
14. a Wound, and lived, added by a.
17. the NAME OF THE BEAST (omitted by c.)
18. 1 Kings xviii.
18. his Number, 666, is a Man's Number.

† 13. that, added by a.
17. and, omitted by c.
KEF. 38. 14.

1. Kai eido, kai eido to arrou, esthosthke epi.

And I saw, and I saw the Lamb standing on the Mount Zion, and with him a hundred and forty-four thousand virgins, with his name and the name of his father written on their foreheads.

2. Kai koukousa written on his forehead, because I heard the voice of [Harpers] harping in the armies of God.

And I heard a Voice from Heaven, as the Sound of many Waters, and as the Sound of great Thunder; and the Voice which I heard was as that of Harpers playing on their Harps:

3. E18 and they sing a new Song in the presence of the Throne, and in the presence of the four Living ones, and 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, I first-fruits to God and to the Lamb.

5. And in their Mouth was found no Falseness; for they are blameless.

6. And I saw an Angel flying in Mid-heaven, having Missouri 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. 1109. 3. On the earth, they were not defiled with Women; for they are Virgins-see II (a).

† 1 Rev. v. 5. † 1 Rev. vii. 4. † 1 Rev. viii. 3.; xii. 16. † 2 Rev. i. 15; xii. 14. † 2 Rev. v. 9. † 3 Rev. v. 8.; xii. 3. 4 4. 2 Cor. xi. 2. 4 Ch. 21. 7. 20 Lord, and give (a).
APOCALYPSE.

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 the wrath of her FORNIKATION."

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,

10 Even he shall drink of THAT WINE of the WRATH of GOD, which is mingled undiluted 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.

11 And the smoke of their torment rises up for Ages of Ages; and they have no rest night nor day; worshipping the Beast and his Image, and if any one receives the mark of his Name.

12 *He is the Patience of THE SAINTS,— *those who keep the COMMANDMENTS of God, and the FAITH of Jesus."

14 And I saw, and lo a cloud white as snow; and upon the cloud one sitting like a Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

15 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; for the harvest of the earth is now ripe." 16 And he who sat on the cloud cast his sickle on the earth, and the earth was reaped.

17 And another angel came forth out of that temple, which is in heaven; he also having a sharp sickle.

18 And another angel came forth out of the altar, having authority over the fire, and he called with a loud cry to the one having the sharp sickle, saying, "Send thy sharp sickle, and cut off the clusters of the vine of the earth." Because her grapes are fully ripe.

19 And the angel cast his sickle to the earth, and gathered the fruit of the vine of the earth, and cast it into the wine-press of the wrath of God.

20 And the wine-press was trodden outside of the city; and Blood came forth out of the wine-press, even unto the bridles of the horses, for six hundred thousand furlongs.
KEF. 16. 15.

1 And I saw Another Sign in Heaven great and wonderful. Seven Angels having the seven last plagues; because by them the wrath of God was to be completed.

2 And I saw as it were a glassy Sea mingled with Fire, and the conquerors of the beast, and of his image, and of the number of his name, standing on the glassy Sea, having Harps of God.

3 And they sang the song of Moses and the Lamb, saying, "Great and wonderful are thy works, O Lord, God, the Omnipotent! Righteous and true are thy ways, O King of the Nations!"

4 Who shall not fear, O Lord, and glorify thy Name? Since thou alone art bountiful; for all the Nations shall come and worship in thy presence; because thy righteous acts were manifested.

5 And after these things I saw, and the Temple of the Tabernacle of the Testimony in Heaven was opened;

6 And there came out of the Temple seven Angels having the seven plagues; because the seven plagues of this book, having been clothed with fine linen golden, were full of the wrath of God, otherwise they would not have been able to come in.

* Vatican Manuscript, No. 1100.—2. Image, of the Beast, and of the Number of the Beast.
1. These—omitted (n.)
2. 4. The Nations—omitted (n.)
3. And—omitted.
4. out of the Temple—omitted (n.)
5. G. Lithon, a stone, is the reading of A.
of that God who lives for the ages of the ages. 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 the seven plagues of the seven angels were completed.

CHAPTER XVI.

1 And I heard a great Voice out of the temple, saying to the seven angels, "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 on the land; and there came an evil and malignant ulcer on those men having the mark of the beast, and on those worshipping his image.

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 God, who judgest; for the rivers of blood of holy ones and of prophets they poured out, and aima autous édakas piein áxios eis on to blood to them gavest to drink; worthy they are."

* Vatican Manuscript, No. 1100.—8. says (in A. C. and omit.
† 1. out of the temple, omitted by A. C. messenger, omitted by A. C.
‡ into, omitted by A. C.
§ S. Exod. xli. 34; 1 Kings viii. 10; 2 Chron. xiv. 14; Isa. vi. 4.
¶ S. 2 Thess. i. 9. 1. Rev. xvi. 1. 1. Rev. xiv. 10; xvi. 7. 2. Rev. viii. 7. 2. Exod. ix.
∥ 9. 1. Rev. xii. 16, 17. 3. Rev. viii. 8. 2. Exod. xiv.
¶ 1. Rev. ix. 1, 4; Rev. viii. 10. 3. Rev. viii. 20. 4. Rev. xiv. 14.
∥ 5. Rev. xii. 17. 6. Rev. xxiv. 34; 58; Rev. xiii. 10. 1. Rev. xli. 18; xviii. 20. 6. Isa. xlix. 26.
7 And I heard the altar saying, “Yes, 10 Lord God, the omnipotent, true and righteous are thy judgments.”

8 And the fourth poured out his bowl upon the sun; and to him it was given to burn men with fire.

9 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.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they bit their tongues because of the pain.

11 And blasphemed the God of heaven on account of their pains and their ulcer; and they reformed not from their works.

12 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.

13 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 unclean spirits going forth to

* Vatican Manuscript, No. 1100.—9. men blasphemed (m.).

† 9. in presence of that God, (A.)
‡ 12. the Euphrates, (A.C.)
them together for the war of that great day of the omnipotent god.

16 And he gathered them together into that place which is called in hebrew *armageddon.

17 And the seventh poured out his bowl on the air; and there came forth a loud voice from the throne of heaven, from the throne of the great and holy one, who sits on the throne, and heir of all things; and there was hail and fire mingled with blood, and was cast upon the earth. 19 And the great city became three parts; and the cities of the nations fell; and Babylon the great was remembered before God, to give him the cup of the wine of the indignation of his wrath.

20 And every island fled, and no mountains were found; and hail and fire mingled with blood, and was cast upon the earth, and the earth was consumed by fire and hail and blood;

and blasphemed the name of god, and the name of his father, and the cross, and the witnesses of our god. 21 And there was hail and fire mingled with blood, and was cast upon the earth, and the earth was consumed by fire and hail and blood;

and blasphemed the name of god, and the name of his father, and the cross, and the witnesses of our god.
1 And one of those seven Angels having the seven Bowls came and spoke with me, saying, "Come, I will show thee the judgment of that great harlot, that sits on Many Waters; with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.

And he conducted me, in Spirit, into a desert; and I saw a woman sitting upon a scarlet Beast, full of Blasphemous Names, having seven Heads and ten Horns.

And the woman was clothed in Purple and Scarlet, and adored with Gold and Precious Stones and Pearls, having in her hand a golden Cup, full of Abominations, and the impurities of her fornication.

And on her forehead was written, a Name written, the Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth.

And I saw the woman drunk with the blood of the Saints, and with the blood of the Witnesses of Jesus; and having seen her, I wondered with great Wonder.

And the angel said to me, "Why didst thou wonder? I will tell thee the secret of the woman, and of that Beast bearing her—that having the seven Heads and the ten Horns.

* Vatican Manuscript, No. 1100.—2. with the Wine of her Fornication—omit. 3.

4. The Fornication of the Earth (b.)

† 1. many Waters, (4.)

† 1. Rev. xvi. 10; xviii. 10, 17.
† 2. Rev. xvi. 11; xii. 11, 12.
† 3. Rev. xii. 11.
† 4. Rev. xii. 12.
† 5. Rev. xii. 13.
† 6. Rev. xii. 14.
† 7. Rev. xvi. 2.
† 8. Jer. ii. 17; Rev. xii. 2.
† 9. Jer. ii. 17; Rev. xii. 2.
† 10. Jer. ii. 17; Rev. xii. 2.
† 11. Nahum iii. 4; Rev. xii. 2.
APOCALYPSE.

8 The beast which thou sawest, was, and is not, and is about to ascend out of the abyss, and into destruction; and those who dwell on the earth (‡ of whom *the name has not been written on the scroll of the life from the foundation of the World,) I will wonder, seeing the beast, Because he was, and is not, and shall be present.

9 ‡ Here is that mind which has Wisdom.

10 And the seven heads are seven mountains, on which the woman sits.

11 And kings seven, and such as would would not have received, but authority as kings.

12 And the ten horns which thou sawest are ten kings, who have not yet received a kingdom; but receive authority as kings, One Hour with the Beast.

13 These have One Purpose, and the power and might.

14 These will make war with the Lamb, and the Lamb will conquer them, (‡ Because he is Lord of Lords, and King of Kings,) and those who are with him are called, and chosen, and faithful.

15 And he says to me, "The waters which thou sawest, where the harlot sits, peoples and crowds are, and nations and tongues."

* Vatican Manuscript, No. 1100.—8. the name, (a.b.)

‡ 12. yet, omitted by a.

13. Authority, (a.b.)

† 8. Rev. xii. 7; xiii. 1.

‡ 8. Rev. xiii. 10; ver. 11.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

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† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.

† 8. Rev. xiii. 8.

‡ 8. Rev. xiii. 8.
And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire.

17 And the woman, whom thou sawest, is that great city, which holds sovereignty over the kings of the earth.

CHAPTER XVIII.

1 And after these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.

2 And he cried with a strong voice, saying, Babylon the great is fallen, is fallen, and is become a habitation of demons, and a haunt of every unclean spirit, and a haunt of every unclean and hated bird;

3 because of the wine of the wrath of her fornication. All the nations have fallen, and the kings of the earth committed fornication with her, and the merchants of the earth were enriched by the power of her luxuries.

4 And I heard another voice from the heaven, saying,
APOSTOLY.

개가유사자, 엽머서자, 도라오마, 이나

saying; Come you out from her, the people of me, so that

my συνκοινονήσαι τον ἁμαρτίας αὐτῆς, καὶ

not you may participate with the sins of her, and

εἰ τῶν πλῆθων αὐτῆς ἵνα μὴ λαβήσῃ

because you are not able to receive; because

δὲ τὰς πλήθους αὐτῆς ἵνα μὴ λαβήσῃ

she may not participate with the sins of her, and

ἀκριβῶς τὰς σφαλματα καὶ τὰ ἀθησίασε

remembered the God the unjust acts

αὐτῆς. Ἀποδώσαν αὐτῇ, ἵνα καὶ αὐτῇ ἀπεκλείω

Give you to her, as also she gave,

καὶ διπλασιάσαν ἑαυτὰ [κατὰ τὰ]

double to her [to her] double according to the

ἐργά ἀντιστί 

works of her; in the cup which she mixed, do you

ἐργά ἀντιστί 

double; how much she glorified herself

και 

and admire, and poured out into the place, which she mixed, four

και ἐτρέφεσα, τοιούτῳ δῶτο ἀντέχω 

and very luxurious, so much give you to her torment

ἀντιπάσχω.

her torment and mourning. Because in the heart of herself

λέγει: Καθημερινας και χρυσοι τις εισε
tell a queen, and not I am, and

και πνεύμα των μιν ἵνα και 

mourn and not I may see; on account of this in one

ἡμέρα ἐξεστειν αἱ πληθοι 

because strong Lord the God the one having judged her.

και καυσανται επ' αὐτῇ οἵ

And shall weep and shall weep over her the

Βασιλεία τῆς 

kings of the earth, those with her having fornicated

και οργαναται, ὅταν βλεπων τῶν καταργησην 

and to be punished and burnt, and having lived luxuriously, when they may see the smoke

τῆς 

of the burning of her, from amid what in obedience having stood

δι' 

of the fear of the torment of her.

λέγεται: Ουρα, [οὐρα] ἡ πολιος μεγαλι, Βασιλεία,

saying, Be the city great, the city great, the city strong, because in one hour came

Βασιλεία τῆς 

of the strong, because in one hour came

και ὁ θρήνος τῆς 

and the merchants of the earth weep, and mourn over her, because the cargo

ing, ὁ" Come out from

her, my people, so that you may have no fellowship with her sins, and that

receive not of her plagues.

τὰς αὐτῆς. Ἀποδώσαν αὐτῇ, ἵνα καὶ αὐτῇ ἀπεκλείω, 

Give you to her, as also she gave,

καὶ διπλασιάσαν ἑαυτὰ [κατὰ τὰ]

double to her [to her] double according to the

ἐργά ἀντιστί 

works of her; in the cup which she mixed, do you

ἐργά ἀντιστί 

double; how much she glorified herself

και 

and admire, and poured out into the place, which she mixed, four

και ἐτρέφεσα, τοιούτῳ δῶτο ἀντέχω 

and very luxurious, so much give you to her torment

ἀντιπάσχω.

her torment and mourning. Because in the heart of herself

λέγει: Καθημερινας και χρυσοι τις εισε
tell a queen, and not I am, and

και πνεύμα των μιν ἵνα και 

mourn and not I may see; on account of this in one

ἡμέρα ἐξεστειν αἱ πληθοι 

because strong Lord the God the one having judged her.

και καυσανται επ' αὐτῇ οἵ

And shall weep and shall weep over her the

Βασιλεία τῆς 

kings of the earth, those with her having fornicated

και οργαναται, ὅταν βλεπων τῶν καταργησην 

and to be punished and burnt, and having lived luxuriously, when they may see the smoke

τῆς 

of the burning of her, from amid what in obedience having stood

δι' 

of the fear of the torment of her.

λέγεται: Ουρα, [οὐρα] ἡ πολιος μεγαλι, Βασιλεία,

saying, Be the city great, the city great, the city strong, because in one hour came

Βασιλεία τῆς 

of the strong, because in one hour came

και ὁ θρήνος τῆς 

and the merchants of the earth weep, and mourn over her, because the cargo

* VATICAN MANUSCRIPT. No. 1160.—5. her for her unholy acts. 8. strong is that Lord. 10. Wo—omit.

† 6. to her, omitted by a c. 

† 4. Isa. xlvi. 20; III. 11; Jer. 1. 8; II. 5, 6, 18; 2 Cor. vi. 17. † 5. Gen. xvii. 10, 21; Jer. 11: 9; Jonah i. 2. † 5. Rev. xvi. 10. † 6. Psal. cxxvi. 8; Jer. 1. 10, 20; II. 42 49; 3 Tim. iv. 14; Rev. xii. 10. † 6. Rev. xiv. 10. † 6. Rev. xvi. 10. † 7 Ezck. xxviii. 3. † 7. Ezck. xxviii. 7; Zeph. ii. 15. † 8. Isal. xvi. 11; verse 11. † 8. Rev. xvii. 10. † 8. Jer. 1. 34; Rev. xi. 17. † 9. Ezck. xxvii. 16, 17; Rev. xvii. 2. * verse 2. † 9. Jer. 1. 46. † 9. verse 18: Rev. xii. 5. † 10. Ezck. xv. 10. † 10. Rev. xvi. 10. † 11. Ezck. xxvii. 27—28; verse 2.
Because no one buys their merchandise any more; 12 the merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble; 13 and Cinnamon, and Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and 14 Cattle, and Sheep, and Horse, and of Horses, and of Chariots, and of Bodies, and of Lives of Men.

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.

And the merchants of these things who were enriched by her, will stand at a distance, because of the fear of her torment, 16 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!

Because in One Hour such great Wealth is laid waste. And Every Pilot, and Every Voyager, and Mariner, and as many as work on the Sea, stood at a distance, 18 and cried out, bearing the smoke of the burning of her, saying, 19 What city is like to the great city?

* Vatican Manuscript, No. 1100.—13, and Wine.—omit (A. S.) 18, Sheep, and Cattle, (A.) 13, both weeping. 16, and—omit (A. S.) 18, 10, 22, 25, are omisions probably made through the carelessness of the transcriber. They are found in a B c.

And they cast dust on their heads, and cried, "Woe, woe, woe, for the great city, because in one hour she was desolated."

And Exult over her, O heavens, and ye saints, and ye apostles, and ye prophets; Because God judged your judgment on her.

19 And they cast dust on their heads, and cried, "Woe, woe, woe, for the great city, because in one hour she was desolated."
great Crowd in Heaven, saying, "Hallelujah! the Salvation and the Glory and the Power of our God; 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 the bond-servants of himself from her foes at this time. 2 And a second time they said, "Hallelujah!" and her smoke rose up for the ages of the ages.

And there were voices of the four living ones, and of the four and twenty elders, saying, "Amen! Hallelujah!"

And there was said, "A Voice came forth from the throne, saying, "We are the Saints and those who reign.""

And I heard as it were a Voice of a great crowd, and as the sound of many Waters, and as the noise of mighty Thunders, saying, "Hallelujah! because our Lord God, the Omniscient, reigns!"

And we rejoiced and exulted and gave the glory to him; because the Marriage of the Lamb came, and his Wife prepared herself.

And it was given her that she should be clothed with Fine Linen, bright and pure; for the Fine Linen represents the Righteous Acts of the Saints.

And he says to me,
APOSTLE.

[Chap. 19: 16.]

Write thou; Blessed ones those into the supper of the marriage of the arion kakepheros. Kai legei mou: Oti mou has been called, be held to me; These oj logoi allhnoi eis tis theou. 10 Kai ephe to words true are of the God. And I fell emprosathen tis podis auton proskynias autw before the feet of him to worship him; kai legei mou: Opa mpj synousios sou, and he says to me: See not; a fellow-servant of thee eimi, kai tois adelphon sou tou evan gentheia tis testimony of the Jesus; to the God do thou give worship. (‘H gar martruria [ tou] Ioseous, esti to pneuma The for testimony [of] the Jesus, is the spirit tis proforiasis, the of the prophecy.)

11 Kai ev ton ouranov anagammevov, kai And I saw the heaven been opened, and idei anagammevov kai kalhmevou ep autov, eis a horse white, and the on sitting on him, kalhmevou piaitos kai allhnoi, kai en dikaiosune being-called faithful and true, and in righteousness, kai kripesi kai polemew oj de ophalmai and makes war, the but auton [as] phloe puros, and epi tis kefalhe of him [as] a name of fire, and on the head autov diaphematita polla, exous onomma gegevran of him diadema many; having a name having been mevov δ ουδεις ουδεν, ei μη auton 13 Kai peri written which no one knows, if not himself, and having beesphalenos isostion beesphaleno atimatoi Kai on thron, having on a throne, a having been dipped in blood, and kalieitai to onomma auton οi logoi tou theou, is named of him: The word of the God.

14 Kai ta strateta ina ev to ouranov eto- And the armies those in the heaven fol lowntai autw epi aparto leukos, enedemenvow of him in horses white, having been clothed with baskinov leukon katharav, 15 Kai ek tou sto filo cotton white clean. And out of the mouth matos auton ekporevetai boubia axia, ina ev of the mouth goes forth a broad-sword sharp, so that with autw patagia ta ethi, kai autos toimai he may smite the nations, and he shall tend autous ev evadis stigma kai autos patheis tnu he and he troubles the them with a red mark, and he treadeth the theon tou oinou tou thymo tos orynhe tos theou wine-press of the wrath of the anger of the God tou pantokratoreos. 10 Kai exi epi to isostion of the singleness one. And hebas on the mantle

* VATICAN MANUSCRIPT, No. 1100.—12. as—omit (a.)
* 15. two-edged (a.)
13. Names written, and a

Chap. 19: 17.] **APOCALYPSE.**

17 And I saw an Angel standing in the sun; and he cried with a loud Voice, saying, **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, 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 ARM."

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.

And the BEAST and the TRUE WITNESS were killed with that BROADSWORD of HIM who sits on the HORSE, which went forth out of his MOUTH; and all the BIRDS were satisfied with their Flesh.

**CHAPTER XX.**

1 And I saw an Angel coming down from HEA-

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*VATICAN MANUSCRIPT, No. 1100.—one—emit (n.)*

2. And he saw a great white throne, and he that sat on him, and the earth and the heaven, and that on it. And the sea was no more; but the lake of fire. And before the throne was a sea of glass like unto crystal. And round about the throne were four living creatures, and they were full of eyes in front and behind. And the first living creature was like unto a lion, and the second like unto a calf, and the third had a face like a human face, and the fourth was like unto an eagle. And out of the throne issued lightnings and glories, and an audible voice, saying, *Hallelujah!* For our Lord God, *who is* and was and *ever will be*, *the Aid, the Almighty.* And the four living creatures said, *Amen!* And the elders fell down and worshiped. 

6. And I saw thrones, and they were seated on them, and power was given to them. And I saw the souls of the servants of God dwelling in their tombs. And I saw that the souls of the servants of God were judged that lived in search of the Lord. And the rest of the dead lived, even those who authority had not had, and were judged. And they went with white cloaks. 

7. And when the seven seals were opened, the seven angels were given seven trumpets. And the first angel sounded, and there was smoke from the altar of the sanctuary. And over all the earth was smoke. And men heard the voice of the first angel, saying, *The first angel.* And men were smitten with terror, who had not the mark of the living God. And the rest of the dead lived, even those who authority had not had, and were judged. And they went with white cloaks. 

8. And I saw six angels who stood by the six sides of the altar, and each had a trumpet. And one of the angels said, *Take the trumpets, you six angels.* And each of them took a trumpet, and each had a cracker. And five were thrown down, and the sixth was to worship before the altar. And when the trumpets were sounded, the seventh angel mentioned, *A voice said,* *The Lord God,* *the Aid, the Almighty.* And the voice said, *Take the trumpets,* *you seven angels,* *who are* and were and *ever will be,* *the Aid, the Almighty.* 

9. And I saw another great white throne, and he that sat on it, and the earth and the heaven. And a new heaven and a new earth were created. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

10. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

11. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

12. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

13. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

14. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

15. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

16. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

17. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

18. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

19. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

20. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

21. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God. 

22. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God.

23. And I saw a great white throne, and he that sat on it, and the earth and the heaven. And I saw the dead, those who authority had not had, and were judged. And they went with white cloaks. And I saw a new heaven and a new earth. And I saw the Holy City, the city of God.
When may be ended the thousand years, shall be loosed the adversary out of the prison of himself; and he shall serve as a ruler over the nations those in the four corners of the earth, the Gog and the Magog, to deceive the nations those in the thousand years, which must be drowned, that no man might assemble them for war, of whom the number of the thousand years may be completed, that the adversary will be loosed out of his prison, and will go forth to deceive those nations which are in the four corners of the earth, Gog and Magog, to assemble them together for war, whose number is as the sand of the sea.

And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city; and Fire came down out of heaven from God, and consumed them.

And that enemy who deceived them was cast into the lake of fire and sulphur, where both the beast and false prophet were cast, and they will be tormented day and night for the ages of the ages.

And I saw a great white throne, and one sitting on it, from Whose Face the earth and the heaven fled away, and no Place was found for them.

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 Life; and the dead were judged from the things which had been written in the books, according to their works.

And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and
they were judged each one according to their works.

14 And the dead and Hades were cast into the Lake of Fire. This is the Second Death—the Lake of Fire.

15 And if any one was not found written in the book of the Life, he was cast into the Lake of Fire.

CHAPTER XXI.

1 And I saw a new Heaven and a new Earth; for the former Heaven and the former Earth were gone, and the sea was no more.

2 And the Holy City, a new Jerusalem, came down from God out of heaven, from God, prepared as a Bride adorned for her Husband.

3 And I heard a loud Voice out of the throne, saying, "Behold! the Tabernacle of God is with men, and He will tabernacle with them, and they shall be His People, and God Himself will be with them—their God."

4 And He will wipe every tear from their eyes; and death will be no more, nor mourning, nor crying, nor pain, for the first things are passed away.

5 And he who sits on the throne said, "Behold! I make All things new." And He says, "Write; because these Words are faithful and true."

6 And He said to me, "They have been done."
APOCALYPSE.

11 Having the glory of God, permitted by a.

6. Rev. i. 8; xxii. 13.
8. 1 Cor. vi. 9, 10; Gal. v. 19-21; Eph. v. 1; Phil.
9. 1, 2 Thess. xxv.; Rev. xxii. 15.
10. Rev. xix. 17; verse 3.
11. Rev. xxii. 6; verse 25.
12. Ezek. xlviii. 31-36.
13. On the West gate; on the North gate; and on the South gate.
Chap. 21: 14.  

APOCALYPSE.  

τρεῖς, ἀπὸ δυσμῶν, πυλαίες τρεῖς. 14 Καὶ τὸ τρίτον, ἀπὸ δυσμῶν, πυλαί τρεῖς. 14 Καὶ τὸ τρίτον, ἀπὸ δυσμῶν, πυλαί τρεῖς. 14 

And the wall of the city had foundations twelve, and in them twelve gates; and in the gates the names of the twelve apostles of the Lamb. 15 Καὶ ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And the one talking with me, εἶχε μέτρον καλάμων χρυσόν, ἵνα μετρήσῃ ἔθεερ. 16 Καὶ τὸ τέλος τῶν αἰωνίων, ἐν ἑκάστῳ αἰώνι ἔρχεται ἡ ἐκκλησία. 16 

And he who spoke with me had a reed, golden, so that he might measure the height of the city and its gates and its walls. 17 ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And he who spoke with me had a reed, golden, so that he might measure the height of the city and its gates and its walls. 17 

And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

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And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

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And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον 

And he who spoke with me, ἦν ὁ κύριος ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγωνον ἡ πόλις τετράγω

*Vatican Manuscript, No. 1100—15, and its wall—ominis [s.]

10, times twelve thousand; the city was pure Gold, like pure Glass. And the foundations of the city wall were decorated with every precious stone. The first foundation was Jasper; the second, Sapphire; the third, Chalcedony; the fourth, Emerald; the fifth, Sardius; the sixth, Sardonyx; the seventh, Chrysolyte; the eighth, Beryl; the ninth, Topaz; the tenth, Chrysoprasus; the eleventh, Hyacinth; the twelfth, Amethyst. And the twelve gates were Twelve Pearls; each one of the gates was of One Pearl. And the broad place of the city was gold pure as glass.
And I saw no temple in it; for the Lord God, the Omniscient, is the Temple of it, and the Lamb.

And the city has no need of the sun, nor of the moon, that they might give light to it; for the glory of God enlightened it, and its Lamp is the Lamb.

And the nations will walk by the Light of it, and the Kings of the Earth bring 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.

And he showed me a River of Water of Life, bright as Crystal, proceeding from the Throne of God and the Lamb.

And in the midst of its Broad Place, and of the rivers, on this side and on that, was a Tree of Life, bearing twelve Fruits, yielding for each Month its own Fruit; and the Leaves of the Tree were for the Healing of the Nations.

And there will be no more any Accursed thing; and the Throne of God and of the Lamb will be in it, and His Servants shall serve Him;

*Vatican Manuscript, No. 1100.—23, give light; for the glory itself of God, (s.)
24, bring for him the glory and Honor of the Nations into it, (s.)
26, to enter into it, (a.)
1, bright.—shut.
† See Note on Rev. ii. 7.
‡ 22, John iv. 23.
§ 23, Isa. xxiv. 23; ix. 10, 20; Rev. xxi., 5; verse 11.  
†† Isa. lx. 1, 5, 11; lxvi. 12.
‡‡ 23, Isa. lx. 11.  1 25, Isa. lx. 10; Zech. xiv. 5; Rev. xxi. 8.  1 27, Isa. xxv. 5; ili. 1; lx. 11; Rev. xxix. 14, 15.  1 xx. 13.  1 3, Ezek. xii. 1; Zech. xiv. 5.  3 2, Ezek. xvi. 8.
‡ 2, Ezek. ii. 9; Rev. ii. 7.  1 3, Rev. xxi. 24.  1 3, Zech. xiv. 11.
§ 3, Ezek. xlix. 28.
APOCALYPSE

4 And he said to me, *These words are faithful and true;* and the Lord God of the spirits of the prophets sent his angel to show to his servants what it is necessary to have done speedily.

5 And I beheld! I am coming speedily; blessed is he who keeps the words of the prophecy of this book.

6 And he said to me, *See; no; I am a Fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book; worship God.*

7 And he says to me, *Seal not the words of the prophecy of this book; for the time is near.*

8 Let the unjust one, act unjustly still; and let the filthy be filthy still; and let the righteous, work righteousness still; and let the holy, be holy still.

9 Behold! I am coming speedily; and my reward is with me, to give to each one as his work is.
Chap. 22: 13.]

APOCALYPSE.

13 Εγω ο τ Α και τ Ω, ο πρωτος και τ απε, ο εσχατος, η αρχη και τ τελος. 14 Μοι τ άλλα, τ τ άλλα, τ αλλακτια, και τα δυστυχητα, 15 και τα υποκελλημενα τω θανατω μοι τον ανθρωπον. 16 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω. 17 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω. 18 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω. 19 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω. 20 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω. 21 Εγω ιησους επεμελευται και καινοι γεννηθαι και εν τω εαυτω, και εν τω καινω και εν τω καινω.
ALPHABETICAL APPENDIX
OF THE
GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOTHEOSIS WORDS AND PHRASES, &c.,
CONTAINED IN THE
BOOKS OF THE NEW TESTAMENT.
ALPHABETICAL APPENDIX

which precious...are enclosed...in the seventh century.

ALEXANDER, [the helper of men] one of that name mentioned in Mark xv. 21; Acts iv. 12.

ALEXANDRIA, a celebrated city and seaport 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 here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGIANCE, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John xiv. 27; Col. iv. 24.

ALLELUIA, or Hallelujah, [Praise you the Lord.] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1-6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 6.

ALPHA and OMEGA, the first and last letters of the Greek alphabet, both applied to Christ, Rev. i. 18; xvi. 5.

ALPHBUS, [thousand, chief.] The father of James and Jude, Matt. xiii. 5; Luke vi. 15; xvi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAIR, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. v. 20.

AMETHYST.—See Precious Stones.

AMPHIPOLIS, now called Edwin; a city lying between Macedon and Thrace, 48 miles N. of Thessalonica, Acts xvii. 10.

AMPHILOX, [large.] An individual highly esteemed by Paul, Rom. viii. 5.


ANTHEMA MARANATHA, a Syrian exclamation, signifying, Accursed, our Lord comes. This language must not be regarded as an imprecation, but as a prediction, which we have 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 when he comes." Hence originated the Anathema Maranatha, "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xxvii. 20. 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.

ANTIMINUS, [a man excelling others.] Rom. xvi. 7.

ANGEL, This word, both in the Greek and Hebrew languages, signifies a messenger. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature: The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word "angels" is occasionally rendered by the term "messengers," and frequently by the word "angel," which is, indeed, now naturalized and adopted into our language.


ANOINTED, The—The English translation of the Greek term, ho Christos, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King. See Ps. ii. 6; iv. 7; lxxiii. 30; cx. 4; Isa. lx. 1; Luke iii. 22; iv. 16; Acts ii. 25.

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 Exod. xxx. 22-23, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typically of the anointing of Jesus 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. xiv. 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.

ANNYCHT, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 20; 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, [quickly 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. It is now called Antakia, here the disciples of Christ were first stated Christians, Acts xii. 20. 2. Antioch, now Ashkhab, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.

ANTIPAS, [against all.] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xviii. 15; Mark vi. 17; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock raiment. Luke xxiii. 11. Also, the faithful martyr mentioned Rev. vi. 13.

ANTIPATER, [against the father.] A town of Palestine, 26 miles W. S. W. of Samaria, named in honor of Antipater, the father of Herod.


APOLLONIUS, [a destroyer.] Answering to the Hebrew name Amos. Rev. i. 11.

APPOSTLES, apostolos, one sent by another. The word is found in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate of Jesus, as his Apostles; and to those persons sent out by congregations, such as Barnabas,
TO THE NEW TESTAMENT.

SYLVANUS, Timothy, &c., as Apostles of Churches.

APPR. FORUM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xviii. 12.

AQUILA, [an eagle], a tent-maker, mentioned Acts xviii. 25, with whom Paul wrought and lodged.

ARABIA, [evening, wild, and desert], a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1000 miles from north to south, and 1800 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petraea, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned historically, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; prophetically, 1st. xxi. 13; Jer. xxv. 14.

ARABIAN, mentioned Acts xi. 11.

ARCHANGEL, or the chief angel, alluded to in These. iv. 14; Jude 19.

ARCHIUS, [the prince of the people], a king under Cesar, and son of Herod the Great, Acts xv. 11,12.

ARCHIPPAH, [governor of horses], a minister or servant of the Lord, and mentioned Col. iv. 17; Rev. i. 11.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens, Acts xvii. 35, and derived from.

AREOPAGUS, [the hill of Mars], which signifies either the court of Athens itself, or the hill on which it was held. Acts xviii. 10.

ARETAS, [one that pleases], is king of Arabia, Acts ix. 33; 2 Cor. xi. 32,33.

ARIMATHEA, [action, dead to the Lord], or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [a good prince], Paul's companion and fellow-prisoner, Acts xix. 21; xx. 4; xxvii. 2; Col. iv. 10; Phil. i. 24.

ARK, (Nosah), described, Gen. vi. 14-15, and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its history, Exod. xxy. 19-21; xxxvii. 1-9; Josh. iii. 5; iv. 8,9; 1 Sam. vi. 19-20; 2 Chron. v. 2, 13, 14, alluded to, 1 Es. iv. 4. The Ark and its contents have been variously described by the translators, and described as:

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 and Persians, Greeks and Romans, Moesians and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, and 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.

ARMIES, weapons of, or instruments of defence. The Christian's armor desc. Eph. vi. 10, &c.

ARMS, [whale, sound], a dispensation sent by Paul into Crete, instead of Titus, Titus iii. 12.

ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxiv. 50,51; Acts i. 1-12.

ASCENSION OF JESUS, a symbol of the acquisition of political dignity, Rev. xi. 12.

ASIA, [muddy, boggy], in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Phriasia, Lydia, Asia, and Bithynia; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancient as one of the four grand divisions of the globe.


ASYNCRITES, [inscrutable]; a disciple at Rome. Rom. xvi. 14.

ATTENIENS, [without increase, of Minerva], the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 34.

ATEMENTEMENT, from kataluphe, recondiliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English value of atom ament (possessed) attached to it. The means by which two enemies were reconciled or made at one, or their state of amity, was an atonement.

ATTALIA, [that increases], a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called Satalia.

AUGUSTUS, [venerable], the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [a helper], the son of Elkanah, Matt. i. 13.

AZOTUS, [pillar], or ASHMON, now Eduad, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [confusion], capital of Babylonia, or Chalde, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circumference, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Baghdad.

BABYLON, (Mystical), Rev. xv. 18; xvi. 19; xvii. xviii.

BALAAM, (the old age, or ancient of the people), a prophet of the city of Bosor, on the Euphrates; his history, Num. xxii—xxiv; xxvii. 8; Josh. xii. 22; his six mentioned, Dent. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. xi. 14.

BAPTIZE, bapt, baptiz. Baptize occurs 3 times, Luke xvi. 24; John xii. 36; Rev. xix. 13, and is always translated dip in the common version. Baptize occurs 77 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 28, it is translated wash, without regard to the manner in which it was done. All lexicographers translate it by the word manner, dip, or plunged not one by sprinkled or pour. 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. 16. "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil." Here we have ther, topore, vom, to sprinkle; and baptize, to dip.

BAPTISM, bapt, baptism, baptismata. These words are never translated sprinkling or pouring in any version. Baptism occurs 22 times, and baptismata 4 times.
BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—13.

BETHLEHEM, [house of bread], a town of Judaea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled Bethlehem of Judah, or Bethlehem Ephrathah, (Micah v. 2,) to distinguish it from another Bethlehem in Zebulun, near Nazareth, Josh. xix. 16.

BHILPIPA, [a place of flocks], a village on Mount Olivet, near Bethany, and nearly 2 miles E. 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 wo was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

Birkelwright, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. XXI. 17; had dominion over his brethren, Gen. XXVII. 29; and succeeded his father in the kingdom or high priesthood. Ezra, sold his birthright to his brethren, Gen. XXVII. 33; 1 Heb. xi. 12. Reuben forfeited his on account of his incest, Gen. xlix. 3; so his tribe always remained, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the apostleship.

BISHOP, episcopus, Overseer; synonymous with Elder, and Shepherd. See Elder.

BITHYNIA, [violent precipitation], a country of Asia Minor, bounded on the north by the Bosphorus or Black Sea.

Black, or Blackness, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxi. 30; Jer. iv. 28; viii. 21; 42; Lam. iv. 3; v. 10; Joel ii. 5; Nahum iii. 10.

BLASphemY, Blasphemy, speaking against, whether God or man be the object. The word occurs 10 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxi. 16, 26; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 32; John xiv. 25, 26; Luke xii. 10.

BLASTUS, [that buds and bearing fruit], Chamberlain to Herod, Acts xii. 20.

BLASPHEMY, no one was to be sacrificed, Lev. xxii. 10; Deut. xviii. 12; xix. 1; Mal.3, 14; Christ without blemish, 1 Pet. ii. 22; and Christians to be so, Eph. v. 26.

BLINDNESS, instances of, Gen. xix. 11; Syr. 2 Kings vi. 18; Paul, Acts ix. 8-18; Elymas, xiii. 11; blindness cured, Matt. xxvi. 72; x. 39-34; Mark viil. 22; x. 46; Luke iv. 18; vii. 21; John xi. 1. A symbol of ignorance.

Blood, not to be eaten, Gen. xix. 4; forbidden under the law, Lev. xii. 17; vii. 20; xvii. 14; xix. 26; forbidden to Christians, Acts xv. 29. The b ood is the life of the animal, and wholesome for food; besides, the flesh and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 4; Ezek. xx. 19; Rev. xi. 14. To turn waters into blood is to emasculate nations in war.

Blood of Christ, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9. Sanctification through it, Heb. xii. 23; cleansing from sin, 1 John i. 7, 9; Rev. i. 5; the sure of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvii. 20.
TO THE NEW TESTAMENT.

1 Kings xi. 41; of Nathan, Samuel, and God; 1 Chron. xxix. 20; of Ahijah the Shilonite; 2 Chron. ix. 29; of the visions of Iddo, 2 Chron. ix. 29; of Shemaiah, 2 Chron. xii. 15; of John, 2 Chron. xx. 34; of the sayings of the Seer, 2 Chron. xxxii. 19; Paul's epistles to the Hebrews.

BOSOR, [taking away], the father of Balsam, 2 Pet. ii. 15; also called Beer, Num. xxxii. 5.

BOTTLES were anciently used, 1 Kings iv. 26; "tin of a goat, pulled off who e's, and the places where the legs were, being tied up, formed a convenient site. As these grew tender by using, new wine, which had not done fermenting, could not be safely poured out, they were kept in them.

BOWELS, a word used formerly, as we now use the word heart; that is to represent pity, compassion, &c. To the Hebrews understood the visceræ, the seat of the intellect and of the tenderest passions.

BREAD is a word used for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase.

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxv. 35; Acts ii. 40; xi. 11; xxvii. 35. Also, to what is emphatically styled, "the breaking of the bread," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxi. 20; &c.

BREASTPLATE. A part of the Chaldaean armor. See Eph. vi. 14; 1 Thess. v. 8. Also, as part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore over his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel.

BRETHREN (in Christ,) to forgive each other, Matt. v. 15, 25, 34; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 15; to confess their faults, and pray for each other, James v. 10; to love each other, Rom. xii. 10; 2 Thess. iv. 9, 10; Eccl. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is exalted to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Ps. xiv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Rev. xix. 15; Luke v. 34. See also Matt. xxv. 1-13.

BRICKSTONE AND FIRE, employed to execute God's wrath, and hence the word volume, from the Latin word, vox, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v. "Book of Life," an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. ili. 5. See Ezek. xxxiv. 22; Rev. xii. 9; xxi. 27; xii. 10.

BOOKS, mentioned, but now extant; of the way God led the Hebrews. Num. xx. 7. Josh. x. 13; 2 Sam. i. 18; of Samuel concerning the kingdom, 1 Sam. x. 25; of Solomon, 1 Kings iv. 22, 23; of the chronicles of David, 1 Chron. xxvii. 24; of the acts of Solomon,

CAPHAS, [a scribe], a high-priest of the Jews, and son-in-law to Anna, married John xi. 46, 50; xviii. 13, 14.

CAIN, [possession], the first-born son of Adam: his history, Gen. iv. 6. Also, 1 John iii. 12; Jude 11.

CALL, to invite, from katos, to call, which occurs about 150 times, and prokaléo, to call to one, about 30 times.

CALLED, e'kastos, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen." Matt. xiii. 14, 13, Matt. xiv. 20, and in all the rest the Christian's calling.
CALVARY, or Golgotha, [the place of a skull], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from an imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xix. 33.

CAMEL, [carrier], a beast of burden very common in the East, where it is called "the landship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. Camel's Hair is woven into cloth; the coarse part into coarse cloth, such as John the Baptist wore. (See Matt. iii. 4; Matt. xi. 8.) or sackcloth. (See Lev. vi. 12.) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain even a goat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Apocrypha; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb for describing an impossibility; or it may be an allusion to the difficult task of a camel passing 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.

CAN, [seat, possession], a town in Galilee, about sixteen miles N.W. of Tiberias, and six N.E. of Nazareth. The birth-place of Nathaniel, and now called Kana-el-Jezreel. Dr. Clarke observed among the ruins large stone vessels, capable of holding many 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. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming insensibly corrupt, they were devoted to destruction, and their land given to Israel. Its 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, Idumaea 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. 21-26. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Metom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14-17; xv. 18-21; xvi. 8; Gal. iii. 16-19; its boundaries described, Exod. xxi. 35; Num. xxxiv. 1-12; Josh. i. 3. 4; confirmed by Joshua, Josh. xii. 10; 1 Kings xv. 11-16; its borders not confirmed, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names, x. 15-29; 1 x. 31; Land of Perea, 2 Kings ii. 1; Lord of the Hebrews, 2 Sam. xi. 16; Land of Israel, frequently; Land of Judah, after the revolt of the ten tribes; Holy Land, Zeoh. ii. 11; and Palestine, Exod. xvi. 14.

CANDACE, [one possesses contrivings], the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or LAMPESTAND, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.

CAPPADOCIA, [a sphere], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys, mentioned Acts ii. 9; 1 Pet. i. 1.

CANTOR, and POLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-on-the-back, Acts xxviii. 11.

CAPITIVITY, God often punished the vices and iniquity 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. xxxvii. 13; and the Roman captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4.) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings 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 KRIBOS, 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. 25; Jer. xxxi. 40; John xix. 13.

CENCHREA, a port or Corinth, now called Kibyris, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial notice, and the seat of an early church, Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Acts vii. 2-18; xxviii. 54; Luke vii. 2-10; xiii. 47; Acts x. 27, 40.

CEPHIAS, [a rock, or stone], a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, Peter, and by the Latin, Petrus. See Peter.

CESAR, [one eat oat], 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 iii. 1; xx. 22; Claudius, Acts xvi. 25; and Nero, Acts xix. 8; Phil. iv. 22; Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called Cesarea of Palestine; situated on the 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 ix. 20, 21; Acts xi. 30; Also Philip the Evangelist, Acts viii. 40; xxii. 2; and here Paul made one of his noblest discourses, Acts xxviii. 16-21.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source
of the Jordan; anciently called Panesæa, now Banias. It was enlarged and embellished by Philip the tetrarch; and called Cæsarea in honor of Cæsars Cæsar; and the name of Philip was added to distinguish it from the Jewish town of the same name. Mentioned Matt. xvi. 13; Mark viii. 27.

CHILD. See Precious Stones.

CHARGE OF Jesus to the apostles, Matt. x. 1, &c.; to the seventy, Luke x. 19-21; to Peter, John xii. 15-19; to the apostles before his ascension, Matt. xxvii. 18-20; Mark xvi. 15; 16; of Paul to the elders of Ephesus, Acts xx. 17-35.

CHARGES with them, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazaritism 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.

CHABAN, or HEBAN, now Heron, a town of Mesopotamia, 70 miles from the Euphrates, 160 miles N.E. of Antioch, Acts vii. 4.

CHASTITY, recommended, Col. iii. 6; 1 Thess. v. 2; Titus ii. 6; an example of it in Joseph, Gen. xxxix. 7; in John, xxiv. 11.

CHI-RUB, plural Cherubim, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but nearer clearest and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 1; xiv. 1; Rev. iv. 8; or as images wrought in tassylae, gold, or wood, Exod. xxxi. 8; xxxv. 7; Ezek. xii. 18; as having a plurality of faces, Exod. xxi. 20; Ezek. xii. 18; xiv. 15; and wings, 1 Kings vi. 27; Ezek. xiv. 1; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a four-fold head—a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies were covered with mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxi. 19; Solomon’s cherubs described, 1 Kings vii. 23-30, viii. 6. 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 Nineveh, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

CHILDREN “of the bridegroom.” A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. xiv. 15.

—“of the promise,” the seed of Abraham according to the promise, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

—“of the prophets”—their disciples, pupils, followers, Acts iii. 25.


A term equivalent to “the raised up.”

CHINCHEROTH, Lake of, the same as Genesaret, which see.

CHION, [open or opening,] an island of the Zegan sea, over against Syrova, now called Scio, Acts x. 15.

CHLOE, [green corn,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [the secret,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ’s ministry. Matt. x. 23; Luke x. 13.

CHOSEN, elektos, elect, chosen. This word is found 23 times. It is translated in the common version, elect, 10 times, and chosen, 7 times. The passages “For many are called, but few chosen,” Matt. xii. 20, probably allude 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, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, Curars is sometimes used as a proper name instead of Jesus.

Christ, Psale, our Savior predicted that many false Messiahs would come, Matt. xvi. 24, and his word has been abundantly fulfilled. One named Coizba lived in the second century, and had many followers, and occasioned the martyrdom of more than a million of Jews. Others have continued to appear, even down to modern times. CHRISTIAN, “a Christian,” is used 35 times in the New Testament—Acts xi. 26; xxvi. 20; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See Precious Stones.

CRYSTAL. See Precious Stones.

CICERO (L.); see Congregation.

CILICIA; [which rolls or overtures,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 8.

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 had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by the acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY, Babylon, the Great City, Rev. xi. 8.
ALPHABETICAL APPENDIX.

xiv. 8; xvi. 19; xvii. 18; xviii. 10, 10, 10, 31; Jerusalem, the Great City, Rev. xxi. 10; the Holy City, xxi. 2; xxi. 10. At this city is the symbol of a corporate body, under one and the same police.

CLAUDIUS, [is tamerable once], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem. Acts xxi. 10. It is now called Gleza, and is occupied by about thirty families.

CLAUDIA, [fame], a Christian woman, probably converted by Paul, Acts xvii. 4; 21.

CLAUDIUS, Sec. Cesar.

CLITIAS, the Roman tribune, mentioned Acts xx. 24; 24; 25, 10.

CLEAN and UNELEAN, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi; Num. xiii. Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but ground in reality, and it was in perfect accordance with animal sacrifices, with health, with the separation of the Jews from other nations, and their own moral purity, Lev. xi, 5; xx. 23; 24; Deut. xiv. 3; 21. The Biblical law was still observed in the time of Christ, and the Gospel is a complete annulling of all.

CLEMEN, [mild, gentle, merciful], mentioned Phil. iv. 3.

CLEOPATRA, [the whole glory], the husband of Mark, John xix. 25, called also Alpheus, which see. The one mentioned in Luke viii. 28 was a different person.

CLOUD, an emblem of prosperity and glory. To ride on clouds, is to rule and conquer. When God speaks in person, or as an attribute in the Cloud, it is the emblem of majesty and glory. By Daniel it is given "as the cloud of man came with the clouds of heaven:" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolic of armies and multitude, probably by their grand and majestic movements. They were the seat 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. They are found in many representations of the majesty of God, Ps. xxviii. 11, 12; xxviii. 12; and of Christ, Rev. xiv. 14—16.

"Of witnesses," Hab. xii. 1; alludes to the spectacle of the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the scene.

JUVEN TONGUES, Acts ii. 2. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

CUNIBUS, [dedicated to Venus], a city and promontory of Asia Minor, Acts xxvi. 7.

COAL, usually in Scripture, charcoal, or the embers on account of its resemblance to coal, is probable that mineral coal was used anciently in Syria. It is now produced in Lebanon, but under the supervision of the Cornalians, eight miles from Beirut.

COAT. The Jews wore two principal garments: the interior, as the coat of tunic, Matt. xv. 40. It was made of linen, and enclosed the whole body, extending down the arms. It reached up to 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. xxi. 10. The modern coat coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xxvi. 34, our Lord is represented as saying, that before the cock crow, Peter should deny him three times; 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. These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was after the first cock-crowing; one about three o'clock in the morning; and the latter, being most noticed by men as the signal of their approaching labors, was called 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 very words, mentions the two cock-crowings.

COHORT, a company of soldiers which guarded a Roman city or town, and was the highest magistrate when it went into any province.

COLLECTION, for poor believers, Acts xi. 29; Rom. xvi. 3; 1 Cor. xvi. 1; 2 Cor. viii. 1—4; iv. 1.

COLOSSUS, [punishment, correction], a city of Phrygia, situated on a hill near the junction of the valleys of the Lyius and the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A.D. 65, while Paul was yet living. It was soon rebuilt. It is now called Chonos.

COLOSSIANS, Epistle to, written by Paul, from Rome, A.D. 61, to the Christians at Laodicea, Col. i. 1, 15. See also Philem. 1. The Colossians are mentioned in this epistle by Paul and the other apostles, in place of the Ephesians, in the second Epistle to the Ephesians, Col. ii. 6; xviii. 13. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe to Epaphras. See Acts xvi. 6; xviii. 23. Some think the present 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—viz., the call of the Gentiles to a participation in the hope of the glad tidings, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle can understand the Ephesians.

COLT, "the foal of an ass," the direction given by Jesus to his disciples in Matt. xxi. 2, 3, to bring him the colt they would find lying in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, if any one asks why you loose him, you shall answer, for the Master needs him. Luke xix. 31. According, as they were loosing the colt, the owners said to them, Why take you the colt? They answered, The Master needs him (ver. 33, 34, "and they," the owners, "let them go," Mark xi. 6.

COMFORTER, paneleletos, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 16, 26; xv. 26; xvi. 7; 1 John 1. 4, 5. Paneleletos 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 toConsole.

COMMON, profane, ceremonially unclean.
TO THE NEW TESTAMENT.

For Greek term homies, properly signifies what belongs to all, but the Hellenists applying profane, i.e. not holy, and therefore of common or profane use, Mark vii. 5, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish Synagogues 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 suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; I Cor. xvi. 1.

CONCILIATION, [setting], a term of reproof, applied to certain Judaizing teachers, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 3.

CONGREGATION, ekkleseia, occurs 114 times, and is derived from ekklesos, I call out. It is the collective noun, referring to all the members of the body of Christ, who are the body of Christ, Col. i. 24; and the whole body of professing Christians make up the one body of Christ, Col. ii. 9; to constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version, 37 times, in the plural form, Acts x. 11 for which we have in the original, suneidesis, composed of sun, together, and eidos, to see or know,—in Latin conscius; whence comes 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 free from accusation, and evil when polluted with guilt. We have a good conscience mentioned, I Tim. i. 5; I Pet. iii. 21; pure, I Tim. iii. 9; clear of evil of conscience, Acts xxiv. 16; weak, I Cor. vii. 7; defined, Titus i. 15; Heb. x. 22; seared, I Tim. iv. 2.

CONTENTMENT, recommended, Prov. xxx. 8, 9; Heb. xiil. 5; 1 Tim. vi. 6; instances of, Gen. xxvii. 9; 2 Sam. xix. 30—37; 2 Kings iv. 18; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xv. 33; xxvii. 55—56; Col. ii. 15; iv. 6; 1 Thess. iv. 15; v. 11; vain and sinful to be avoided, Matt. xii. 33; Eph. iv. 29; v. 3—7; Col. ii. 17-23; Tit. ii. 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts vi. 9. It is celebrated for its famous physician, and Appollon, the eminent painter, who were natives of this island. It is now called Stancebo.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word brass occurs in the common version, it should be rendered copper.

CORAN, a sacred gift, Matt. xvi. 5; xxii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "It is Corban." In this case, if he did not give his property at that time to the temple to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law by their traditions." Matthew xix. 28; in the same place, Matt. xxi. 37; and in other places.

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 its commerce, magnificence. Paul preached there for two years, Acts xvii.; CORINTHIANS. The two epistles under this name were written by Paul to the Corinthians at Corinth, where he had preached with great success. Acts xxvii. 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, asking advice, vii. 1. His chief design 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, but which were chargeable to their fateful leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, ministry, and apostleship, as an apostle, &c.; and meets several errors and sins prevalent in the congregation, by timely instructions to them, and to the brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of bodies, the doctrine of the atonement, for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

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 his opponents. 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 pretext; and by the most orthodox recital of his own history, and exhortations to unity and peace, close 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 36 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his associates. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. ii. 18; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone was found at Baalbek, twenty-eight feet long, six and a half feet wide, and four 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 r. 82, 83, 84, but was constituted of such of the Baptist elders, (who were, perhaps, the heads of the tribes or families,) and scribes amounting in the whole to 72 persons, and is called by Jewish writers, the Synod.
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 Judea became a Roman province, it was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

**Sacrificium, diathesia, institution, arrangement, constitution, covenant, occurs** in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9—17. God's covenant with Abraham, xvii. 4—5. The Sinaitic law was another covenant, Deut. iv. 24. The **new and better covenant, mentioned** Heb. viii. 6, 8, 10. **SOUTHERNNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *covetousness; Col. iii. 5.* Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9; *coveted, Prov. xxvii. 7, Luke xxi. 15; Heb. xiii. 5; *threatening against it, Isa. vii. 17; Jer. vi. 16, Micah vi. 1, 2; Hab. ii. 9, 11; Rom. i. 13, 20; 1 Cor. vi. 10; Eph. v. 2; Col. iii. 5; 1 Tim. vi. 9, 10.**

**CRESCENS, (growing, increasing), a person mentioned 2 Tim. iv. 10.**

**CRETE, inhabitants of Crete, Titus i. 12.** Cretes, an island at the mouth of the Egean sea, between Rhodes and Peloponnesus. Acts xxvii. 7. It is now called Crete.**

**CRISPUS, (curled), the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xxviii. 6; and baptized by him, 1 Cor. i. 14.**

**CROSS, a kind of globot made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, I, or diagonally. X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and on the most atrocious transgressors. Deut. xix. 21; Gal. iii. 13. It is used metaphorically for the doctrines of the g. s. pel, Gal. ii. 20; 1 Cor. xv. 11; for guilt, Matt. xii. 42.**

**CROWN, a head ornament, 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. These were adorned with gems. 2 Chron. xxviii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, it is called a crown which gives glory, Rom. viii. 17; thus Jehovah is said to be a crown of glory to Judah, Isa. xlii. 3. Christ is said to have a "crown of gold," Rev. xiv. 10, xix. 14; 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. ix. 25.**

**CRUCIFY, to put to death by the cross. Figuratively, it means to subdue our evil propensities.**

**CRUCIFIXION, Houra sa—Mark xxv. 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 was used as numerals in ancient MSS. Therefore it is ought to be the third hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion, Greschins, Senler, Rosenmuenster, Doddrige, Whitby, Bengel, Krausen, &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, form, of a regularly angular form. The word translated crystal in Job xxxvii. 18, and Jer. xxxvi. 30; and ice in Job vi. 10, xxxviii. 30, and Psa. xcvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the earth, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness, and splendor. Ezek. i. 2; Rev. iv. 6; xii. 11.**

**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 part of a well-proportioned man's stature. The sacred cubit was nearly 23 inches.**

**CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 27; Matt. xxiii. 23.**

**CUP, This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, see Gen. xl. 13; xiv. 2; 1 Kings vii. 26, as an emblem of prosperity. See Ps. xvi. 6; xvi. 5; xxxvii. 5; and of Divine judgment and man's misery, Isa. li. 17; Ps. lxxviii. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 15; a "cup of cold water," a valuable gift in a hot climate, where water is scarce. Matt. x. 31; Mark ix. 41.**

**CURSE, after the fall, Gen. iii. 14—16; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13—26; of the Israelites, if disobedient, Lev. xxvi. 14—20; Deut. xxi. 18, &c. remarkable instances of cursing, Gen. iv. 25; 2 Kings iii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xi. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered bless. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 13.**

**CYPRUS, (fairs, fairness), a large and populous island in the Mediterranean, situated between Asia Minor and the East, so called from the Cyprians with which it abounded. Barnabas and Paul were natives of it, Acts iv. 30; xvi. 10; the gospel preached to the Gentiles, Acts xiii. 46, visited by Paul and Barnabas, Acts xxi. 5; Acts xx. 36. See also Acts xv. 29; xxvi. 4.**

**CYRENE, (a nut, wild olive), a city of Libya in Africa, west of Egypt. Matt. xxvi. 27: Acts i. 1; xli. 16.**

**CYRUS, (one who governs), a governor of Syria. Luke ii. 2.**

**DALMANUTHA, (chub, branch), a town of Palestine, on the S. E. part of the lake of Tiberias, near Nepopol. Mark viii. 10.**

**DALMATIA, (decrepit land), the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.**

**DAMARIS, (little woman), an Athenian lady, who was converted by Paul, Acts xvii. 34.**

**DAMASUS, (slave of burning), the most ancient city on record, and long the capital of Syria: first mentioned in Gen.**
TO THE NEW TESTAMENT. 11

xiv. 15: xv. 3: and now probably the oldest city on the globe. It is about 160 miles from the coast of the Mediterranean, and at the present time some 80,000 inhabitants. A street is still found here called "Straight," running from the eastern gate, Acts ix. 11.

DAVID, [beloved of God] called Belshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 605. Daniel rose by his wisdom to eminence and honor, and served in the court of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Cyrus the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 8, as well as from consulting his own narrative. The book which bears his name distinctly foretells the time of Messiah's first advent; and under the emblem of a great image and of four beasts, the successive rise and fall of the four great universal monarchies of Babylonia, Persia, Greece, and Rome, after which, the kingdom of Messias, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter 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. xiv. 15: of which there is the strongest evidence, both internal and external. 

DAKINS, S.B.S., supernatural, Exod. xii. 12-23; Luke xxiv. 44, 45. Also, a symbol of ignorance and inattention.

DAVID, [beloved] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1055; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his public official acts.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophecy means a day. The phrase, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for its apparent motion in its orbit. Day in Psalms, as for an appointed season, Isa. xxxiv. 8: and for an enlightened state, 1 Thess. v. 3. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 27; Nah. iv. 3.

DEACON, diaconos, 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, sea of Sodom, Salt Sea, of Lake Asphaltites, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything, Job iii. 18; xiv. 21; Ps. vi. 5; Is. xlviii. 10-12; Ezk. xiv. 9; 1 Pet. iv. 4; Kolt. ix. 3; Job xiv. 25; Ps. xlix. 20; John v. 25; Rev. xx. 12. Instances of the dead raised, by Elijah, 2 Kings iv. 18-22; by his bones, xiii. 21; by Jesus, Matt. xii. 20; Mark iv. 41; Luke vii. 13, 16; 38:51; John xi. 44; by Peter, Acts iv. 30; by Paul, xx. 10-12.

DEATH, how it came into the world, Gen. iii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, John xiv.; Psa. xlix. 9-28; xxxiv. 40; Kolt. viii. 8; Is. 4:4; called a sleep to believers, John xi. 11-14; Acts vii. 50; xiii. 40; 1 Cor. xv. 18-21; I Thess. iv. 13-16: to expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. iii. 1-6; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 38; to be avoided, Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12, a parable on the subject, Matt. xviii. 23.

DECAPOLIS, [ten cities], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUDE, see Flood.

DEMAS, [popular], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 16; Philem. 24.

DEMETRIUS, [belonging to corn], a silversmith of Ephesus, and an idolater for gain, Acts xix. 26. Also a disciple mentioned, John 12.

DEMON, from daemon and daemonion, denoted by lexicans to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from daemonion, knowing; Eschius, daemonion, to be terrified; and Proclus, from daeino, to distribute. By ancient heathen writers, the word demon, by itself, occurs usually in a good sense. Philo affirms that Moses calls those angels whom the philosophers call demons, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the ho diabolou. The word demons occurs about 69 times in the New Testament. What are they? There is the common idea with regard to the demon's use; Dr. George Campbell well observes: "They are exhib- ited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and simul- taneous from the demon's use; it is impossible for me to deny their existence."

DEMONIAC, possessed persons, or those who were supposed to have a demoniac
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demons, occupying them, suspending the faculty of reason, and thereby making them incapable of discerning the will of God, and of distinguishing between good and evil acts, with the consequence of ufing to God, and of injuring their own souls. DENDRIS, the principal silver coin of the Romans, in value worth from 15 to 1 cent. according to the coinage. A denarius was the day-wage of a laborer in Palestine. Matt. xx. 2, 9.

DEIRE, [a city,] a small town of Lycocnia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A.D. 41. Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.

DESERTS, applied to hilly regions, &c., thinly inhabited. Luke i. 86, Matt. iii. 1, and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.

DEZI is a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several during feasts. Joseph having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems." Rev. xii. 3; xiii. 1; xix. 12.

DIAMOND. See Precious Stones.

DIANA, or Artemis, [luminous, perfect,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was the Syrian goddess Ashlaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building and was one of the seven wonders of the world.

DIIDYMUS, [a twin,] the surname of Thomas, John xxi. 2.

DIONYXUS, [intensely taught,] a member of the Areopagus at Athens, and a convert of Paul, Acts xvi. 34, and burnt as a martyr. A.D. 2. Diocles, a sophist, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Surely the opinion of nature suffers, or natureathizes with one who suffers." Dio, 100.

DIOTREPHES, [murdered of Jupiter,] mentioned 3 John 9.

DIP, to Immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 20.

DISCIPLE, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.

DISPENSATION, {okiesiomena,} economy, administration of affairs,—from eikos, a house, eikos, to administer,—economy, the management of a family; hence arrangement, disposition, or administration, a more general sense,—occurs 10 times.

DOG. To call a person a dog in the East, is equivalent to contempt. The term was applied by the Jews to gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 20. The bad properties of dogs are obstinacy, cruelty, biting, inextricable obliquity, filthiness in lust, vomiting and returning to their vomit; hence the name is given to evil disposed men. 1 Tim. iii. 3; Titus ii. 8; and to such as are excluded from the holy city, Rev. xii. 15.

DOOK, the symbol of opportunity, way of access or introduction. John x. 7.

DOUCAS in Greek the same as Tychik in Syria, that is, gazelle, the name of a piece and charitable woman at Joppa, whom Peter raised from the dead. Acts i. 20—42.

DRACILLA, a silver coin common among the Greeks, which was also current among the Jews, in value about 10 cents, or 50.

DRAGON signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called Gecko by the East Indians. By the Egyptians, Persians, and Indians it is regarded as the established emblem of a monarch. Sometimes it is used for monarchial despotism in general. The Roman emperor was commonly called Jupiter Dragon. In its pagan and pagan forms, as a persecuting power, is represented by this symbol.

DRESS, injunctions concerning it. Isai., xxv. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.

DRINK, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a cup, so to receive good or evil at the hand of God is represented by drinking its contents. John xiv. 11. To "eat the flesh and drink the blood of the son of man," is to imbibe, that is, cordially to receive and obey his precepts. John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvii. 20; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as thirsting, so drinking is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.

DUNKENESS, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21, &c. Romans, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 30; 1 Kings xvi. 9; xx. 12.

DUSSELLA, [speared by the deaf,] the third daughter of Agrippa the Great. She first married Azarias, king of the Emesenes, but soon left him to become the wife of John. Acts xxiv.

DUST. "To throw the dust," Psa. lxxvii. 9, is expressed of profound submission; to "throw dust into the air," Acts xxiii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head," is a sign of grief and mourning. Rev. xvii. 15; and "to wipe off the dust," from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiv. 25.

EARNEST, arrobaon, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used in different times in the New Testament, but always in a figurative sense. In 2 Cor. i. 20 it is applied to the gifts of the Spirit, which God bestowed on the apostles; and in 2 Cor. v. 6, Eph. i. 13, 14, to believers generally, on whom after baptism God laid their hands, which were an earnest of far superior blessings in the age to come. Jesus has well said, "The test was not great, how great must be the possession." EARTH. The original word in both Hebrew
and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used synonymously with it. Sometimes used for the people who inhabit the 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, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

EAST, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 20; Rev. vi. 19.

EAST, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Asia, 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. xxiv. 7; Isa. xlii. 11; Matt. ii. 1, 2.

EAT, See Drink. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Esther i. 6; xii. 5; John xiii. 10; xiv. 25.

EDE, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. iii. 8-11. This edification is to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-20; 1 Thess. v. 11; Heb. x. 24.

EGYPT, [that binds or oppresses], bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, forming parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mannehletes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.

EDE, presbuteros, presbyter, whence the word presbytery. Anciently applied to those who exceeded 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 presbuteros, presbytery.

Presbuteros, occurs three times; in Luke xxii. 20, and Acts xxii. 3, 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" contradistinguished several times. See Acts xv. 4, 6, 22. Elder, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 26; Titus L. 7; 1 Pet. v. 1, 5, and is evidently synonymous with bishop, shepherd, elder, &c., 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.

ELECTION, a choice, chosen, approved, believed. It occurs only 7 times. See

CROWN.

ELIJAH, or ELIAS, [God is my lord,], 2

prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings i. 1-2; 2 Kings i. 17—24; 2 Kings i. 11—14; iv. 42; x. 10, 17; 2 Chron. xxii. 12—15; Luke iv. 27, 28; Rom. xi. 1—8; James i. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21—28.

ELISABETH, [fate of God,], the wife of Zacharias, mother of John the Baptist, Luke i. 5.

ELISHA, [creation of God,], a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15—21; 2 Kings ii. 3, 5—7; iv—ix. Luke iv. 27.

ELIUD, [God is my praise.], Matt. i. 14.

ELMODAN, [God of measure.], Luke iii. 27.

ELYMAS, a magician, or Balaam, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, 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, 20; 2 Chron. xvii.; 2 Kings x. 25; xxvii. 25; xxiv. 15.

EMERALD, See Precious Stones.


ENAEAS, [lamentable.], Acts ix. 33.

ENEMIES, wars concerning their treatment, Num. xxiv. 14; Prov. xxiv. 17; xxvi. 21; Matt. v. 44; Luke vi. 27—30; Rom. xi. 14—21; examples, Job xxxi. 29—31; 1 Sam. xiv. 4; Psal. xxxiv. 4—5; 2 Sam. xxiii. 32; Acts vii. 50.

ENMITY, spoken of, Gen. iii. 15; Rom. viii. 7; James iv. 1.

ENOCH, [dedicated, disciplined.], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18—24; Luke ii. 36; Heb. xi. 5; Jude 14, 15.

ENON, [cloud, his fountain.], a place near Salim, west of the Jordan, where John baptized, John iii. 23.

ENVY condemned, Psal. xxxvii. 1; Prov. iii. 34; Rom. xii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 16, 17; 1 Pet. ii. 13; 1 Thess. iv. 10, 12.

EPAPHRAH, [agreeable], mentioned Col. i. 7; iv. 12.

EPAPHRODITUS, [agreeable, handsome], one sent by the Philippian with money to Paul when a prisoner at Rome. Phil. ii. 20; iv. 18.

EPENETUS, [lamentable.], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "the hope of glory," and 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 maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Sycarians, bondmen or freemen,—were but one body, animated by one spirit, cheerd by one hope, governed by one Lord, while one faith was mutually entertained and confessed, one immersion initiates both into the Anointed.
and the one God was Father of all. Thus they were exorted to keep the unity of the faith, and the unity of the Spirit in the bond of peace. Ephesus, a city of Asia Minor, situated on the river Cayster, 56 miles S. by E. of Smyrna, chiefly famed for its magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 290 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest painted. 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 territory belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xii. 13.

Ephesians, [who give assistance], a sect of philosophers who adopted the doctrines of Epictetus, who flourished at Athens, B. C. 130. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xviii. 13.

Epistle or letter. Twenty-one of the books of the New Testament are epistles. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The seven communications, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the time, occasion, design, and parties addressed.

The arrangement of the epistles, as found in our Bibles, is not the order of their date; but Lardner has given many reasons to show that this is the correct arrangement. The following order as to time is taken from "Horne's Introduction."

EPISTLES OF PAUL.

1 Thess., from Corinth, A. D. 53.
2 Thess., * * * * 53.
Galatians, * * * * 52.
1 Corinthians, * Ephesus, 57.
Romans, * * * * 57.
2 Corinthians, * Philippia, 58.
Philippians, * * * * 62.
Colossians, * * * * 63.
Philemon, * * * * 63.
Hebrews, * * * * 63.
1 Timothy, * * * * 64.
Titus, * * * * 65.
2 Timothy, * Romans, 65.

The other epistles were written between the years 53 and 60; those of John being the latest. Critics and cronologhers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality. 2 Cor. iii. 1.

EQUIV, the great or golden rule. Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 10.

ESASTOR, [lovelv], a Christian converted by Paul, and treasurer of the city of Corinth. Acts xxi. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [formed, finished, or according to some, covered with hair], eldest son of Isaac by Rebekah, Gen. xxv. 21—34; xxxvi. 33; xxvii; xxxvii. 6—9; &c. Heb. xi. 29; xii. 16, 17.

ESLAI, [near me], son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only betrothling, or making a matrimonial engagement. Matt. i. 18; Luke i. 27; 2 Cor. xi. 2.

ESRON, [the dart of joy], mentioned Matt. i. 3.

ETERNAL, aionios, rendered in the common version eternal, and everlasting, is the adjectival 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 Ann.

ETHIOPIA, [in Hebrew, Onah, blackness, in Greek, heat], a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

EUBULUS, [prudent], mentioned 2 Tim. iv. 21.

EUNICE, [a good victor], the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father. Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [bright ascendent], a female disciple at Philippi, Phil. iv. 16.

Eunuch, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. li. 3—5; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophesied shall be well known by the Jews. Rev. xiv. 14—16; xvi. 12.


EUTychUS, [fortunate], a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below. Acts xx. 7—12.

EVANGELIST, [a publisher of glad tidings], a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is termed the Evangelist. Acts xx. 8. Paul exhorts Timothy to "do the work of an Evangelist." 2 Tim. iv. 5. And in Eph. iv. 11, Evangelists (Evangelists) are expressly distinguished from prophets and teachers, (pastors and teachers,) shewing the former to be itinerant, the latter stationary.

EYE, (beholding), the mistress of the woman, and mother of the human race, Gen. i. 26—31; ii. 18—53; iii. 1; iv. 2, 22, v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ii. 3; Deut. xxxi. 4, &c., it is read in the original "between the evenings," and means the twilight. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it. Isa. xiv. 7. Evil is also used synonymously with the word sin, in which sense God never creates it. For "God cannot be tempted with evil (sin), neither tempteth (causeth to sin,) he any man." James i. 13. He provokes, the evil one, is a term in many places equivalent to diabolos, or ho Satanas. See Matt. v. 37, vi. 12.
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EXACTION censured, Deut. xv. 2; Matt. xxiii. 25; Luke xi. 12.

EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Acts xx. 21; 1 Cor. xvi. 12; 1 Cor. xiii. 28.

EXCLUDE, or EXCOMMUNICATE, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1) The fellowship of the church, Matt. xvii. 17. (2) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 14; Rom. xvi. 17. (3) All the privileges belonging to the people of God. The design of exclusion is, (1) To purge the church. (2) To warn other members. (3) To reclaim the offender.

EXHORTATION, paraklesis, exhortation, consolatio, comfort, occurs 29 times. A christian duty.Acts xi. 23; xiii. 15; xv. 32; Rom. xvi. 8; 1 Cor. xiv. 3.

EYK, a name given to this important organ is used by figurative application, i.e. the symbol of a large number of objects and ideas connected with an evil eye, Matt. xix. 12; "bountiful eye," Prov. xxii. 9; "h.cgiyous eye," Prov. vi. 17; "wanton eye," Prov. xxiii. 27; "heart of an adder," Ps. xcv. 3; "lust of the eyes," 1 John ii. 16. As applied to the Almighty, eyes denote his infinite knowledge, Prov. xxvii. 7; Ps. xi. 4; watchful presence, Psa. xxxii. 8; omniscience, Heb. iv. 13; Rev. ii. 18; v. 6. In prophecy, they denote the understanding, Psa. cxxxix. 18; Eph. i. 18, &c.

As in the Persian monarchy, the favorite maxim of the court was called the "king's eyes," so the angels of the Lord may be "his eyes," running and to and fro the earth, to execute his commandments and to attend for his glory. The eyes are said to be opened, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and sealed up, blinded, closed, or darkened, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biased, that it cannot discern between good and evil, Isa. xlv. 18; Acts xxvii. 27; Rom. xi. 10.

TABLES, religious tales of human invention, the traditions of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

FAITH, in scripture, is used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxii. 16; lviii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.

FAIR HAVENS, an unsafe harbor in Crete, N. E. of Cape Lean, or Malatia. It bears the same name to this day. Acts xxviii. 8.

FAITH, piety, belief, trust, confidence, occurs 244 times, and the verb pisteuo, I believe, 16 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the evidence of things not seen," Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; or it is a belief of those things which he has made known for salvation. See Jude 3; Acts vii. 2; Mark xvi. 15; Acts xxiv. 13; xxvii. 20, 25, 31.

FAN, an instrument for separating shall from grain, formerly made in the shape of a shovel, 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.

FASTING mentioned, Matt. ix. 14, 16; Mark ii. 18; Luke v. 25; 2 Cor. vi. 5, with prayer, 1 Cor. vi. 5; the kind acceptable to God, Joel ii. 12, 13; Zechar. vii. 5—14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in a., 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 disciples should fast. 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 also 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 it. It is very commonly used in the East at the present day. The authority of father was very great in patriarchal ages, and was an outrage against a parent was made a capital crime. Lev. xx. 9.

FELT, treatment of cloth, a brother, Matt. xviii. 15—17; Gal. vi. 1, 2; to be mutually confesse James v. 16.

IX, [app.], successor of Cumanus in the government of Judaea. History gives him a bad character, and he might well tremble at the words of Paul, Acts xxiv. 5.

FELLOWSHIP, Communion, or Joint Participation. The watch and attend with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable, but there is a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vii. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xii. 18.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews, the doctrines of men, not to be regarded, 1 Tim. i. 14, 16; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14. The word is used in scripture, is used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxii. 16; lviii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence. The word is used in the sense of "a celebration," "a ceremonial day," or "a sacred time," and is used to denote the Jewish festival of the Passover, the Feast of Trumpe, the Festival of Pentecost or of Weeks, the Feast of Trumpets, the Feast of Tabernacles, and the Tabernacle, which lasted for a week. The Sabbath Year, during which the land was to lie fallow, and its spontaneous produce to be shared, is common among servants, the poor, strangers, and cattle. It was the year of release from personal slavery, or of redemption, from the bondage, of Deut. xv. 1, 3, 8. The Jubilee was a more solemn festival, held every seventh sabbatical year, that is, 50, and the Year of New Moons, at the beginning of the month. Other festivals were observed by the Jews, out of human custom, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15; Acts xxiv. 13; xxvii. 20, 25, 31.
Another feast was that of Lotus, or Purim, when the entire book of Esther is read in the synagogue.

FESTUS, 

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 23; John i. 43. The blossoming of the fig-tree by Jesus, (Matt. xxi. 21; Mark xvi. 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and pestilent 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.) also the fig harvest or "time for gathering figs" had not yet come. May not this also have been the sacrificial exterior of the Jews, and prefigured their approaching ruin?

FIGURES, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ.

FILTH, excrement: "the filth of the world," 1 Cor. iv. 13. The same word in the original Greek is applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded 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 fierce destruction; the symbol of a curse, 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 the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," is a parenthesis of Gehenna. Kimchi (on Ps. xxvii. 13.) says, "that it was a place in the land near to Je-richo." It was a place contemptible; where they cast things defiled and carcasses; and there was there a continual flame to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehenna.

FIRST, 1. What is before others, in time or order; so Adam is called the first man, and Christ the second Adam. 2. What excels others in degree of badness or of excellence; so Paul calls himself the first or chief of sinners. Hence,

FIRST-BORN or "FIRST-Bornen of every creature" (as may mean the "chief of the whole creation," Col. i. 15.

FIRST-FRUTS. The first ripe products of the land of Israel, were accounted the Lord's property, and as such were presented to him, through the priests, as an acknowledgment of their dependence on him. (Exod. xxvii. 19.) Christ is called the first-fruit of them that slept; 1 Cor. xv. 20; and the family of Stephanus, the first-fruits of Achaia.

FISHERMEN, most of the apostles probably were, Matt. iv. 8; Mark i. 16; 11.


FLASH, "smoking flax," Matt. xx. 6. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that little remains but smoke.

FLESH, of animals after the flood, permitted to be eaten, Gen. i. 15. The word flesh is applied, generally, to both man and beast, (Gen. vi. 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxxiv. 1; Isa. xli. 6, 8. "Flesh and blood" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 40; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or general deluge, occurred A.M. 4556. See account, Gen. vii. viii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xix. 47, 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 ungodly men, 2 Pet. iii. 6, 7.

FOLLOW the Lord 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. xix. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xxi. and Deut. xiv. The reasons seems to have been moral, political, and physiological, and particularly to keep Israel distinct from other people. Lev. xx. 24-20; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held sacred by adjacent nations. Especially intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely 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 ancient nations, as permission to use it was first given to Noah, Gen. vii. 23. Fruit evidently was the primeval food of man, Gen. ii. 9. 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 man'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.

FOREBEARANCE recommended, Matt. xxviii. 33; 1 Cor. vi. 4, 7; Eph. iv. 28, Col. iii. 12; 1 Thess. iv. 14; manifested by God to man, Psa. lxi. 21; Eccl. viii. 11; Matt. xxvii. 27; Rom. ii. 4; 3 Tit. iii. 8, 15.

FOREHEAD. Public profession of religion. Rev. vi. 5, 13, 14; xiv. 1. Marks on the forehead may be distinguished by the custom in idolatrous countries of bearing on the
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brehed the mark of the gods whose vota-
ries they are. Some, however, think it an
allusion to the custom of marking cattle,
both with the sign of ownership.
FOREKNOWLEDGE, proopov, occurs
twice, Acts i. 23; 1 Pet. i. 2; propovwko,
I foreknow, occurs five times, Acts xvi. 5;
Rom. viii. 20, xi. 3; 1 Pet. i. 20; 2 Pet. iii.
17. Know in the Hebrew idion, signifies
sometimes to approve, acknowledge, and
to make known, “The Lord knows (ap-
proves) them that are his.” “The world
knows (acknowledges) us not.”
FORGIVENESS promised, Isa. lv. 7; Lukei.
77; xiv. 47. Acts ii. 35, &c.; enjoined
Matt. xvi. 21; Eph. iv. 32; Col. iii. 13.
James ii. 13.
FORNICATION means, 1. Criminal in-
tercourse between unmarried persons, 1 Cor.
vii. 2. 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.
See Matt. v. 8; Acts xvi. 20.
FORTUNATAS, [fucto, fortunata], a discl-
pie mentioned 1 Cor. xvi. 17, who visited
Paul at Ephesus.
FOUR-OCEANS. Primarily it denotes
the sea, sometimes the earth, sometimes the
substance secreted in the gall-bladder of
muia mus, commonly called bile. Meta-
bolically it means violent or distressful
person, Ezek. xiii. 4; Luke xii. 15.
FRANKENCESE, a sweet scented gum,
used in the incense which when placed on
live coals, sends up a dense fragrant-smoke.
Luke i. 10; Rev. viii. 32.
FRIGOS, plague of Exod. viii. The frog was
brought into Egypt, because it was the
symbol of Osiris; and was produced by the
Nile, which was also esteemed as pecu-

liarily sacred; thus Jehovah used their very
gods as a means to punish them.
FRUGALITY recommended, Prov. xviii. 9;
19; Luke vi. 36.
FRUITS used figuratively for proofs, Matt.
iii. 8; vi. 10; 2 Cor. i. 15; Gal. v. 22, 23;
1 Thess. iii. 12.
FULNESS OF TIME, pleromena ton chronon,
the fulness or completion of any period of
time, Gal. iv. 4; Eph. i. 10. The comple-
tion of the period which was to precede the
Messiah.
FULNESS OF THE GENTILES. The com-
pletion of the salvation of the Gentiles,
during the present dispensation.
FULFILMENT part of a mile, Luke
xxiv. 18; John vi. 10; xi. 18.
GABBATHA, [luch, elevated, or the pave-
ment], a large court or apartment, used as
Pilate’s judgment-seat, John xix. 13. It
was evidently outside of the praetorium.
GABRIEL, [the mighty one of God], the an-
gel, mentioned Luke i. 11, 16, who appeared
at different times to Daniel, Zacharias, &c.
Dan. viii. 10; ix. 21.
GADARA, the chief city of Perea, in Coe-
syria, a few miles east of the Lake Tiberias,
Mark v. 1.
GADARENES, the inhabitants of Gadara.
GAIAUS, [lord, earthly], the name of one or
two eminent Christians, mentioned Acts
xix. 20, xx. 4; 1 Cor. i. 14; 3 John 1.
GALATIA, an extensive province of Asia
Minor, bounded by Bithynia and Paphlagonia,
the south by Lycaonia, the east by Pontus and Cappadocia,
and the south by Phrygia and Lydia. It
took its name from the Gauls who settled
there 350 years B.C.
GALATIANS, Epistle to, written by Paul,
probably from Ephesus, A. D. 53, and dis-
cusses much the same topics as that to the
Romans, but a little fuller on some points.
Having founded the congregation of Galatia, he speaks authoritatively as a
member and an apostle. The principal top-
ics discussed are,—his apostolic character,
the gifts which the Holy Spirit conferred
by his hands, the Abrahamic gospel and
theocracy, the promised inheritance of the
land, the law of Sinai, and the contrast be-
tween the two covenants.
GALILEE, [galilee, galilee], the northern part
of Palestine, divided into Upper and Lower.
Upper Galilee, the northern portion, was
called “Galilee of the Gentiles,” from its
having a more mixed population, i. e. less
purely Jewish than the others. This mix-
ture 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 xii. 4; Acts
ii. 7.
GALL, a general name for whatever is very
bitter or nauseous. Primarily it denotes
the substance secreted in the gall-bladder of
muia mus, commonly called bile. Meta-
bolically it means distressing, or distressful
person, Ezek. xiii. 4; Luke xii. 15.
GAMALIEL, [repressor of God], the dis-
tinguished Pharisee under whom Paul
studied law, grandson of Hillel, the famous
Rabbi.
GARDEN, a place planted with beautiful
flowers and fruit-trees, and other trees,
and generally hedged or walled. Several
gardens are mentioned in the Scriptures:
as the garden of Eden, Abah’s garden of
herbs, the royal gardens near the fortress
of Zion, the royal garden of the Persian
kings at Susa, the garden of Joseph of
Arimathea, and the garden of Ephraimane.
See John xviii. 1; xix. 41.
GARMENTS, to lay up stores of raiment,
especially by the rich, was very common in
the East, where the fashion of dress seldom
changes. Sometimes thousands of gar-
ments were laid up. Hence Jesus warns
men of the folly of laying up treasures which
the moth may consume. Matt. vi. 19; 
Luke xxi. 33; James v. 2. Princes, es-
pecially great kings and priests, generally
wore white garments. White was also
worn on occasions of great joy. In mour-
ning men generally wore sackcloth or hair-
cloth. Hence garment is used as a symbol
of the condition or state a person is in. To
be clothed in white, denotes prosperity or vic-
tory. To put on clean garments after wash-

ing signifies freedom from care and evil,
together with honor and joy.
GATE, the entrance to a residence or fort-
ified place. Gates are put figuratively for
public places of towns and palaces. The
gate of a town is also put for the town
itself. The gates of death is a metaphorical
expression expressive of imminent danger
of death. The gate is used in a similar manner for counsels, designs, or
authority. Matt. xvi. 18.
Gaza, [gaza, gaza], a city of the Phil-
istine, referred to as “Gaza, which is
ALPHABETICAL APPENDIX

GREECE, the Greek word translated "hell" in the common version, occurs 13 times. It is the Greek mode of spelling the Hebrew word which are translated, "the valley of Hinnom." This valley was also called "Sachar," 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. Children were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes death and destruction, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down before the birth of the genealogist. The Hebrews carefully preserved their family registers, through a period of more than 30 centuries. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the importance of the genealogy, the family. And the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, seems to result from different definitions of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and the principal object of preserving accurate lists of the ancestry of God's ancient people, was, that it might be correctly known of the tribe and family from which the Messiah was born. See the difference in the genealogies of Christ, as given by Matthew and Luke.

GENERATION, genea, occurs 40 times, and means sometimes a line of descent, as in Matt. iv. 11, or persons existing at any particular period, Matt. i. 17. Some translate genea genere, as in Wycliffe's version, Matt. xix. 54, by the word race, which seems to be scarcely admissible. Macknight says that bee genea ater, as is found in that passage, means the generation or persons then living contemporaneous with Christ.

GENNISAI, [geneisai, garden of the prince.] A fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is supplied by a fine scenery, and was much frequented by one of the Seven Lakes. It is also called "Chanseret," Num. xxxiv. 11; the Sea of Galilee, Matt. iv. 18; and the Sea of Tiberias, John x. 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of the 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, an imperious virtue. James iii. 17. Recommended. Tim. ii. 2. Titus iii. 3. Christ an example. 2 Cor. ii. 2. The apostles, 1 Thess. ii. 7.

GENESAI, [geneasai, a people mentioned Matt. viii. 28, probably the same as Gudarenes.]

GETHSEMANE, [a very fat valley], a retired garden of Sinai, Luke xxii. 16. The remains of its stone wall are yet seen, and eight ancient olive trees, Matthew xxvii. 32, 36.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 46. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. Dorea and not charis, is the word used here for gift. Dorea is also found in John iv. 10. Rom. v. 12, 13, 2 Cor. ix. 15. Eph. ii. 7; iv. 7; Heb. vi. 4,—in all 17 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; xxiv. 17; 31, 34, 35. The Shekinah was a peculiar display of the glory of God. Exod. iii. 2; xiv. 21; Lev. xvi. 2; xx. 35; xxvi. i. 3. The following passages will illustrate the New Testament use. Matt. vii. 20; 1 Cor. x. 41; Heb. 1. 4; 1 Pet. i. 21; 1 Thess. i. 7; 1 Cor. x. 30.

GLUTTONY. cured. Deut. xx. 20; Prov. xxiii. 19; xxiv. 30; Ps. xxi. 1; 1 Pet. iv. 1; 1 Cor. viii. 9.

GNASHING of teeth, rage. Psalms xxxvii. 10; Acts vii. 54; angustiae, Psalms xxxvii. 10; Matt. xxiv. 32; and avoiding small faults, yed, yet did not scruple to commit the greatest sins. The Jewish law reckoned sin to be existing and committed, yet clean.

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 [Jehovah,] and Elohim. Jehovah to the Existing One, and considers Elohim, though in 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 the term Elohim, or gods, is applied to angels. Psalms xxvi. 7; Heb. i. 6; to judges or great men. Exod. xxv. 29; Psalms xxii. 8; John x. 33; 50; 1 Cor. vii. 25; and to idols, Deut. xxxii. 17.

GOG and MAGOG, mentioned Ezek. xxxviii; xxxix.; Rev. x. 8.

GOLD, employed as a comparison. Psalms xix. 10; as a simile. Job xxii. 10; 1 Pet. i. 7; Rev. xxii. 15, 16.

GOLGOTHA, [a heap of skulls.] See CALVARY.

GOMORRAH, [rebellious people.] See Sodom.

GOSPEL, evangelion, glad tidings. Gospel is a Saxon word, meaning, God's all, or the Word of God, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. Evangelion occurs 70 times; evangelinea, to proclaim good news, 80 times; from which also evangelizing, evangelist, one who tells glad tidings. Acts xxxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, charis, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I have given five definitions 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. vii. 30; Rev. viii. 7. Grass "cast into the oven," Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

GRAVY. See some of Savellach.
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GREECE, in Hebrew James, Isa. lixvi. 19; a country in N. E. of Europe, extending 400 miles from north to south, and 356 from east to west. Few countries are more favored by nature, to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—23; x. 28; xi. 7; Zech. ix. 13; Acts xiv. 15.

GRECIANS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Halileans, Acts vi. 1; ix. 29; xi. 19—21. Greeks were so by nation or birth; sometimes the name was used for Gentiles in general," Acts xxv. 21; Rom. i. 10; 1 Cor. i. 23—24.

QUEST-CHAMBER, Mark iv. 14; Luke xxi. 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.

HABLAKKUK, [a favorite], a Jewish prophet who flourished about 619 B.C., and wrote the book which bears his name. His name does not occur in the New Testament, but an allusion is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word hell. It is the word used in the Septuagint as a translation of the Hebrew word sheol, denoting the abode of the dead, and means literally that which is in darkness, hidden, hidden, or obscure. As the word hades did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word sheol, therefore in order to properly define its meaning, recourse must be had to the various passages where it is found. The Hebrew word sheol is translated by hades, in the Septuagint, 60 times out of 68; and though sheol in many places, (such as, Gen. xxx. 35; xiii. 38; 1 Sam. ii. 7; 1 Kings ii. 29; Job iv. 31; xvii. 10, etc.), may signify heber, the grave, as the common receptacle of the dead, yet it has the more general meaning of "grave," or "abode of death;" the dominion of death. To translate hades by the word hell, as it is done ten times out of 108 passages of the New Testament, is a very improper, unless it has the Saxon meaning of helian, to cover, attached to it. The primitive significance of hell, only denoting what was secret or concealed, perfectly corresponds with the Greek term hades and its Hebrew equivalent sheol, but the theological definition given to it at the present day by no means expresses it.

HAGAR, [stranger], a native of Egypt, and servant of Abraham, Gen. xii. 16; xv. 2, etc. Gal. iv. 22—23.

HAGGAL, [sacred feast], the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B.C. 530.

HAILE, a symbol of violent enemies, Isa. xxvii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 2.

HAIR, precepts regarding it, 1 Cor. xii. 14—16; 1 Tim. ii. 9; 1 Pet. iii. 2. "The hair," was a sign of "baldness;" "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom. The
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ston of the air, in which birds and vapors (2) Matt. xvi. 1. (3.) The expanse above, in which the stars are disposed, and which they seem to have their constant course. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. Heaven is always the symbol of government; the higher places in the political universe. The "kingdom of heaven," is the same as the kingdom of God, Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Ps. lxxxvii; Dan. vii. 14, 27; Matt. xxv. 31—34.

HEBR, [one that passes,] the grandson of Shem, Luke iii. 36, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.

HEBREWS, [descendants of Heber,] the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63—65. It was addressed to the church of Corinth, and was probably written in a particular place, and apparently designed to save them from the sin of apostasy, through the perdition to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, eternity, immortality, and the righteous judgment of God, all things were subjected to the Cross. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

HEIR, one who is to succeed to an estate. Gift by birth; by will; and by will; and with great delight.

HELL. See HADES and Gehenna.

HELENISM, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.

HELL, 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 of sect and heresy. In scripture usage it generally means a sect, or schism, rather than the opinions expressed by the sect. Christianity was called a sect, or heresy, by Tertullian and the profane Jews. Acts xxiv. 2. HERESY: a sect, factionist, sectarian, occurs but once. Titus iii. 16. One who makes a party or faction.

HERMAS, [Mercurius, gain,] two disciples mentioned Rom. xvi. 14.

HERMONGES, [begotten of Mercury,] and PHYGELLUS, [a goat,] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.

HEROD, [the glory of the skin,] 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 Peraea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) Herod Agrippa, the son of Aristobulus, and grandson of Herod the Great, who 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 4th 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 Jona,] Paul's kinsman, Rom. xvi. 11.

HERODIANS, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description. It is not easy to say for what materials to determine. Mentioned, Mark iii. 6; xii. 13;

HERODIAS, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with her brother Herod Antipas.

HERHAPOLIS, the holy city, a city situated in Phrygia, near Colossae and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called Pambuk Kalasi.

HIRED, "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 surrounding fields.

HINDLING, a man employed to take care of sheep, to whom wages were paid. Also, a person who cares more for the fleece than the good of the flock. John x. 12.

HOLINESS, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.

HOLY, persons, places, and things so called, which are separated to the Lord. Exod. xiv. 6; Lev. xxvi. 33; Num. xxx. 8; 1 Pet. ii. 5; while Jehovah is called "the Holy One of Israel." 2 Kings xix. 14; Ps. lxxv. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit." HONESTY enjoyed, Lev. xix. 13, 25; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 10.

HONEY, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 5—18; 1 Sam. iv.; Matt. iii. 4.

HONOR, time, occurs 43 times, and means price, reward, maintenance, as well as respect, reverence, &c. Double honor indicates greater liberality or support. 1 Tim. 5. 17, 18.

HOP, the confident expectation of the things promised. See Rom. v. 5, 6; xv. 13; Heb. vi. 9—12, and has reference to the hope of life in the age to come is founded on Christ, Rom. viii. 24; Col. i. 27; 1 Thess. i. 8; 2 Thess. ii. 16; Titus i. 1; 1 Pet. i. 8; and is a cause of joy, Rom. xii. 11; xvi. 4, 15; Heb. iii. 6.
HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. White denotes victory and prosperity; black represents distress and general calamity; red denotes war and fierce hostility; pale is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, Save now! Success now! Be now propitious! Matt. xxvi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; may favors and blessings on him!"

HOSEA, [a savior] 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 793 and 734 B.C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practice of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xii. 2; 1 Pet. iv. 9.

HOURLY. 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. 19, v. 5. Very frequently the hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILIATE, to humble, Micah vi. 8; Matt. xviii. 4; xii. 11; Luke xviii. 14; Rom. xii. 3, 10; 16; Rom ii. 5, &c.

HUNET, a term which signifies "falsehood and deceit," indicates that the exercise of the mind is not satisfactory to those who are in a just cause.

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 Parcian Stones.

HYMNEUS, marriage, mentioned in 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS are enclosed in the psalms as a sort of worship. The book of Psalms contains the "sacred 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. Matthew xi. 15. The classic word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONION, [come], a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 180 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 10; xvi. 2; 2 Tim. iii. 11.

IDELNESS censured. Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "Idle word." Matt. xii. 36, in the Greek means false, slandering, pernicious word.

IDOL, IDOLATRY, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IDUMEA, [red earthy], a country lying in the north of Arabia, and south of Judah. Mark iii. 18.

IGNORANCE, voluntary, censured, John iv. 18; James iii. 13, involuntary, excusable. John iv. 1; 1 Tim. i. 13, but not when there are means of information. John iii. 20; 2 Pet. iii. 18; 1 Tim. iv. 10; Titus ii. 30; 2 Tim. iii. 16; Titus i. 11; 2 Tim. iv. 3, 20; 1 Tim. iii. 15; 2 Tim. iii. 4, 5; Titus iv. 12, 13; Titus cd. 11, 12: "not wisdom, but the word of God, and the wisdom that is from above." Matt. xvi. 23; John xiv. 25.

ILLUSION, [joy], a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Sclavonia. Rom. xv. 19.

IMMANUEL, [God with us], a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. 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 is ought to be rendered incorruptible. It is applied to God.

IMMORTALITY, deathlessness, only occurs 4 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See Immor tality and Life.

IMMUTABILITY, unchangeableness, applied to God, Psal. cii. 27; to his counsel, promise, and oath, Heb. vii. 17, 18; to Jesus Christ, Heb. xii. 14.

IMPOSITION OF HANDS, or laying on of hands. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office or gift,) occurs, Matt. xix. 13; Mark vi. 5; Luke iv. 40; xii. 38; Acts vi. 6; xvii. 11; xiii. 9; xviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid hands were likely to be, the Apostles, Prophets, Teachers, Elders, bishops, or the Presbytery. The persons on whom hands were laid, wore the sick, and as desired, according to their gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, [payment], occurs 4 times; and its primary and radical import is to reckon or account, being used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 6, 7, 10, 12; 2 Tim. iv. 16, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to put it in any place but the temple. Ezek. xxx. 7, 8, 9, 10; 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. 51; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, and 1 Cor. xvi. 22.

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 kingdom of God. Gal. iv. 23, 1 Pet. iii. 6; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, and 1 Cor. xvi. 22.

INFIRMITIES. (1.) Body's weaknesses. Matt. viii. 17; Isa. iii. 4. (2.) Weakness of human nature, Gal. iv. 18; Rom. viii. 26. Some infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xvi. 12.

INGRATITUDE censured. Psal. vii. 4: civ. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of. Gen. xi. 23, Judges viii. 54; 1 Sam. xviii. 6—30.

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 sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSRIPTION, writing on coins, pillars, &c. Much of the history of nations may be learnt from them. Matt. xx. 20. The history of Greece for 150 years is inscribed on the Arundel marbles.
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Parts of the laws of Moses were inscribed on the altar at Elel, Deut. xxii. 8.

INTRODUCTION: [RON of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 1 Cor. i. 11; Eph. vi. 10; vi. 18; 10; Col. iv. 5, &c.; instances, Gen. xvii. 35–33, &c.]

IRON, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xvi. 10; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 29. The bedstead of Og, king of Bashan, was of iron, Deut. iii. 11.

IRON OF SACRAMP, when a person means the contrary of what he says; examples of, Lev. xxvi. 64, 81; 2 Sam. vi. 9; 1 Kings xviii. 27; 2 Kings xviii. 21; Job xxvi. 3, 9; Mark vii. 9.

ISAAC, [father], the promised son of Abraham, born A. M. 2107, Gen. xvii. 10; xi. 6–8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxxii. 2, was as the result unequivocally shows, merely to prove or test Abraham, in order that his faith, love, and obedience, might be manifest; and now, 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, the son of Amoz, prophesied about 60 years during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The Book of Isaiah is remarkable for its elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.

ISAAC, [a man of murder,] the name of the disciple who betrayed Christ, Matt. x. 4.

ISRAEL, [who prevails with God,] a name given to Jacob, Gen. xii. 28; and the common name of the Hebrew people and country.

ISRAELITES, the descendants of Jacob, Exod. iv. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. Servants were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and Gentile succession were plausibly foretold, Lev. xxvi. 38–39; Deut. iv. 27, 28; xxviii. 15–68; Hosea ix. 17; and their restoration as so foretold, Deut. xxxi. 1–3; Is. ii. 20; lv. 2–6; xi. 11: xiv. 1–3: xviii. 2, &c.; Jer. xv. 14, 15: xxvi. 6; xxxiii. 1–18: Hos. iii. 2. As in x. 14, 15, &c., the same represented by the revival of dead bones, Ezek. xxxvi. 14; by the olive tree, Rom. xi.; their future prosperity in the last days, Is. lx. 1–7; xxv. 6; xxvi., &c.

ISAAC, [poor, reviled, the fifth son of Jacob and Leah, Gen. xiii. 14–18, born A. M. 2007.

ITALY, a celebrated country in the south of Europe, comprising a peninsula in a form resembling that of a boot, Acts xvii. 9.

ITURIA, [which is guarded,] a province in Syria, mentioned Luke iii. 1.

JACINTH. See Precious Stones.

JACOB, [he grasps], the youngest son of Isaac and Rebekah, born A. M. 2107, Gen. xxv. 26.

JACOB'S WELL, a fountain of water about one mile and a half from Shechem, on the road to Jerusalem.


JACOBNEAS, [the sea is woe to poverty,] 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. 44. Acts xii. 2.

JANNA, [who speaks,] the father of Melchi, Luke iii. 34.

JANNAES, [who speaks,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.

JARED, [he who descends,] one of the antediluvian patriarchs, Gen. v. 19–20; Luke iii. 37.

JASON, [he that knows,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 25–9; Rom. xvi. 21.

JASPER. See Precious Stones.

JEPHTHAH, [he that opens,] his history, judges xi. 1–7; Mentioned Heb. vi. 53. The original of Judges xi. 30, when properly translated, reads thus: "And it shall be, that whoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah 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 in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."

JEREMIAH, [callation of the Lord,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. 1.1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 43 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the nations.

JERICHON, [in the moon,] a city of Judah; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for pais
trees, and was once a large city, but now a

JERUSALEM, [vision of peace], a celebrated city of Asia, capital of ancient Juden, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four

hillocks—Zion, Acra, Moriah, and Bozeth. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [to be, or who is], the son of Obad, and father of David. Ruth iv. 22; 1 Sam. xxvii.; Luke iv. 23.

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 YAH, or JAH, I shall be; and SHUA, Powerful;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Euzeb. says, "The name Jesus means the salvation of God. For Iovua among the Hebrews is salvation, and among the son of Nun is called Jesus, that is, the salvation of Yah, i. e., salvation of God." The "name of Jesus," (Phil. iv. 1) is not the name Jesus, but "the name above every name," applied to the person of Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xi. 6; xxv. 5. During the captivity the term seems to have been extended to all 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 preserved after the restoration to Palestine, when it came to signifie the Jewish race, not only every descendent of Abraham in the largest possible sense, but even proselytes who had no blood-connection with the Hebrews. Acts ii. 13.

JOANNA, [grace or gift of the Lord], the wife of Clopas, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Khesa, Luke xi. 27.

JOANIT, [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 800 and 780 B.C. His prophecy is 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 supposed to have been the youngest. He remained with his master, after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Paul, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the Isle of Patmos, where according to Irenen and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his Gospel and three Epistles. He died at Ephesus at the age of 106 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the life and actions of their Master, John wrote chiefly of his person and office, and in refutation of errors which had sprung up.

—Epistles of. 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 recommend the true doctrines, and to warn against the false, practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and justification, of the world are very prominent, and earnestly inculcated.

JOHN THE BAPTIST, the forerunner of the Lord, the son of Zacharias and Elisabeth. He said he was "the voice of one crying in the wilderness," Matt. iii. 1. It was John who baptized the Lord, as said the prophet Isaiah," John i. 24. 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 reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world." Matt. iii. 15. The Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God. John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 5-12.

JONAH, a minor prophet, of Gaddara; his sarcophagus with his epitaph is in the church at Tell Bethmar, Nazareth. His prophecy was one of four given to Nahum, Zephaniah, and Habakkuk, and written under the inspiration of the Holy Spirit, as a part of the Old Testament text, to be read by the Jewish exorcists. It is the only one of the minor prophets who has a well-known name. His name means "dove." He was a man of extraordinary piety, who, as a prophet, was sent by God to Nineveh, to declare that the city was to be destroyed. When he learned that they were to repent, he departed to Tarshish, which was about 1,150 miles distant from Jerusalem, and returned to Nineveh. His prophecy is found in the book of Jonah, chapters i. to iv. He encountered a tempest, and a great fish swallowed him, but was preserved till he was cast up upon the land. The book has been read in the prayers of the Jewish people, and is now well known in the English language. It is the only book in the Old Testament which is not written in Hebrew, but in the Aramaic language. It contains the history of the prophet Jonah, his journey to Nineveh, and his stay there, and is the only book in the Old Testament which is written in the Aramaic language. It is the only book in the Old Testament which is not written in Hebrew, but in the Aramaic language. It contains the history of the prophet Jonah, his journey to Nineveh, and his stay there.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "for," and the other "Dan," hence its name—and passes through lakes Neron and Galilee, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 50 yards, and its ordinary depth 15 feet. The "country beyond
the Jordan," comprised Perea, Batanea, Trachonitis, Itura, Galaaditias, Gaulonitis, and Decapolis.

JUDE, the son of Jacob and Iscariot, and brother to Benjamin, by Jesus of Nazareth, and was also called Jesus, the younger, the son of James, the brother of Jesus, Matt. iv. 14; Jude xiv. 14; Jude xx. 4; Acts xvi. 20.

JUDAS, the son of Lebbeus, and Ebenezer, and Zeleotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was written to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 27. surnamed Barabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.

JUDGES, Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by straiggling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the judgment hall, John xvii. 38; xix. 3; and the tribunal, or place of pronouncing sentence, the judgment seat, Matt. xvii. 9. 10.

JULIA, one whom Paul salutes, Rom. xvi. 13; 1 Tim. v. 12.

JULIUS, the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxi. 3. 11.

JUNIA, a female relative of Paul's, Rom. xvi. 7.

JUPITER, the father who helps, the most powerful of the heathen deities, Acts iv. 12, 13; xix. 35.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. Justify occurs in reference to God, Rom. iii. 20; Gal. iii. 8. Believers are said to be justified by Christ, Acts xii. 28; by faith, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by faith, James ii. 24. The original words translated "justification" in the common version, are diakoinia and dikaioma, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, just, upright, mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, a brook or torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1. KEY. A symbol of power and authority, Rev. i. 18; Isa. xlv. 22. Authority to explain the law 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. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14, 15; x.

KING, a title applied to the Scriptures in several places, Luke xxii. 28; 1 Tim. i. 13; Tit. ii. 13; 1 Pet. ii. 17; 2 Pet. ii. 17; to God, 1 Tim. i. 17; x. 16; and to Christ, Matt. xxviii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 37; to men as invested with royal 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 as it was intended to reign. Basilea, with
the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 22, by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 28, &c., to be prepared for, Matt. xii. 20; Luke xxi. 2; to be sought after, Matt. vii. 33; Luke xii. 34; qualifications for it, Matt. xxv. 21; Luke ix. 62; John iii. 5, 6. Acts xv. 24, 1 Cor. vii. 1; 1 Thess. i. 9, 5, 6; Phil. ii. 12; 1 Cor. ix. 10; 2 Cor. x. 5; 1 Thess. v. 9, 8, &c.; sometimes doctrine, Prov. xviii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts iv. 24, 25, &c.; judicial or civil law, John vii. 51; xvii. 31; Acts xi. 35, &c.; also, the moral law, or Decalogue, Exod. x. 17; Lev. xix. 17, 14, 16, 18, 20, 19, 21, 22, 23, &c. LAWSUITS among Christians, to be avoided, Matt. xix. 33; 1 Cor. v. 1—7.

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 generally given by 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.

KNELLING, a posture for prayer, Psal. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxi. 41; Acts iv. 30; xx. 26, 21: 1 Cor. x. 15. NOW, has in the Bible frequently the import of approve or recognize. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 22, "Then will I declare unto them, Depart from me, I never knew you." KNOWLEDGE, wherein it consists, 1 John ii. 3, 5; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; 1 Tim. iv. 14; 2 Tim. iv. 19; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 11; worldly, of little value, 1 Cor. x. 19; II Cor. i. 10; III. i. 2; II 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. i. 9; 11.

LABOR, the well-known type and symbol of the Messiah. See Gen. xii. 7, 5; Exod. iii. 8–9; Isa. lxi. 7; John i. 28, 1 Pet. i. 19; Rev. v. 6–13, &c.

LAMACH. [poor, made low.] One of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 25–31; Luke iii. 38. Also, one who was a descendant of Enosh, Gen. iv. 19, 21.

LAMPS. The lamps of the ancients were of various kinds. Those used in processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausages. 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. xii. 50; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1–4.

LANGUAGES or TONGUES, gift of, at the day of Pentecost, Acts ii. 1–3; conferred by the apostles, Acts viii. 17; x. 40; xix. 6; 1 Cor. xii. 10.

LAODICEA. [just people.] A city of Phrygia, in Asia Minor, 40 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.

LAVISHNESS censured, Rom. xiii. 13; Gal. v. 10, 19; Eph. v. 16, &c.

LASCAE, (a rocky country,) a city near Paphos, Havens, in the island of Crete, Acts xxvii. 11.

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 has various applications, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Ps. i. 1; xix. 7; xi. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts iv. 24, 25, &c.; judicial or civil law, John vii. 51; xvii. 31; Acts xiv. 25, &c.; also, the moral law, or Decalogue, Exod. x. 15–17; Rom. vii. 7, 71, 14, &c.

LAWSUITS among Christians, to be avoided, Matt. v. 33–43; 1 Cor. vi. 1—7.

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 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 v. 30; xii. 2–52.

LAZARUS, [the help of God.] An inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whose hand he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.

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LEBREBRUS, [strong-hearted] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 6,000 infantry, and 300 cavalry. About the time of Christ, it contained 6,000 foot soldiers, and 200 horse. Mark v. 9; Luke vii. 30; Matt. xxvii. 53.

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. Luke vii. 37–50; John xi. 21; 2 Cor. xii. 7; 1 Tim. v. 12; 1 Pet. v. 9, 10.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house; to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burgesses of Rome. Acts vi. 9.

LIBYA, [the head of the sea,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xxx. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable. Psal. xiii. 7–9; short and uncertain. Job viii. 10; xiv.
ALPHABETICAL APPENDIX

7-9: short and uncertain, Job v. 17; x\(\times\)i. 17; x\(\times\)o. 5, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 28; Mark viii. 38; Luke ix. 24; xxii. 44; John xv. 28; in the life, and the idea of life described, Luke xx. 38; 1 Cor. xii. 12—
35; 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, Psal. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 18; to Christians. Eph. v. 8. It is the well-known symbol of

LIEVINGH, 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 lightnings, Job xxxvii. 3—5; Ps. lxxxviii. 12, &c.

LILLY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. xi. 18, was probably the amurellia lateri, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

LINEN, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means cotton. Specimens of linen cloth are found on the oldest mummies.

LIMUS, (Lucas), a person mentioned by Paul, 2 Tim. iv. 2, 19.

LION, "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and issymbolic of his great strength, Rev. v. 5.

LOAF, The Eastern loaf was a large cake, Exod. xxix. 25; 1 Chron. xvi. 8; Mark vili. 14.

LOCUS, an insect resembling a grass-

hopper, only much larger in size. The pro-

phetic writings of the Old Testament abound with allusions to this insect as one of God’s most dreadful scourges. 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 pulp of pods of a tree is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Sundry persons locomact great and terrible armies, Rev. ix. 3.

LOINS, the lower region of the back. The orientals wear longer robes, are obliged, when they 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.

LOIS, letter, Timothy’s grandmother, 2 Tim. i. 5.

LONG HAIR. Chardon says, "The 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 thousand and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LORE, (proponent), a Saxo word signifying ruler or governor. When the word represents the drained name of Jehovah, or Yahweh, it is printed Lo\(\times\)r, in small capitals, in the authorized version. The word is applied to Jesus Christ and the angels, to princes, to masters, 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 Lord’s Supper, 1 Thess. ii. 3. 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 of "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 Dyonisius of Corinth, as quoted by Eusebius.

LOT, (son of) 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. xiii. 8, 9. Mentioned 2 Pet. ii. 7.

LOTH, things cast or drawn to de-
termined a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 13; Acts i. 26; Matt. xxvi. 35.

LOVE of God, its nature, John iii. 16; xv. 23; Rom. v. 8; viii. 30; 1 John iii. 1, 2, &c.; of Christ, John xiii. 11; xv. 19; Rom. v. 5, &c. Love to God, Dem., v. 5; x. 1; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1; love to Christ, its nature, Matt. x. 37—42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 19; vili. 21; I Cor. xviii. 1; of the world, forbidden, Matt. v. 24; xii. 23; James i. 7; iv. 4; 1 John ii. 15.

LUCIUS, (luminous), a prophet in the con-
gregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul’s relative.

LUCRE, worldly wealth, the love of forbid-
den, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.

LUKE, (luminous), a native of Antioch, and a physician. He was Paul’s companion and assistant, Philemon 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 refined, elevated, and many facts are given which are not contained in the other Evangelists.

LUKEWARMNESS censured, Matt. viii. 21; Luke x. 33—39; Acts xxvi. 29; Rev. iii. 15.

LUNATIONS, persons affected by some dis-
order, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See DEMOCRATES.

LYCAONIA, (she wolf); a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6—30.

LYDDA, (satticy), a town about 16 miles from Joppa, 20 miles west from Jerusalem. Acts xii. 32, 35.

LYDIA, (magnet), a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a prov-
ince in the west of Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psal. v. 5; iii. 1—7; Rev. xxii. 5, 8, 17; examples, 2 Kings v. 29; Acts v. 1—11.

LYSANIAS, (that drives away sorrow); tet-
arch of Abilene, when John began his mis-
ion as the harbinger of the Messiah, Luke iii. 1.
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YAIA or Lucas, [desolating] a province of Asia Minor. Acts xxvi. 5.


LYSTRAS, [that dissolves or disperses] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them. Acts xiv. 6—33.

MACEDONIA, [adoration], a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c. Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berenice, towns of the same province. Much of ancient Macedonia is now the western part of Romania.

MAGDAIA, [by name], a town mentioned in Matt. xxv. 30, and the probable birthplace of Mary Magdalene, i.e. Mary of Magdala.

MAGNA, [the great], or Wise Men. Matt. i. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descended of Ishmael, and from Arabia, a country east of Judea.

MAGIANS, learned men of the East, who professed the knowledge of future events by astrology. Dan. i. 21; iv. 7, 9, &c.

MAGISTRATES to be obeyed by Christians. Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.

MALICE forbidden. 1 Cor. vi. 8; xiv. 8; Eph. iv. 31; Gal. iii. 8, &c.

MALACHI, [ messenger] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 32.

MALCHUS, [king] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus. John xviii. 10.

MALE or FEMALE. Gal. iii. 28. Females were not admitted to all the Hebrew rites, and the privileges of Jewish females were also limited.

MALEPHON, a Syriac word signifying wealth, and used by our Savior as a personification of the god of riches. Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Ecc. vii. 20; his fall, Gen. lii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 13—16; his mortality. Gen. ii. 19; Job vii. 10—14; Psa. liii. 9; cxliii. 6; Ecc. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 30, iv. 14, v. 25; John 30, 40; x. 27, 28; xi. 25; 1 Cor. xvi. 22, &c. The “old man” denotes the natural, unsanctified disposition, the “new man” the new disposition created and cherished by the gospel. “Natural” or animal man, a person unrenewed, “the inward man,” or the “hidden man of the heart,” the regenerate principle within, as opposed to the “outward man,”—that which is external and visible in the conduct.

MARRIAGE, a comforter, a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi. Num. x. 7—9; Psa. lxxvii. 23—32. Referred to John vi. 31, 46, 88; Heb. ix. 4; Rev. ii. 17.

MARATHA. See ANARTHA.

MARK, [prince, king] 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. 13, and he traveled with Paul and Barnabas as an assistant. Acts xii. 25; xii. 5.

The Book of Mark was evidently written for Gentile converts, probably about 20 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 Weiss, Wolcke, Bauer, Michaelis, and others that he could not have even seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius), who, equally with Matthew, was an eyewitness of our Lord’s life.

— or CHARACTER: “mark on their foreheads,” and “on the right hand.” Ezek. i. 4; Rev. vii. 3, 13; xiv. 1; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and bands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

MARKS “of the Lord Jesus,” Gal. vi. 17. The scars received from stripes and chains, affixed to an Egyptian custom, according to which any man’s servant who fled to the temple of Hercules, and had the sacred braid or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from rejections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARGILAGE, its institution, Gen. ii. 23; its nature, Matt. xix. 4—9; 1 Cor. vi. 10; vii. 11, 12; Eph. v. 1; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xii. 4; ancient mode of celebrating it. Gen. xxix. 22; seen by our Lord’s parables, Matt. xxi. 1—15; xxv. 10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxiii. 30; Mark xii. 25; Luke xx. 28. The “marriage of the Lamb,” Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS HILL. See AREOPAGUS.

MARTHA, [who becomes bitter] the sister of Lazarus and Mary, Luke x. 48—42; John x. 43; xix. 21.

MARTYR, properly means a witness, and is applied in the New Testament:—I. To judicial witnesses, Matt. xviii. 10, xxvi. 65, &c. To one who testifies to what he has seen, heard, or known, Luke xiv. 49; Acts i. 8, 22; Rom. i. 9, &c. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xviii. 7.

MARY, [exalted] Six persons of this name are mentioned in the New Testament:—I. The mother of Jesus. She was the daugh-
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ter, Eli, of the royal family of David, 1 Chron. vi. 39; II. 6, 7. The sister of Lazarus, Luke xvi. 1; John xi. 1, &c. 3. Mary Magdalene, a resider of Magdala, later called Mary John xvi. 26. Out of her Jesus cast seven demons. She is not that female Janer mentioned Luke vii. 36. The wife of Cleophas, John xiv. 19, and mother of James, Jude, Joses, Simon, and Alphæus, called the brethren of our Lord; from which it has been thought that Cleophas, and Joseph, the husband of the Virgin Mary, were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

Masters, their duty, Eph. vi. 9; Col. iv. 1; James v. 4, &c. cont. Peters, Gent. xviii. 19; Matt. viii. 5—10; Luke vii. 2—10; Acts x. 2.

MATTATHIAH, [gift, son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [the gift of the Lord], two persons of that name, ancestors of Jesus, Luke ii. 34, 35.

MATTHAI, [the reeves], son of Eleazar, father of Jacob, and donor of the husband of the virgin Mary, Matt. 1. 16, 17.

MATTHEW, [gift, he that gives], son of Levi, and father of John the Baptist. Matthew, [green, a reward], also named Levi, an apostle and evangelist, son of Alpheus by birth, a publican, 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, miracles, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A.D. 65—74, in Hebrew, and shortly after in Greek. About A.D. 160 a Greek copy was found in the East Indies, and in the year 283 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [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 career.

MEASURE, the sacred measure of the Bible is a basket. The millical king of Israel, king of the eastern garments being long, and folded and gathered with girdles, admitted of carrying much corn, and is meant for the dressing of the bosom, Luke vi. 38.

MEDIATOR, Mediator, occurs Gal. iii. 16, 19, 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. 2; ix. 15, xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is Immanuel, God with us.

MEKNES, 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. 27. It is inexpressible value, Phil. iv. 11. Above conscienciously in Christ, 2 Cor. x. 1; Matt. x. 29; Christians exulted by it, Eph. v. 15. Titus, ec. 2. It is of two circular stones, each two feet in diameter and six inches thick. The upper side of the ‘neither millstone’ was concave, and the lower stone was fixed; for 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. xxiv. 41.

MIND, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. I. 28; viii. 6, 7; Col. ii. 18; James i. 8.

MINISTER: Bishop, See DRAGON. One who acts as the less (from minus or minor) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, ma-
stor, (from magis) or superior.

MINSTRELS, Bute, players, and singers at funerals, Jer. ix. 17—1; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural laws. The first miracle was an adult, but never an infant, as reason, experience, and revelation assert. The Jewish institution began with the less of the Spirit; so did the Christian commence with a glorious display of miraculous powers. This was the demonstration of the Spirit, and this, the power of God, on which the faith of Christians rests.

MIRRORS: The oldest mirrors were made of metal, silver or brass, from such, contrived by the women, that the brazen axe was made, Exod. xxviii. 38. The word in that place is improperly translated 'looking-glasses.' The art of making glass was then unknown. On the discovery of Ameror the Mexicans were led to make these flat or convex mirrors, polished by 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 x. 21.

MITYLEN, [properly,] the capital of Lesbos, an island of the Greek Archipelago, N. W. of Smyrna. It is now called Castello, and sometimes Methilin, Acts xx. 14.

MNASON, a diligent seeker.] mentioned Acts xx. 36. This man was well fitted to persuade the great Prophet of the New.

MOTHER, the female parent. Being 'without father and without mother,' Heb. vi. 5, 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 beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan sites; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture are Seir, Horeb, Sinai, Hor, Gilboa, Nobo, Tabor, Ungedi, Lebanon, Ezion, Amalek, Gerizim, Gilgal, Saron, Pithid he called the house of prayer, but ye have made it a den of thieves,' ver. 13.

A MOUNTAIN, a region of time, which, if measured by the moon, (whence its name,) is called lunar; and if by the sun, is called solar. The Hebrew months are often said to last about two and four months, and take part of both. The following table shows the earliest begin-
ing of each such month, according to Thurnian's Astronomical Chronology:—

Name of Month. Beginning with Days.

Zif—1 Kings vi. 3. 1mo. April 21st.
Ezra—Esther viii. 2. 2mo. May 29th.
Ab. 5mo. July 18th.
Nahum—1 Kings xi. 31. 6mo. August 17th.
Rotham—1 Kings vii. 2. 7mo. September 16th.
Bel—1 Kings viii. 3. 8mo. October 15th.
Chasen—Zech. vii. 12. 9mo. November 14th.
Teher—Esther ii. 16. 10mo. December 13th.
Sebat—Zechariah i. 7. 11mo. January 11th.
Adar—Esther iii. 7. 12mo. February 10th.
Nisan—Esther iii. 7. 1mo. March 11th.
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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 left 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

MOURNING for sin, the evidence of repentance, Ps. cxix. 8; ii. 2; Matt. v. 4; i Cor. v. 2; James iv. 8; for the dead, law concerning, Deut. xiv. 1; instances of, Deut. xiii. 13; Matt. x. 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 Pharao; hence, for a person or thing to come out of the mouth of another is to be explained 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. 10; Jer. xv. 19, in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, Exod. xix. 13; Deut. v. 17; laws respecting, Gen. xix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; x. 8—13, &c.

MURMURING censured, 1 Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xv. 26; Num. xi. 1; xiv. 1, 2; xvi. 1; xvi. 5.

MUSTARD-TREE, or Sinaq, 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 khradal, which signifies mustard. Its berries or seed are much smaller than a grain of rye, pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanical name is Salviae Persica. Matt. xiii. 31.

MYRA, [1 flow,] one of the chief towns of Lycia in Asia Minor, Matt. xxi. 21.

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, John xix. 36.

MYSTERY, Mysterion, secret, hidden meaning, occurs 38 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke vi. 10. The calling of the Gentiles is called a mystery, Col. i. 20, 27. The first and leading sense of mystery is oraculum, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning so nearly 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, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection. And so it is.

NASHON, [that foretells] mentioned Luke iii. 32.


NAKED. This word is often used in a modified sense, to denote persons only partly clothed, Micah i. 8; John xxi. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God himself. Ps. x. 1; Prov. xviii. 10. His name to be revered, Exod. xx. 7; Lev. xix. 12; Deut. vii. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxvii. 19: Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.

NAPTALI, [my wrestling,] the sixth son of Jacob, and his son by Bilhah, Rachel's handmaid, born B.C. 1547, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in Josh. xix. 29—30. Alluded to Matt. iv. 16—18.

NARCISSUS, [astonishment,] a Christian at Rome, saluted by Paul in Rom. xvi. 11.

NATHAN, [gives,] the son of David and Bathsheba, the father of Mattathia, Luke iii. 31. Also, a prophet in the time of David, 2 Sam. viii. 3, &c.

NATHANIEL, [given of God,] honorably mentioned, John i. 45—51. Probably the same as Bartholomew, one of the twelve apostles.

NAZARENE, [scept, 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 mere epithet of description, it is used in the New Testament.

NAZEALTH, [guarded, acclimating,] a small city in the tribe of Zebulon, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called Nassa. Here Jesus dwelt with his children up, for nearly 30 years. Luke ii. 41; iv. 16—30.

NAZAREE, [a separated one,] a Jew who made a vow to observe an uncommon direction, either for a given period or for life, Num. vi. 1—91.

NAZAROPOLIS, [new city,] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. Acts xvi. 11.

NEW TESTAMENT, or NEW COVENANT. See COVENANT.

NICHOLAS, [conqueror of the people,] a prologue of Antichas, and one of the seven deacons, Acts vii. 5.

NICODEMUS, [innocent blood,] a Pharisee and member of the Sanhedrin, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii.; further mentioned, John vii. 50; xix. 30.

NICOLAITSANS, [conquerors of the people.] (This word only occurs twice, Rev. v. 15, and it is not known from whom the name is derived, Irenaeus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaists held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to
OFERINGS, properly presents, and ob-
viously applied in the religious ritual to
all things solemnly brought to the sacred
tent or temple, and devoted to Jehovah.
According to ability, 1 Chron. xxix. 15–17;
Ex. xii. 26, 29; Mark xii. 43, 44; 2 Cor. viii.
12; 1 Tim. vi. 17–18. Under the law, they
were either oblations, as the sin-offering,
the trespass-offering, the burnt-offering,
the meat-offering; or were voluntary,
some 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 through-
out Western Asia. It is thought by Orien-
tals 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, men-
tioned Exod. xxvii. 20; Lev. xxiv. 1–4;
annointing, Exod. xxx. 32–38; xxxvii. 20.
See LAMPS.
OINTMENT, oil perfumed, used to anoint
the head, &c., Psa. cxxxviii. 2; Eccl. xi.
16. OLD AGE, to be respected, Lev. xix.
19; 1 Tim. v. 3, 4; what renders it venerable,
Prov. xxvi. 11; xi. 30; the infirmities of it,
Ecc. xii. 6, the duty required of it, Titus ii.
2, 1–3.
OLIVE-TREE, a tree very common in Pal-
estine. It has spreading branches like an
apple tree, and remains green in the win-
ter. It flourishes about 300 years. There
are two kinds, the wild and the cultivated.
The fruit which is about the size of a small
plum, is very wholesome and nourishing,
and is the chief resource of the orientals
for oil. It ripens from August to Septem-
ber. The olive tree, remarkable for its
verdure, soundness, and useful oil, is the
symbol of the most illustrious and useful
men. Moses and Aaron were two olive-
trees. So were Zerubbabel and Joshua.
Isa. lx. 3; Jer. xi. 16. It is also an emblem
of peace and mercy. The dove carried an
olive-branch to Noah in the ark; and the
original word, elaios, mercy, is derived from
elaios, an olive.
OLIVET, or Mount of Olives, a mountain
or ridge lying to the east of Jerusalem,
some 655 feet, from which it is separated
by the valley of Jehoshaphat and the brook
Kidron. From its summit there is a fine
view of Jerusalem and the Dead Sea. Our
Savior often withdrew with his disciples
to this mountain, and here he beheld the
city, and wept over its approaching destruction, and from this spot he ascend-
ed to heaven in the presence of his ap-
OLYPHANTS, [heavenly], a Christian at Rome,
saluted by Paul, Rom. xvi. 15.
OLYMPIC GAMES, allusions to them, 1 Cor.
xv. 32–37; Phil. iii. 12–14; 1 Tim. vi. 12;
2 Tim. ii. 3, 5, 7, 8; Heb. xii. 1–3.
OMEGA, the last letter of the Greek alpha-
bet, proverbially applied to express the end.
See LAMPS.
ONEROSUS, [profitable, useful] mentioned
ONESIPHOROUS, [profit-bringer], a Chris-
tian highly commended by Paul, for his
benevolence toward him while he was a
prisoner at Rome, 2 Tim. i. 16, 17.
ORACLE, something delivered by super-
natural wisdom. The "most holy place"
in the temple, was called the oracle, be- cause generally the priest intoned of God. 1 Kings vi. 5—10. The Scriptures, called the oracles of God, Acts vii. 55; Rom. iii. 3; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, orerio, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. Proverbs, to foreordain, or previously mark out, occurs 6 times. Aphorize, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizon* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poize*, to make or appoint; and we have *kathistein*, to constitute. *Poeo* occurs Mark iii. 14, "Jesus ordained twelve," l. e. appointed. *Kastem* occurs Titus i. 4, "Ordin in elders," l. e. appoint. *Genoaet* is also used to make or ordain an apostle, Acts i. 22.

ORDINANCE, an appointed rule or observance. No religious rite is binding, or even admissible, which is not of divine institution, for any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xxv. 14; xxvi. 2, Matt. vi. 11.

OUTER, external. "Outer darkness" means the darkness of the night without, in opposition to the light and splendor of the foot within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. vi. 13.

OX, laws concerning it, Exod. xxi. 26—30; xxii. 4; Deut. xxi. 11; xxv. 4; quoted by Paul, I Cor. ix. 9.

OZIAS, [strength from the Lord] son of Joram, Matt. i. 8.

PADAN-ARAM, [of the fields of Syria] rendered by the Seventy, Mesopotamia. See Mesopotamia.

Palm-Tree, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 10; its bransh was emblem of joy, Lev. xxii. 40; John xii. 15; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are used in Arabia for 360 uses.

Palsy, from *parapneos*, unloose, enfeebles, is a disease which deprives the body in whole, or part, of the use of sensation and feeling. Matt. iv. 24; vii. 1; 2 Mark ii. 3, 5, 10.

Paphylia, [a nation made up of every tribe] of the province in the southern part of Asia Minor, having the Mediterranean on the south, the Caucasus on the east, the South on the north, and Lydia on the west. Mentioned Acts xii. 13; xiv. 24.

Paphos, [which boils], a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xii. 6—12.

Parable. The word parable is derived from *parabolaiot*, which comes from *parabolaios*, to compare, to collate. It denotes an obscure or enigmatical saying, Psal. xiii. 4. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion. 2 Sam. xi. 2, 3; Judges ix. 7—13; 2 Kings xiv. 9, 10, 12. Any discourse expressed in fable is called a *parable*. Or highly ornamented fiction is called a *parable*, Num. xxxii. 7; Job xxvii. 1. New Testament parables seem to be given a second sense, which is as well the meaning mentioned above, viz., to denote a fictitious narrative, under which is veiled some important truth. In several instances, as Heb. i. 6, 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 *paradiseus* is not properly either Greek or Hebrew, but appears to have been imported from an eastern tongue, probably the Persian, and which signified the same as the Hebrew *garden*. In Genesis and Robinson's Heb. Lex. it is defined thus; "A paradise, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollex. Sansen, paradocia; Armenian, padces; Arabic, firdees; Syriac, fardaua; Chaldean of the Targum, paradocses. Josephus calls the gardens of Solomon, paradises, and Boerus, quoted by Josephus says that the holy gardens in doubt of which the children were called the Suspended Paradise. There are only three places where the word is found in the New Testament, Luke xxii. 43; 2 Cor. xii. 7; Rev. ii. 7; but which may be illustrated by reference to the principal term, Isa. li. 8; Ezek. xii. 10; xxi. 9, 16, 18; xxvi. 33; Joel ii. 3.

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; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. vii. 6; viii. 7; vii. 17; Matt. xxi. 12; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 19; I Tim. v. 8.

Parmenas, [that abides] one of the seven deacons, Acts vi. 5.

Partians, [foreigners] called Persians or Eunomites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

Partiality, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16; James i. 9, 25; Jude 16.

Passetover, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb. Exod. xii. 12, 32. This was kept on the 14th day of Nisan or Ahisar. This day is the annual feast, celebrated on the 15th of Nisan, and some- times the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxi. 11; though, strictly, the Passover and the feast of unleavened bread, or *unfermented things*, more properly, are distinct institutions. Christ called our Pass- over, or Paschal lamb, I Cor. v. 7. To be fulfilled in the kingdom of God, Luke xii. 16.

Patara, [true underfoot], a seaport of Asia Minor, in Lycia, 10 miles S. E. of Ephesus. Acts xxi. 1.

Patience, recommended, Luke xxi. 10; Rom. xii. 12; I Thess. v. 14; Heb. x. 35; xii. 3; 1 Pet. i. 5, 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.

Patrios, [mortals] an island in the Egean Sea, 10 miles N. of Rhodes, to which the apostle John was banished, Rev. i. 9, 14.
TO THE NEW TESTAMENT.

THESEUS [sepulchre], 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.

PELEX [shining], a servant of the congregation at Cenchreae, Acts xvi. 12.

PHRÉNICE [red, purple], a seaport town on the S. W. part of Crete, with a harbor, Acts xxiv. 12.

PIENICA, [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 Apocalypse admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called Allah Sahur, "city of God," 1. e. high-town. It was once a large city, but now contains only about 300 houses.

PHILEMON, [that kinsman], a friend of the apostle Paul's, and an eminent Christian, reading at Colosse, whose servant, named Onesimus, was abscended and fled to Rome. There he was captured and sent back to his master with a letter from Paul, called The Epistle to Philemon, written about A. D. 65, and was correspondence with Ephesus and Colossians, by Tychicus and Onesimus, Paley, in his Horae Pauline, has furnished many valuable proofs of the authenticity of the Scripture from the unsupposed coincidences between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [amiable], an apostate Christian, mentioned by Paul, in connection with Hymenæus. 2 Tim. ii. 17.

PHILIP, [spearlike], one of the twelve apostles; a native of Bethsaida in Galilee, John i. 42, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 3; also called an Evangelist, Acts xxi. 8. 20; son of Herod the Great, by Cleopatra, and tetrarch of Itatana, Trachonitis, and Auranitis, Luke xi. 1, and from him Cesarea Philippi received its name, Mark xvi. 13.

— another son of Herod, by his wife Mariamme, 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, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.

PHILIPPIANS, Epistle to the. Written by Paul from prison during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.

PHILOLOGUS, [a lover of learning], mentioned Rom. xvi. 15.

PHILEMON, [zealous], mentioned Rom. xvi. 14.

PHRYGIA, [dry, barren], a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.

PHYGELIUS, [jugifer], a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, Tim. i. 18.

PHYLACTERIES, [safeguard], strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or leg, by means of a thong, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37–40. See also Matt. xxii. 37. Our Lord condemned the bearing 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 taught, suffered, and died, Acts iii. 13; iv. 27; xvii. 28; 1 Tim. vi. 13. Both the authentic and Josephus corroborate the New Testament accounts concerning him.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxviii. 4, 6; Psa. lxxx. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is called "the pillar and ground of the truth," that is, it maintains truth in the world. (1 Tim. iii. 15.

PISIDIA, [pitched], a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Kayseri.

PLow, an instrument of tillage. To plow and look back, Luke i. 61, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, 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. 16.

POLYGAMY, laws against, Gen. ii. 24; Matt. xix. 4–6; Mark x. 6–8; Rom. vii. 8; 1 Cor. vii. 2.

PONTUS, [the sea], a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.

POOLS, mentioned John v. 1–7; ix. 7.

PORCIGUUS, [a lover of pork]. Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.

POPPER, one who makes earthenware; a type of gentile, and therefore of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.

POTTERS-FIELD. See Acridama.

PRAISE, to commend. To praise God is to daily acknowledge his excellency; see Psalms, xxxixi; Rev. xiv. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts iii. 25; 1 Cor. xvii. 6. Eph. v. 19; Col. iii. 10, &c. Praise of men, no proper principle of action, Matt. vi. 1; Gal. v. 20; Phil. i. 5.

PRAYER, the obligation and use of it, Matt. xvi. 44; vi. 6; vii. 7; Luke xvii. 11; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c; to be offered in faith, Matt. xii. 22; Heb. xi. 6; without obtervention and vain repetitions, Luke xvii. 1–14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvii. 22; Eph. v. 20, &c; instances of private prayer, Dan. vi. 10; Matt. xiv. 25; Acts xxi. 14; x. 9; Acts, Acts i. 14; ii. 32; xii. 12; xvi. 13; xxi. 10; xxi. 5; forms of prayer, Num. xv. 22–27; x. 33, 36; Deut. xxii. 8; xxi; Matt. vi. 9–13.

PREACH, or proclain, is loudly to make known the will of God, as his appointed herald. Eph. viii. 8; Keraun, from kera, a herds, or public crier, is found 62 times, and always indicates to make proclamation as a herald.

PRETORIUM. This word denotes the general's tent in the field, and also the house or palace of the government of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark x. 16; John xvii. 28, 29; xix. 9; also to the one he built at Cesarea, Acts xxi. 36. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.

PRIEST, a man who officiates or transacts with God on behalf others, and, for the occasion. Those under the law were of the family of Aaron, Exod. xvi. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; x. 10; ix. 6.

PUBLICANS, [high], first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xviiii; Jesus Christ, the Medhi, or the High Priest. Hebrew: Heb. iv. 11; v. 4, 5; vi. 20; vii. 22, &c.

PRINCE, a chief, a governor. Christ is the "Prince of peace," Is. xi. 6; Eph. ii. 16; 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 us up out of the dead, Matthew xxvii. 53, 54, then in his kingly and priestly office, "to whom ye gave the Holy Ghost, and he shall send forth a Spirit of grace, and of peace," then he will judge all nations and serve him.

PRISCILLA, [ancient], wife of Aquila, and probably like Plautus, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 5; 1 Cor. xvi. 10; 2 Tim. i. 16.

PROCHORUS, [he who presides over the choirs], one of the deacons mentioned Acts vi. 5.

PRECONSULT, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 12–16.

PROMISES of God, many and various, and exceeding great and precious. 2 Pet. i. 4, are sure in Christ Jesus, 2 Cor. i. 20; and
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incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.

PROPHET. This word and the word prophesy are often the mere telling 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. 1 Cor. xiv. Rom. xii. 6.

PROPHETICATION, 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.

PROSEUCHA, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a piece of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word proteo, means forethought, and corresponds with the Latin providentia, which originally meant foresight. God's care is ever considered in reference to all things existing, is termed by Knapp universal; in reference to moral beings, special; and in reference to holy or converted beings, particular. Everything is an object of Providence in proportion to its capacity. The discourses, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 25; x. 29-31.

ORACLE recommended, Prov. xii. 10, 20; xiii. 16; xiv. 8; Matt. x. 16; James iii. 13.

PSALMS, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. Psalms, denote such 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, intended to singing, and here restricted to those which are spiritual. This admonition 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 verses intimate, and sang drunken songs in praise of their deity.

Ptolomaia, [southeast,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its seige by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps, more especially prompted by having a share in the form of the tribute, as they were thus tempted to oppress the people with illegal exactions, 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 lust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xx. 31; Luke v. 27; ziz. ii. 13.

PUBLIUS, [commonly] governor of Malta, at the time of Paul's shipwreck on that island, Acts xxviii. 7, 8.

PUDENS, [shamefaced.] 2 Tim. iv. 21.

PURPLE, a color much worn 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 xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Tyre.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 7; 1 Pet. ii. 11; 2 Pet. iii. 14.

PETPOLI, [abounding in wells.] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, about 8 miles N. W. from the city of that name. Acts xxviii. 3.

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 guarded by four soldiers, two within the prison and two others at the outer door; and as the watch was usually changed every three hours, it was necessary that the four garrisons mentioned in the text should be equipped 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 several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. iii. 10; 1 Kings x. 1; Acts vii. 27. Also, the church as opposed to Jesus, Psal. xlv. 9.

QUICKSAND. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and let her sink, lest they should fall into the quicksands. The original wordmysisdenotes 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. 35, 49; iii. 2, 20; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7-12.

RABBONI, 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 xv. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, even in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. vi. 1 & 2. Those persons who intended to contend in these games were obliged to repair to the gymnasia ten months before the games, and used to prepare themselves in an arduous exercise, and no man who had omitted to present himself in this manner was allowed to con-
tend for any of the prizes. Hence the apostle says, “Now every one that contends, or strives for the mastery, is temperate in all things.”


RAIAH, (proud,) a woman of Jorichoh; her history, Josh. xi. vi. 23—25; an example, Heb. xi. 31; James i. 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 in the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter’s rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior’s parable. Matt. vii. 25.

RAMAH, (cleared,) a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 23. Near this was Rache’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.

RASHINESS censured, Psa. xxxi. 22; cxiv. 11; Prov. xxx. 29; Acts xix. 36.

RAVEN, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xi. 14—46; and are cared for by God, Job xiii. 23—28; 41; Ps. cxvi. 9; if he cares for ravens, how confidently may his people trust him? Luke xi. 13.

RECONCILIATION, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. vi. 18; Eph. ii. 16; Col. i. 20.

REDEMPTION, to buy back what was sold, pleaded, or forfeited.

REDKEMER, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.

REJOICING, what is delivered from travailest, which occurs in Luke i. 68; ii. 38. Acts v. 35; Heb. xiv. 13. Aptoploforos, deliverer from labor, 100, and signifies the dismissing of a person after a ransom has been paid.

REGATIA, signifies, occurs 54 times, and metatonia, reformation, 24 times. Metatonia signifies to think after, or to change one’s mind after the appearance of a new system of religious worship. Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—“Donnavi metatonia epi tis poepagemon.” 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, palingenesia, occurs twice—Matt. xxi. 28, the renovation, or change of state or condition; and Titus iii. 5, 6, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. “Born again” is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase “born again,” occurs John iii. 5, 8, 7.

REMEMBRANCE is synonymous with forgiveness, and is applied to the release of captives, or the discharge of debts on the sabbatical year, Deut. xvi.; Luke iv.

18, 10. The noun, apheleia, remission occurs 17 times; remittance, occurs 10 times; rendered to forgive, remit, set free from, dismiss, in all versions.

REMEMBRANCE, (prepared,) the name of an idol, which some think to be Saturn, Amos v. 20: Acts vii. 43.

REPENT. metatelenomai, I repent, or am concerned for the past, occurs Matt. xxxi. 30; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.

REFRESH, how to be given, Lev. xix. 17; Prov. vi. 7; xxiv. 25; Luke xvi. 19; 1 Thess. v. 14; 2 Thess. iii. 13; 1 Tim. i. 20; 2 Tim. iv. 2; how to be received, Prov. xix. 3; xii. 15; xviii. 5; xli. 5; xli. 20; xxvii. 23; xxviii. 11; Ecc. vii. 8.

REST, quietness, promised to Christians, Matt. xxvii. 28; Heb. xi. 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 returning of a thing unjustly gotten or making amends or a large, a very particular and efficiently enjuited in the law, Moses, Exod. xvii.; Lev. xxiv.; Deut. xix. It was done at the reformation, Neh. vi. 10, 11; and by Zechariah, who follows the Roman law, agreed to restore fourfold. Luke vi. 8.

RESURRECTION of Christ, foretold, Psa. xi. 10, 11; Matt. xxvii. 40; xxi. 21; xvii. 23; Mark xi. 31; xiv. 19; recorded by the Evangelists, Matt. xxvii.; Mark xvi.; Luke xxiv. John xx.; preached by the apostles, Acts ii. 23—30; iii. 13; iv. 10; v. 50, 51; xi. 40—42; xiii. 30—37; xvi. 18, 31; xxvi. 3; xvii. 3, 4: the resurrection of Christ the foundation of the believer’s hope, 1 Cor. x. 14—18; 1 Thess. iv. 14—17; 1 Pet. i. 3; promised to them by Jesus, John xvii. 20; vi. 20, 40, 54; xi. 25; xix. 10, &c.

REVAILMENT, law of, Exod. xxiv. 24, 25; Lev. xiii. 49; Acts xiv. 10. Donnavi, a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the edict of Jerusalem, the first part 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 giving a glance at his millennial 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 book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it and of the times, persons, and places and events portrayed in it, like other prophetic writings, was designed to be understood perfectly only by a person properly instructed in the prophetic symbolical language of the Old Testament. Rev. v. 13.

REVIVAL, forbidden, Matt. v. 21; 1 Cor. vi.
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Christ our example, 1 Pet. ii. 18; iii. 9; 2 Pet. ii. 11; Jude 9.

RHEgium, [capture], now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.

Rhesa, [wilt], an ancestor of Jesus, Luke iii. 27.

Rhoda, [a rose], a servant of Mary, the mother of John Mark, Acts xxi. 12.

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. It was 150 feet high, and ships in full sail passed between its legs. It was destroyed by an earthquake after standing 50 years. Acts xxi. 4.

Riches, their uncertainty, Matt. vi. 19; Luke xii. 16-21; James v. 1-3; dangerous, Matt. vi. 19, 22, 25; Rev. ii. 10; Psal. lxxxiii. 18; Prov. xvi. 19; Psal. xliii. 16; well used, Luke xvi. 9; 1 Tim. vi. 17-18; true riches, Matt. vi. 19, 20; Luke xii. 21, 22; Psal. lxxxiii. 18.

Righteousness, Christ is to his people, Jer. xxvi. 6; Mal. iv. 2; 1 Cor. i. 30, 34; to the sinner, inherit eternal life, Dan. xi. 2; Matt. xxv. 46; Luke xviii. 30; John ii. 13; iv. 14; Rom. ii. 7; 1 Tim. vi. 10; Titus ii. 13; Col. iii. 24.

Right hand, is, in Scripture, a symbol of power, Exod. xvi. 6; Psa. xlv. 8. In the council, the leader for the ransom, Acts xx. 35; see John vii. 35, 36. The Sadducees placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed on the right hand. Psa. cxvii. 11.

Rise up in the judgment, Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.

River of Life, Rev. xxi. 4.

Rock, upon this rock will I build my church, Matt. xvii. 21. The Greek word for Peter is Petras, and means a stone, and the original word for rock is petra. The meaning of this passage therefore is, "Thou art Petras, 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 "petra" is in the third; "petros" is masculine, and "petra" is feminine. Jesus asked for a confession: Peter gave it in these words, "Thou art the Christ, the son of the living God," and this was the petra on which he declared that he would build his church, and against which the gates of hades should not prevail. 1 Cor. iii. 11.

Rod, a symbol of power and rule, Psa. ii. 9.

Romans, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

Rome, (strength,) a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

Ruby. See Precious Stones.

Rufus, [red], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

Sabbath, [rest], so called, because on the seventh day God 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, after the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken away the commandment by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first day of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xvi. 16-20.

Days Journey. Acts i. 29. Jewish tradition allowed a man to travel on the Sabbath only one mile.

Sabbatical Year, the seventh year, in which the land was to have rest, Exod. xxiii. Lev. xxv. It was also called a year of release, and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

Sacrifice, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxii. 24, 26; Ex. x. 1, &c.: xi. 4, &c. The Jewish people could not offer their own sacrifices, as one of Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xii. 20.

Sadducees, [just, justified], a famous sect among the Jews, so called, it is said, from their founder, Sadduceus, who flourished about 200 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 22; Acts xx. 8.

Salah, [mission], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 34.

Salaman, [shaken], one of the chief cities of Cyzicus, on the S. coast of the island, Acts x. 7.

Salathiel, [I have asked of God], or Semei, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

Salem, [peace], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, and was used poetically in later times, Psa. lxix. 22.

Salim, a fox, the well-watered place where John baptized. John iii. 23.

Salmon, [peaceable], the son of Nahashon, who married Rahab, 1 Chron. ii. 12, and the father of Boaz, Ruth iv. 21; Matt. i. 5; Luke iii. 23.

Salmon, [peaceable], a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.
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SALOME, [peaceable], the wife of Zebedee, and mother of James and John, Matt. xvii. 59; Mark xvi. 20; xvi. 1. Also, the name of that daughter of Herodias, who scandalized the court of John the Baptist.

SALT, was used with every burnt offering, Lev. i. 18; Mark iv. 20; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schotterius has largely proved in his "Hospes Hebræus," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the hand. "Salute no man by the way" was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation of spiritual danger, Acts vi. 13; Heb. xi. 7; 1 Tim. ii. 13; Acts vii. 25; xxvii. 50. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 20; Mark xv. 16; 1 Cor. i. 18; 2 Cor. ii. 16; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. i. 8; Rom. v. 9; 2 Cor. xi. 11; Phil. ii. 12; Heb. v. 2; 2 Tim. ii. 10.

SAMARIA, [south-west], a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke xix. 25; John viii. 48.

SAMOS, [full of grace], an island in the Archipelago, on the coast of Asia Minor, Acts x. 15.

SAMOTHRACIA, an island in the Aegean Sea, Acts vii. 47.

SAMON, [his son], a judge of Israel, of the tribe of Dan, Judges xii. 9-23; Heb vi. 3.

SAMUEL, the chief of Miklahah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 65th year of his age.

SANCTIFY, to separate anything to God.ἁγιάζω occurs 28 times, translated to sanctify, to make holy: αἵματας, sacrifice, holiness occurs 10 times. The meaning of βαφτίζω will be found in John xvii. 17, 19-20, x. 50. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8;

SANDALS, soles of leather or wood fastened to the feet with strings. Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

SANNEDRIK, more properly SANHEDRIN, the supreme council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1; John xix. 47.

SAPPHIRA, [that relates or tells.] See An- SAPPHIRE, See Precious Stones.

SARAH, [a princess], the wife of Abraham, and mother of Isaac. Gen. xi. 30; 50; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or SARDIUS. See Precious Stones.

SARDIS, [prince of joy], a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

SARDONYX. See Precious Stones.

SARSEGTA, [goldsmith's shop], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xix. 4-19; Obad. 20; Luke iv. 36.

SATAN, is a transferred Hebrew word, and is derived from the verb שד, which means to lie in wait, to oppose, to be an adversary. Hence the noun means an adversary or oppo- sitor. He Satan is translated by us employed and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv. In his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." Diabolos is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term Satan is used in a generic sense, as 1 Kings xi. 14, 15; 1 Sam. xxix. 4; 1 Sam. xxlii. 22; Psa. cxx. 6. In many other places in a generic sense, as Zech. iii. 1, 2; 1 Chron. xi. 1; Job. i. 1, 2; Matt. iv. 10; Mark i. 13; Luke xi. 16, &c. His character is denoted by his titles. Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be perverse and treacherous, 1 John iii. 8; John v. 24. His agency is evil—both moral and physical. See Luke xxii. 31; Acts v. 3; 1 Cor. xi. 18; Eph. ii. 2; Rev. xii. 9. Luke xiii. 16; Acts x. 38; 1 Tim. iv. 1. All the forms of personal agency are made use of by the sacred writers in speaking forth the character and conduct of Satan. He is described as having power and dominion, 1 Thess. ii. 13; tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment. JACUL, [demanded], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1-17. Saul, the apostle, called Saul prior to his conversion. SAVIOUR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Sav-

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psa. xlv. 6; Rev. xiv. 15.


SCILICET, or otherwise, condemned, 1 Cor. i 19; iii. 3; xiii. 17-25; 2 Cor. xii. 11.

SCORPION, a large reptile, remarkable for its acridity and malignity, Luke xi. 11. Some of the species are said to be white and about the size of an egg, and when
SILAS, [considering,] a contraction of Siluas, a distinguished Christian teacher in the church, Acts xv. 22, 32.
SILOAM, [spring,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.
SILVANUS. See Silas.
SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined Abraham was rich in gold and silver. It is used to represent general wealth.
SIMEON, [that hears or obeys,] a good old man who was waiting for the Savior, Luke ii. 25-36. Also, one of the twelve patriarchs.
SIMON, [that hears or obeys,] the brother of Jesus, Matt. xii. 26; Matt. vi. 17; Luke i. 5.
SIMEON, [son of Leucippus,] the Canaanite, called Zeles, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15;
SIMEON, [son of Leucippus,] surnamed Peter. See Peter
SIMEON, [the carpenter,] the steps of the temple, Matt. xiv. 3.
SIMEON, [the father of Judas Iscariot,] John vii. 71; xii. 4.
SIMEON, [the Cyrenian,] Matt xxvii. 32; Mark xv. 21; Luke xxiii. 26.
SIMEON, [the son of Jacob,] the Tanner, Acts ix. 45; x. 6, 17, 33. Mergus, Act. viii. 9-24.
SIMEON, [to miss a mark, or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be 'the transgression of the law,'] 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.
SINA, [sea,] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the 'Mount of God,' or Horeb, is Serbal, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish Sinai. Serbal was regarded as the true Sinai, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.
SINOCRITY, required, Matt. v. 8; Rom. xii. 9; Phil. i. 9; Col. iii. 22. The Greek word elikinereia, translated sinocrity, means an incident purely when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.
SINGING is not only authorized as a part of divine worship by example, Matt. xxvii. 30, but expressly enjoined, Eph. v. 10; Col. i. 15; and should be properly, 1 Cor. xiv. 16.
SINUENA, [a mouth,] a city and seat of Asias Minor, in Ionia, 35 miles N. by W. of Ephesus. It was apparently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted there, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.
SODOM, [the secret,] one of the cities which were destroyed by fire from heaven, which stood on the side now occupied by the Dead Sea. Gen. xix.
SODOM, [peaceable, perfect,] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years. His enemies complained for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the
of these significations. Like the word "puchoes", neither "rachus" nor "pauca" are ever once 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. Ang. too, are symbolized by stars, Job xxxvii. 7; and also the princes and nobles of a kingdom, Dan. xi. 10.

STEPHANUS, [a crown; one of the first converts at Corinth}; captivated by Paul, I Cor. i. 16; xvi. 13.

STEPHEN, [a crown; one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman eclipi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully detained them, Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B.C. 336, so called from his teaching in the Sto, or porch, at Athens, Acts xi. 18.

STONES, PRECIOUS. Amethyst, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a yellowish gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

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. Chrysopeira differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called Adamant. It is one of the most infirmary substances in nature, being very carbon. Emerald, the same with "semicet Sma, radius; 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; some have been found of a sea-green color. Opaque, s: a species of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and the Opaque.

Topaz, a yellow gem; or as some describe it, of pale deadgreen; considered by mineralogists, a species of the Saphire.

STRAINING out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage, of the door being designedly made narrow, through which those who were hidden might enter, but which
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might exclude those who were not bidden.
Matt. vii. 13; Luke xiii. 24. Strive means to agoniZe, and alludes to the athletic exercises in which the Greek was educated:

STREET, the street called Straight." Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 8 miles.

Sun, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9—11; Luke xxii. 44, 45. Used as a symbol, Isa. lxxiv. 11; Matt. 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. lxv. 10; Matt. v. 30—32.

SYCAMINE-TREE, mentioned only Luke xvii. 6. Probably the mulberry tree.

SYCAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry, Luke xiv. 4.

SYCHA, [a city,] a name of reproach applied by the Jews to Shechem, now Nagh- tana, a city of Samaria, between Mounts Ephraim and Moreh, 24 miles north of Jerusalem. Three miles from Shechar was Jacob's Well, memorable for our Savior's conversation 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 version of the Old Testament.

SYNOAGOGUE, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 2; xii. 54; xii. 1-7, &c.

SYNAGOGUE, (that speaks or discourses,) a female Christian, Phil. iv. 2.

SYRACUSE, (that drives violently,) once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxvii. 13.

SYRIA, [sublime, deceiving.] In Hebrew, it is called Aram. A country of Asia, extending from Asia Minor and the Mediterra-

nean on the west, to the Euphrates on the east, and in most its extensive sense, including Phœnicia, at the time of the kings of whom more frequently is mentioned the kingdom of which Damascus was the capital than that of whom kings of it.

SYRO-PHÈNICIAN, (purple, drawn to,] Phœnicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phœnician, because she was of Phœnicia, 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, xxx; set up, xl. It was 45 feet long and 15 wide, and stood in a court 100 feet long, and 75 wide, enclosed by curtains 5 feet high, supported by 60 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square.

TABERNACLES, Feast of, one of the three great annual feasts, being that of the closing year. Lev. xxiii. 34—43; John vii. 2, 57.

TABITHA, [clear-sighted] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.

TABOR, [sharpened] a celebrated mount in the holy land, rising in Jesreel, or the plain of Esdraelon, about seven miles from Nazareth. 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 holy mount of Transfiguration, Matt. xvi. 12; Mark ix. 2; 2 Pet. i. 18—19.

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 dollars, and that of gold 25,000, Matt. x. 15.

TARSUS, [narrowed, 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 ix. 11.

TAVERNS, THE TILKE, a place about 88 miles south of Rome, Acts xxviii. 15.

TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7—9; Phil. iii. 2; Col. ii. 8; 1 Tim. i. 7; 2 Tim. i. 8; Titus i. 10; 2 Pet. ii. 1—5; Heb. xii. 3; 2 Pet. ii. 1—6.

TEMPERANCE, recommended, Prov. xxiii. 1—3; Gal. v. 22; Eph. v. 18; Titus i. 8, 16; 2 Pet. i. 6.

TEMPLE, a house or dwelling set apart for the worship of God. The temple of Solomon's temple prepared by David, 1 Chron. xxiii. 29; built by Solomon, 1 Kings vii. vii; the dedication of it, vili; repaired by Josiah, 2 Kings xii. 15; by Hezekiah, 2 Chron. xxix.; by Josiah, 2 Chron. xxxiv.; burned by the Chaldeans, 2 Kings xxiv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. vili; the chambers in it cleansed, Neh. xii. 49; the people excited to build it, Hag. i. 8; glory to exceed the former, Hag. ii. 7—9; a future one described in vision to Ezekiel, Ezek. xl. &c.

TEPTATION OF Jesus, Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—12.

TEPHANUS, [a laurel.] an orator who pleaded against Paul before Felix, Acts xxvii. 1—9.

TESTAMENT, more properly rendered covenant, Heb. ix. 15.

TETRIARCH, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Acts viii. 4, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.

THADDEUS, [that praises] a surname of Judas, Matt. x. 3.

THEOPHILUS, [a friend of God,] mentioned Luke i. 3; Acts i. 1.

THESAURONIANS, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The First Epistle is generally admitted to have been the earliest of Paul's letters. He 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 excite their zeal.

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.

THRESAULONIANS, [a city and seaport of Macedonia] now Saloniki, a city and seaport of Macedonia, both in ancient and modern
times large and commercial. It is situated on a gulf, about 200 miles from Athens.

THOMAS, [a twa.], or DRYMES, one of the apostles, Matt. x. 5; John xvi. 22; xx. 25.

THORNS, used as a punishment, Matt. xxvii. 20; Mark xv. 17; John xix. 2.

THYATIRA, [sacrifice of labor], a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is Ak-hissai.

THEREAS, [good vision], the sea of Galilee. Also a city on the lake or sea of Tiberias, 82 miles north of Jerusalem, and so called Tabarel.

TIBERIUS, [son of Tiber], the third emperor of Rome, Luke iii. 1.

TIDLE, to be improved, Ecc. xli. 1; Matt. v. 22; Luke vi. 10; John ix. 4; xii. 35; Rom. xii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 10.

TITIUS, [honour of God], a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was converted to Christianity, Acts xx. 41; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and missionary labours, 2 Tim. iv. 20; Tit. ii. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 12; 15; 1 Cor. iv. 17, &c.

The two Epistles to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.

TIVOS, [son of Tiv], an instance, Gen. xxxv. 20; xxvii. 22; laws concerning, Lev. xxvii. 50-52; Deut. xiv. 22-23; Neh. x. 37; Mal. iii. 8-10; Heb. viii. 5.

TITUS, [honourable], a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches by which he had visited Crete. Titus i. 5.

The Epistle to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—good works, and the proper treatment of foolish questions and heresies. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Titus i. 6.

TONGUE, the duty of governing it, Psal. xxvii. 11; James iii. 2-12.

TONGUES, confusion of, Gen. xi. 1-9; gift of, Mark xvii. 17; Acts ii. 4; x. 46; xii. 6.

TRACHONITIS, [rock], a district in the N.W. part of Palestine.

TBAYONENSIS, not to be regarded, Matt. v. 2; Mark vii. 1-23; Col. ii. 8; Titus i. 14.

TBAYONINES, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6-9; xi. 10; Psa. lxxviii. 56; 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, Num. xxiv. 16; Acts x. 10; xi. 5-10; xii. 17.

THEOLOGY, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.

TREASURE, a place where the public money is kept or managed. Mark xii. 41. This treasure was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.

THOAS, [penetrated], a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvii. 8; xx. 6.

THROGGLIUM, a town and promontory on the western coast of Asia Minor, opposite Sameus, Acts xx. 15.

TROPHIMUS, [well-educated], a native of Ephesus, converted by Paul, Acts xx. 15.

TRUTH the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xxv. 7; II. 6; Prov. iii. 3; vii. 1; xil. 17, 19; 1 Cor. v. 8; Eph. iv. 23.

TRYPHENA, [delicate], a female disciple at Rome, Rome, xvi. 12.

TRYPHOUSA, [shining], a female disciple at Rome, xvi. 12.

TYCHICUS, [casual], a disciple, employed as a messenger to several congregations, Acts xx. 6; Eph. vi. 21, 22.

TYPES of Christ, brazen serpent, Num. xx. 9; John iii. 14, 15; bread or manna, Exod. xv. 16-18; John v. 22; John vi. 12; a lamb, Gen. xxvii. 7, 8; Exod. xiii. 3-8; xix. 39; Is. liii. 7; John i. 29; Acts vii. 52; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 3 John v. 8; Meichizidek, Gen. xiv. 19-20; Heb. v. 7, 11, 14; pass. over, Exod. xiii. 1; Rev. v. 5, 7, 8; a scapegoat, Lev. xvi. 21-22; Heb. ix. 26; 1 Pet. iii. 17.

TYRANNIS, [a prince], a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 9.

TYRNS, [strength], a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zion," Jer. xxix. 19; Isa. xxiii. 12; Matt. xxi. 21.

UNBELIEVER, causes of, John iv. 44; 2 Cor. i. 4; Eph. ii. 11-2; 2 Thess. ii. 12; danger of, Mark xvi. 16; Luke iii. 45; John viii. 28; Rom. i. 26; 2 Tim. iii. 12; Rev. xx. 6.

UNBELIEVERS, Christians not to unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvii. 17; 1 Tim. v. 5.

UNION to the church, caused by comparison to a body, 1 Cor. xii. 12-27; Eph. iv. 15; Col. i. 15, 23; to a building, Eph. v. 29-30; 1 Pet. iv. 5-7; to the conjugal union, Eph. v. 23, 28; it is as the union of the Father and Son, John xvi. 11, 21, 33; Rom. viii. 23.

UNJUST STEWARD. In Luke xvi, 8, the lord spoken of was not as some suppose the Lord Jesus Christ, but the lord or master of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.

UNLEAVENED BREAD, Feast of, or PASSOVER, See FESTIVALS.

UPPER MILLSTONE, Matt. xvi. 6. The Syrians rolled some in sheaf land, and hung a heavy weight upon the necks of others, whom they cast into the river and lakes, as a capital punishment.

UPPER ROOMS, [places or couches], Matt. xxii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark: and these seats were better than others, and are here called the chief seats.
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WINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it is even now exports vast quantities of grapes, raisins, and insipid grape juice, or honey of grapes pressed, into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every Hebrew under its own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv. 1, 5.

VINEGAR, supplied with gall, Matt. xvi. 24. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about 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 wines drunk anciently by princes, which it seems were 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 scalding, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meal. A separate place was kept in the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted after seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not assimulating them. Tito 2 Cor. ii. 11, 3. Thus has God often shown his people what eye had not seen, nor ear heard.

WASHING with God, Rom. vii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 10, 25; Col. ii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 5. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all was his hands, but that he did not cleanse them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Oriental Jews. We see the propriety of this when we consider that chairs were not being used, all sat upon the floor, which, therefore, was 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; xxiv. 32; xxi. 2. From 1 Sam. xvi. 41, it appears that servants and sons of servants washed the feet of the appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii, 4-10, and in 1 Tim. v. 10. The Hindoo, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults, Matt. xxvi. 65.

WATERS, 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 vii. 19; 1 Sam. xi. 11; in after times, they divided the night into four, in imitation of the Romans, who relieved their sentinels at the four hours of the night. Matt. xiv. 25; Mark vi. 43. These parts of the night were usually designated the first, second, third, and fourth watch; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xxiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 10; xiv. 21; xvi. 25-26; turned into wine, John ii. 1, brought out of a rock, Exod. xvii. 6; Num. xii. 7-13; Josh. iii. 13-17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 5; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 2.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 10.

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 provided with such garments, robes out of the warerooms of the rich, were tendered to them. If such persons refused this offer, and appeared in the coarse apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating from the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone to approval, and a black one for rejection.

WIND. The original word is άκρος, and occurs 32 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word wine, either with or without the adjectives new, sweet, mixed, and strong. These such 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 rendered is referred to Kitto's Cyclopædia. Art. WINE.

WIT, a person who pretends to inspira-
tion, hence a public mocker of the Deity, 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; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 37. Witchcraft excludes from the kingdom of God. Gal. v. 20.

WITNESSES, not to be fewer than two, Num. xxxiv. 20; Deut. xviii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19. WIVES, their duty, Gen. III. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4; how to adorn themselves, 1 Tim. ii. 8; 1 Pet. iii. 3.

WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 25; 25: the Gospel, Luke v. 1; Acts iv. 31; xi. 7; viii. 14; xii. 7.

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 ᾐρίσσω, age, or the plural form ages, is rendered world no less than 18 times, and the adjective form of the word 3 times. ἀποκράτισσα, 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. Gen. earth or land, is translated world once in Rev. xii. 3. Κόσμος, order, regularity; the world, universe, &c., occurs 168 times, and is rendered by world 156 times, and once adorn.

not 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, 30; xiv. 18; Col. ii. 18; Rev. xix. 10; xxii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.

WRATH of God on the impenitent, John iii. 36; Rom. i. 18; II. 5, 6; Eph. v. 6.

YOKES of Christ, easy, Matt. xi. 30; Rom. xii. 1; I John v. 3.

YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 6; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40-52.

ZACCHAEUS, [pure, justified], a superintendent of taxes at Jericho. Luke xix. 2.

ZACHARIAS, [memory of the Lord.] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophesy about 50 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. v. 18; Jude 3; Rev. iii. 19; improper, reproved, ix. 50; 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 Genesareth.

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 Cenamus, probably for the same reason; the word ἄναμον in Greek, having the same meaning as Zelotes. Luke vi. 15; Acts i. 13.

ZENAS, [ hemp.] a doctor of the law, and a disciple, mentioned Titus iii. 13.


ZION, or Sion, [a monument, οἶχος ἱεροῦ, τύρνή,] the highest mountain in Jerusalem, where was built the city of david. Pan. xvi. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.